

RECORD OF THE TRANSMISSION OF ILLUMINATION

Volume 1:
An Annotated Translation of
Zen Master Keizan's *Denkōroku*



T. Griffith Foulk, Editor-in-Chief

Record of the Transmission of Illumination

Record of the Transmission of Illumination

Volume 1:

An Annotated Translation of Zen Master Keizan's *Denkōroku*

T. Griffith Foulk, Editor-in-Chief

Translated by T. Griffith Foulk with William M. Bodiford,
Sarah J. Horton, Carl Bielefeldt, and John R. McRae

Introduction by William M. Bodiford

Sōtōshū Shūmuchō
Tokyo

University of Hawai‘i Press
Honolulu

© 2021 by Sōtōshū Shūmuchō

The Administrative Headquarters of Sōtō Zen Buddhism

All rights reserved

Printed in the United States of America

ISBN: University of Hawai'i Press 978-0-8248-9000-1

ISBN: Sōtōshū Shūmuchō 978-4-902056-08-2

Published in Japan by:

Sōtōshū Shūmuchō

Administrative Headquarters of Soto Zen Buddhism

5-2 Shiba 2-chome, Minato-Ku

Tokyo 105-8544 JAPAN

Published for the rest of the world by:

University of Hawai'i Press

2840 Kolowalu Street

Honolulu, Hawai'i 96822 USA

www.uhpress.hawaii.edu

Library of Congress Cataloging-in-Publication Data

Names: Keizan, 1268–1325, author. | Foulk, T. Griffith, editor, translator.

| Bodiford, William M., translator, writer of introduction. |

Horton, Sarah J., translator. | Bielefeldt, Carl, translator. | McRae, John R., 1947–2011, translator.

Title: Record of the transmission of illumination.

Other titles: Denkōroku. English (Foulk)

Description: Honolulu : University of Hawai'i Press, 2021. | Includes bibliographical references. | Contents: v. 1. An annotated translation of Zen Master Keizan's Denkōroku / T. Griffith Foulk, editor-in-chief; translated by T. Griffith Foulk with William M. Bodiford, Sarah J. Horton, Carl Bielefeldt, and John R. McRae ; introduction by William M. Bodiford — v. 2. A glossary of terms, sayings, and names pertaining to Keizan's Denkōroku / T. Griffith Foulk ; assisted by William M. Bodiford. | Japanese and English with some Chinese.

Identifiers: LCCN 2021005775 | ISBN 9780824890001 (paperback) | ISBN 9780824891763 (adobe pdf)

Subjects: LCSH: Sōtōshū—Doctrines—Early works to 1800. | Zen priests—Biography—Early works to 1800. | Keizan, 1268–1325. Denkōroku.

Classification: LCC BQ9415 .K4513 2021 | DDC 294.3/927—dc23

LC record available at <https://lccn.loc.gov/2021005775>

Jacket art: Eihei Dōgen Zenji Gyōjōzu scroll, courtesy of Rev. Ōtani Tetsuo

Jacket design by Urs App

University of Hawai'i Press books are printed on acid-free paper and meet the guidelines for permanence and durability of the Council on Library Resources.

Printer-ready copy has been provided by Sōtōshū Shūmuchō

TABLE OF CONTENTS

| | |
|--|--------------|
| FOREWORD (Ryūbun Kamada)..... | iii |
| PREFACE (Tetsuo Ōtani) | iv |
| ABOUT THE TRANSLATION | v |
| CONVENTIONS..... | x |
| ABBREVIATIONS | xiii |
| INTRODUCTION (William M. Bodiford) | 1 |
| The Place of the <i>Denkōroku</i> in the History of Sōtō Zen | 1 |
| The Production of the Text | 4 |
| The Contents of the Text..... | 14 |
| Modern Editions of the Text..... | 37 |
| Premodern Versions of the Text | 54 |
| Questions of Authenticity..... | 70 |
| FRONT MATTER..... | 75 |
| TRANSLATION..... | 87 |
| Record of the Transmission of Illumination | |
| by the Great Ancestor, Zen Master Keizan | |
| Lead Chapter Śākyamuni Buddha | 釋迦牟尼佛 |
| Chapter 1 Venerable Mahākāśyapa | 摩訶迦葉尊者 |
| Chapter 2 Venerable Ānanda | 阿難陀尊者 |
| Chapter 3 Venerable Śāṇavāsin | 商那和修尊者 |
| Chapter 4 Venerable Upagupta | 優婆鞠多尊者 |
| Chapter 5 Venerable Dhītīka | 提多迦尊者 |
| Chapter 6 Venerable Miśra | 彌遮迦尊者 |
| Chapter 7 Venerable Vasumitra | 婆須密多尊者 |
| Chapter 8 Venerable Buddhanandiya | 佛陀難提尊者 |
| Chapter 9 Venerable Buddhamitra | 伏駄密多尊者 |
| Chapter 10 Venerable Pārśva | 脇尊者 |
| Chapter 11 Venerable Punyayaśas | 富那夜奢尊者 |
| Chapter 12 Venerable Aśvaghoṣa | 馬鳴尊者 |
| Chapter 13 Venerable Kapimala | 迦毘摩羅尊者 |
| Chapter 14 Venerable Nāgārjuna | 龍樹尊者 |
| Chapter 15 Venerable Kāñadeva | 迦那提婆尊者 |
| Chapter 16 Venerable Rahulabhadra | 羅睺羅多尊者 |
| Chapter 17 Venerable Samghānandi | 僧伽難提尊者 |

| | | | |
|--------------------|-----------------------------|--------------|-----|
| Chapter 18 | Venerable Gayaśata | 伽耶舍多尊者 | 225 |
| Chapter 19 | Venerable Kumāralabdhā | 鳩摩羅多尊者 | 235 |
| Chapter 20 | Venerable Jayata | 闍夜多尊者 | 239 |
| Chapter 21 | Venerable Vasubandhu | 婆修盤頭尊者 | 246 |
| Chapter 22 | Venerable Manorahita | 摩擎羅尊者 | 255 |
| Chapter 23 | Venerable Halenayaśas | 鶴勒那尊者 | 261 |
| Chapter 24 | Venerable Simha | 師子尊者 | 266 |
| Chapter 25 | Venerable Vasiṣṭa | 婆舍斯多尊者 | 271 |
| Chapter 26 | Venerable Puṇyamitra | 不如密多尊者 | 276 |
| Chapter 27 | Venerable Prajñātāra | 般若多羅尊者 | 282 |
| Chapter 28 | Venerable Bodhidharma | 菩提達磨尊者 | 289 |
| Chapter 29 | Great Master Dazu | 大祖大師 | 301 |
| Chapter 30 | Great Master Jianzhi | 鑑智大師 | 310 |
| Chapter 31 | Chan Master Dayi | 大醫禪師 | 316 |
| Chapter 32 | Chan Master Daman | 大滿禪師 | 323 |
| Chapter 33 | Chan Master Dajian | 大鑑禪師 | 330 |
| Chapter 34 | Great Master Hongji | 弘濟大師 | 346 |
| Chapter 35 | Great Master Wuji | 無際大師 | 354 |
| Chapter 36 | Great Master Hongdao | 弘道大師 | 365 |
| Chapter 37 | Great Master Wuzhu | 無住大師 | 375 |
| Chapter 38 | Great Master Wuben | 悟本大師 | 383 |
| Chapter 39 | Great Master Hongjue | 弘覺大師 | 398 |
| Chapter 40 | Chan Master Tongan Pi | 同安丕禪師 | 409 |
| Chapter 41 | Latter Great Master Tongan | 後同安大師 | 417 |
| Chapter 42 | Reverend Liangshan | 梁山和尚 | 425 |
| Chapter 43 | Great Master Taiyang Mingan | 大陽明安大師 | 435 |
| Chapter 44 | Reverend Touzi | 投子和尚 | 442 |
| Chapter 45 | Chan Master Daokai | 道楷禪師 | 459 |
| Chapter 46 | Chan Master Danxia Chun | 丹霞淳禪師 | 473 |
| Chapter 47 | Chan Master Wukong | 悟空禪師 | 477 |
| Chapter 48 | Chan Master Tiantong Jue | 天童玆禪師 | 487 |
| Chapter 49 | Chan Master Xuedou Jian | 雪竇鑑禪師 | 497 |
| Chapter 50 | Reverend Tiantong Jing | 天童淨和尚 | 507 |
| Chapter 51 | Reverend Eihei Gen | 永平元和尚 | 519 |
| Chapter 52 | Reverend Eihei Jō | 永平辨和尚 | 551 |
| BIBLIOGRAPHY | | | 573 |

FOREWORD

On the Occasion of the Publication of the English Translation of the *Denkōroku*

The *Denkōroku* (*Record of the Transmission of Illumination*), together with Dōgen Zenji's *Shōbōgenzō* (*Treasury of the True Dharma Eye*), is one of the fundamental texts of the Sōtō School. It is an exceptional record of the Zen ancestors that begins with Śākyamuni Buddha, extends through twenty-eight generations in India and twenty-three generations in China, and reaches to Dōgen Zenji and Ejō Zenji. It provides instruction, in *teishō* format, about the causes and conditions whereby each awakened to the Way that was individually transmitted by the one Buddha and fifty-two ancestors. The publication of the English translation of the *Denkōroku* has been long awaited ever since the Sōtō Zen Text Project was inaugurated in 1997, and the occasion of fulfilling that wish has finally arrived. I would like to express my deepest gratitude to each of the translators, editors, and board members of the Sōtō Zen Text Project, and to all others who have been involved with it.

In saluting this publication, it is my ardent hope that everyone will carefully study this book, that the Sōtō style of thoroughgoing Zen practice will be enhanced and promoted, and that Sōtō Zen will spread widely to all people who have a karmic connection with it.

Auspicious Day, November 2017

Rev. Ryūbun Kamada

Chairperson, Sōtō Zen Text Project

President, Administrative Headquarters of Sōtō Zen Buddhism

英語翻訳版『伝光録』発刊に寄せて

『伝光録』は道元禅師の『正法眼蔵』とともに曹洞宗の根本宗典であり、釈迦牟尼仏よりインド二十八代、中国二十三代を経て、道元禅師、懷奘禅師に至る一仏五十二祖に单伝される悟道の因縁を取り上げて提唱説示された、稀有の祖録であります。1997年の宗典経典翻訳事業発足時より、英語翻訳版の発刊が久しく待たれ、ここにようやくその機会を得ることが叶いました。曹洞宗宗典経典翻訳編集委員各位をはじめ関係各位に対し、甚深の謝意を表する次第であります。

各位におかれましては、本書を横参豎参せられ、行持綿密の宗風を宣揚され、また有縁の方々に普及されることを切に冀い、発刊の挨拶といたします。

2017年11月吉日

曹洞宗宗典経典翻訳事業会長

曹洞宗宗務総長 釜田隆文

PREFACE

Representing the Editorial Board of the Sōtō Zen Text Project, I would like to say a few words. This year marks the twenty-first year of this project. In August, 2001, we published an English translation of the *Sōtō School Scriptures for Daily Services and Practice* and in January, 2010, we published a translation of the *Standard Observances of the Sōtō Zen School*.

In 2005, the Administrative Headquarters of Sōtō Zen Buddhism edition of the *Denkōroku* was published. Taking this opportunity, an English translation based on that edition was begun. Now, after more than ten years of translation and editing work, it has been brought to press.

The translation was initially carried out by Professor William Bodiford, together with the late Dr. John McRae and Dr. Sarah Horton; Professor Griffith Foulk served as the final translator and editor-in-chief; and Dr. Urs App contributed his expertise to the layout for printing. I would like to express my gratitude to all of these people for their efforts in bringing about the completion of this translation. I would also like to express my grief for the loss of Dr. John McRae, who passed away during the course of this project.

On the occasion of this publication, let me express once again my deepest gratitude to everyone involved in the translation project.

Gassho,
Rev. Tetsuo Ōtani
Chair, Translation Editorial Board, Sōtō Zen Text Project

前書き

曹洞宗宗典經典翻訳事業の翻訳編集委員会を代表し、一言ご挨拶申し上げます。

本事業は今年で21年目を迎え、これまで、2001年8月に『曹洞宗日課勤行聖典』を、2010年1月には『曹洞宗行持軌範』を翻訳出版いたしております。

『伝光録』は、2005年に曹洞宗宗務庁版が刊行されたことを契機とし、これを底本とした英語翻訳が開始され、爾来十余年にわたる翻訳編集作業を経てこのたびの出版に至りました。

ウィリアム・ボディフォード先生を主として、故ジョン・マクレー先生、サラ・ホートン先生が翻訳を進められ、グリフィス・フォーク先生が編集長の任にあたられました。出版までのレイアウト作業にお力添えいただいたウルス・アップ先生、本事業に関わっていただきました全ての先生方のご尽力に、感謝の意を表します。この間にご逝去されましたジョン・マクレー先生に対しましては、衷心より哀悼の意を表する次第です。改めて翻訳事業関係各位に深謝の誠をささげ、発刊の言葉とさせていただきます。

合掌

曹洞宗宗典經典翻訳事業
翻訳編集委員会委員長 大谷哲夫

ABOUT THE TRANSLATION

This translation of the *Record of the Transmission of Illumination* (*Denkōroku* 傳光錄) by Keizan Jōkin 瑩山紹瑾 (1264–1325) is a product of the Sōtō Zen Text Project (Sōtōshū Shūten, Kyōten Hon'yaku Jigyō 曹洞宗宗典・經典翻訳事業). Founded in 1995 under the auspices of the International Department (Kokusaika 國際課) of the Administrative Headquarters of Sōtō Zen Buddhism (Sōtōshū Shūmuchō 曹洞宗宗務序), the Sōtō Zen Text Project brings together a team of scholars with doctorates in the field of East Asian Buddhist studies to produce carefully researched and fully annotated English translations of texts that are important to the Sōtō Zen tradition.

A word about the principles of translation and annotation that the Sōtō Zen Text Project employs in the present work is in order. In the first place, our translation of the *Denkōroku* strives to mirror the syntax and vocabulary of the original Japanese and Chinese as closely as possible. That is to say, the translation is as literal as it can be without violating the norms of English grammar or becoming incomprehensible to readers who cannot access the two original languages of the text as points of reference.

Moreover, our English translation faithfully follows the Japanese (or Chinese) text given in the Shūmuchō edition of the *Denkōroku* at all times, even in those few instances where that text is almost certainly corrupt. In such cases, we duly translate what the text actually says, not what we believe the originally intended meaning to be. We then use notes to explain what the problem and its possible resolution are: how the text of the Shūmuchō edition disagrees with other recensions of the *Denkōroku* and/or deviates from known Chinese sources on which it is based; how the text of the Shūmuchō edition might be corrected; and what a more comprehensible English translation would be if it were to follow an original text emended in that way.

The work of the Sōtō Zen Text Project is guided by the fundamental principle that any good translation must be based on a solid comprehension of the original text. That is to say, the first and indispensable task of the translator is to *understand* the Japanese or Chinese text that he or she is to render into English. It is not permissible to translate in a mechanical manner, as computer programs do, transposing vocabulary items into one of their predetermined equivalents in the target language and treating grammatical markers in the original language as if they were some sort of algorithm to be automatically applied. Such a translation method, while it may lay claim to a certain kind of consistency and objectivity, is sure to produce gibberish much of the time. To repeat: the comprehending mind of a human being is the only agent that can achieve good translation. However, because the human process of understanding is never free from the possibility of misunderstanding, of seeing what one is predisposed to see and reading in meanings that the author of a text never intended, the translator's comprehension of the original text must be informed and held in check by careful attention to precisely the kind of linguistic mechanics — the vocabulary and grammar — that machine translation relies on. It is not acceptable to merely intuit the meaning of

the original text based on a set of linguistic cues that one is unable to parse definitively, even if such a loose approach does allow one to produce English prose that is elegant and seemingly profound.

The upshot of these guidelines is that, when confronted by a sentence or passage in the original Japanese or Chinese that is difficult to comprehend, the translator cannot give up on understanding it and just mechanically convert the words into English, nor can he or she simply guess at the likely meaning and proceed to render that into English. When those two avenues are cut off, as they are by the principles of the Sōtō Zen Text Project, the translator is at an impasse. To proceed, he or she has no choice but to launch into rigorous philological research, in an attempt to figure out what the text in question means.

That research has several basic tools at its disposal, all of which have been frequently utilized in the present translation of the *Denkōroku*. In the first place, there are the research findings of other scholars, most of them Sōtō Zen monks writing in Japanese, who have striven to understand and interpret the text. Secondly, there are several existing translations of the *Denkōroku* into modern Japanese and English, more or less well annotated, that also show how other scholars have understood the text. Thirdly, when all such previous scholarship leaves the translator still in doubt about the meaning of a particular phrase or passage, there are a number of excellent Japanese and Chinese reference materials that one may consult, including dictionaries of Chan and Zen terms and sayings, dictionaries of East Asian Buddhism, and dictionaries of the classical Japanese and classical Chinese languages. Finally, and of crucial importance when all else fails, there is the single most powerful and useful tool of all: the digital search of East Asian Buddhist canons, as those have been input and rendered accessible by the Chinese Buddhist Electronic Text Association (CBETA), the SAT Daizōkyō Database, and a few other less extensive digitizing projects.

The Sōtō Zen Text Project has, from its very inception, embraced and promoted the use of searchable digital text as a research tool. One key member of our team of scholars, Urs App, was a pioneer of efforts to digitize Chan and Zen texts that began back in the mid-1980s. His work in that area, assisted by Christian Wittern and others, eventually led to the formation of the CBETA project in Taiwan and the digitizing of a number of entire Buddhist canons written in Chinese. Although he is highly qualified to do so, App has not served the Sōtō Zen Text Project as a translator, but rather as our computer consultant. His contributions include the digital page layout of various publications, and the design and maintenance of an online database for the shared use of all our translators. That database now contains more than 16,000 technical terms that appear in Sōtō Zen texts, with suggested English translations for each term. It also embodies a wealth of research findings, facilitated by digital search, on the attested usages and meanings of many of those terms in Chan and Zen texts and in East Asian Buddhist literature at large.

The impact that digital search of Chinese Buddhist canons has had on the present translation of the *Denkōroku* is immense. Much of the difficulty that previous interpreters and translators of the *Denkōroku* have had in understanding the text

stems from the fact that it is full of quotations of other works — mostly Chinese Chan records — that go unmarked as such. Prior to the advent of the digital age, Japanese scholars succeeded in identifying many such quotations, but many others eluded them, with the result that they mistook various sayings of Chinese Chan masters that Keizan was quoting as Keizan's own words. Imagine the confusion that would result if the quotation marks were missing from an English sentence that speaks of "to be, or not to be" and "o say can you see?" The loss of the quotation marks would be no small thing, for along with them would disappear the clear allusions to Hamlet's soliloquy (in Shakespeare's play by that name) and the "Star-Spangled Banner" (the American national anthem), the grammatical integrity of the sentence, and the likelihood of the average reader making any sense of it. Comparable problems have arisen in the interpretation and translation of the *Denkōroku*, for when quotations of external texts go unrecognized as such, the reader is confronted with garbled grammar and statements that defy all logical interpretation. Digital search has enabled us to solve many such problems in the *Denkōroku*, by finding source texts in Chinese Buddhist canons and clearly distinguishing between Keizan's own words and those of other people that he is quoting.

Every chapter of the Shūmūchō edition of the *Denkōroku* begins with a short section, entitled Root Case (*honsoku* 本則), that is written in Chinese and presented as a quotation of some authoritative (albeit unnamed) source on the history of the Zen Lineage in India, China, and Japan. Every chapter of the Shūmūchō edition of the *Denkōroku* also ends with an even shorter section, entitled Verse on the Old Case (*juko* 頌古), that consists of a Chinese language poem attributed to Keizan as his own original composition. The bulk of every chapter, however, consists of two sections that are written largely in classical Japanese, albeit with an occasional quote in Chinese. One section, entitled Pivotal Circumstances (*kien* 機縁), is essentially the biography of an ancestral teacher in the Zen Lineage, with a detailed account of the verbal interactions with his own teacher that led to his awakening and recognition as a dharma heir. The other section, entitled Investigation (*nentei* 拾提), or Commentary (*teishō* 提唱) in one instance, contains Keizan's explanations of and comments on the Root Case and Pivotal Circumstances, as well as exhortations to his own students to study and follow the examples set by the ancestral teachers.

A naive reader of the *Denkōroku* might assume that whatever material appears in classical Japanese represents Keizan's own words, spoken when he addressed his followers at Daijō Monastery where he was abbot. However, our digital search of the Chinese Buddhist canon has revealed that large chunks of Japanese text, especially text that appears in the Pivotal Circumstances section of each chapter, are actually Japanese transcriptions (*yomikudashi* 読み下し) of material that appears in Chinese sources. It is as if Keizan, when quoting those sources as historical background, translated them verbatim into Japanese to make them more accessible to his Japanese audience. The fact that the material in question appears in Japanese, however, has sometimes prevented scholars in the past from recognizing it as a transcription from Chinese. And even when they suspected that to be the case, there was no easy way for them to determine exactly what the Chinese

source text was. Our own digital search has had to rely on a kind of guesswork, where we took a Japanese phrase, rearranged the glyphs into Chinese word order, and then searched the Chinese canons for matches. Whenever that search produced a “hit,” the next step was to ascertain that the surrounding Chinese text matched the Japanese word for word, thus proving that we had found the actual Chinese source text. Then we had to figure out where in the Japanese text that particular quotation of a Chinese source started and stopped, and mark it off (by indentation) accordingly in our English translation. Such an approach was not impossible before the advent of digital text, but the sheer size of the canons, even if one limited one’s search to Chan records, made it largely impractical.

For all of the aforementioned advances facilitated by digital search, the *Denkōroku* remains a very difficult text to understand, and hence to translate. It is a huge step forward to realize that the text is filled with hitherto unrecognized quotations, often in Japanese transcription, of Chinese Chan texts. Nevertheless, even after making those discoveries, we as translators were still faced with making sense of the Chinese originals that are quoted, and figuring out what Keizan meant when he utilized them. Often we succeeded, but at times we did not. There remain passages where even the most assiduous research, exhausting all of the tools and methods mentioned above, left us with a set of possible meanings (and possible translations), but no way of determining which was correct. In such cases, we were forced to choose one of the translations, but we always state in a note that we are not sure of the meaning, and we explain what the alternative readings might be. Another basic principle of translation embraced by the Sōtō Zen Text Project is that, if we are forced to guess what something means, we lay bare that fact and invite other scholars to help solve the problem. We do not gloss over problems of interpretation; we use the critical apparatus of notes and Glossary entries to highlight, explain, and wrestle with those problems.

The literature of Chan and Zen, including the writings of the Sōtō School ancestors Dōgen and Keizan, is rightly famous for its witty, paradoxical, and often confounding use of language. Zen masters employ such linguistic devices, it could be said, to make us realize the inherent limitations and pitfalls of language itself, especially when we use it to try to grasp what is “ultimately real” (a notion that itself is just another linguistic construct). There is a profound difference, however, between the rhetoric of Zen that plays with language in a clever and calculated way to induce insight, and language that is merely confused and nonsensical. Unfortunately, because readers of Chan and Zen texts are accustomed to sage remarks that appear to be *non sequiturs*, when they are confronted by the garden variety of nonsense — e.g. the gibberish that results when mechanical translation is employed or quotation marks go missing — they are all too likely to chalk that up as normal for the language of Zen, which (they imagine) is not supposed to be comprehensible in the first place. Such a mode of reading, Zen Master Keizan tells us in the *Denkōroku*, is a serious mistake. He repeatedly exhorts his followers to strive “meticulously” to fully understand the Zen stories and sayings that he raises for their consideration. Implicit in that exhortation is the idea that they do, in fact, make sense.

Contributions to the work of translating Keizan's *Denkōroku* were made by William M. Bodiford, Sarah J. Horton, Carl Bielefeldt, and the late John R. McRae; the final version of the translation was produced by T. Griffith Foulk. The scholarly research that informs the notes (and the Glossary found in Volume 2) was conducted by Bodiford and Foulk. The editorial task of checking the translation and notes for errors of substance and orthography was carried out by Bielefeldt, Bodiford, Foulk, Horton, Itō Yūji, Nambara Ikki, and others. The final copy editing was performed by Horton, and the complicated multilingual page layout was done by Urs App.

As Editor-in-Chief of this annotated translation of the *Denkōroku*, I give my heartfelt thanks to all who contributed to its successful completion. Whatever errors and infelicities remain in the final product are, at the end of the day, my responsibility.

T. Griffith Foulk

CONVENTIONS

- (1) To facilitate comparison of the Japanese and Chinese text of the Shūmūchō edition of the *Denkōroku* with its annotated English translation, the translators have broken the former into sections of a manageable length. Each section of original text is followed immediately by its English translation. The chapter headings and section headings that appear in the original text of the Shūmūchō edition of the *Denkōroku* are used as natural points of division. However, the translators have also seen fit to further divide the longer Pivotal Circumstances and Investigation sections into a number of subsections. The latter divisions have no precedent in the Shūmūchō edition of the *Denkōroku* or in any other edition or translation of the text. The division of the original text into subsections is thus essentially arbitrary. It has, however, been carried out with an eye to maintaining some uniformity in length of the subsections, and not doing violence to the flow of the argument as it appears in English translation.
- (2) In the English translation of the *Denkōroku* and the notes that accompany it, all of the words printed in *slightly slanted regular* typeface (as opposed to *true italics*) are Buddhist technical terms, Zen sayings, and the like that are explained in the Glossary (Part One: Terms and Phrases) in Volume 2 of this work.
- (3) All proper nouns that appear in the English translation of the *Denkōroku* and the notes that accompany it are capitalized and explained in the Glossary (Part Two: Names of People, Places, and Texts) in Volume 2 of this work.
- (4) All names of people and places that appear in the English translation are given in their “original” languages, in romanized Sanskrit for Indian names, romanized Chinese (Pinyin) for Chinese names, and romanized Japanese (Hepburn) for Japanese names.
- (5) Some of the Indian names that appear in the *Denkōroku* in Chinese translation or transliteration are attested in Indian (Sanskrit, Pāli, etc.) sources, which are followed when romanizing the names in the English translation. Other Indian names that appear in the *Denkōroku* have no known precedents in Indian texts and are likely to have been made up in China. The romanization of the latter involves a reconstruction of the Sanskrit that takes into account known patterns in the Chinese transliteration of Indian Buddhist names, but it remains inherently speculative, for there is no basis on which to establish historical accuracy.
- (6) Pinyin is used to romanize all Chinese words in the notes.
- (7) The Hepburn system that is standard in modern scholarship is used to romanize all Japanese words in the notes.
- (8) Indian Buddhist terms that appear in the *Denkōroku* in Chinese transliteration are not translated into English, but rather restored to the original Sanskrit. The principle followed here is that, if Chinese Buddhists chose not to translate an Indian word, but rather to represent it phonetically, then the same should be done in English.

(9) Most Indian Buddhist terms that appear in the *Denkōroku* in Chinese translation are translated from Chinese into English. However, there are a few cases in which the English “translation” from Chinese employs words of Sanskrit origin that have entered the English language.

(10) Sanskrit words that appear in the list of Roger Jackson, “Terms of Sanskrit and Pāli Origin Acceptable as English Words,” in *The Journal of the International Association of Buddhist Studies* 5:2 (1982): 141–142, are treated as English words, which means they are not italicized. However, for purposes of scholarly reference, the diacritic marks used in romanized Sanskrit are retained.

(11) All foreign words that appear in the English translation and notes are italicized, with the exception of the names of people and places when those appear in English sentences. All Sanskrit words are explained in the Glossary (Part One: Terms and Phrases) in Volume 2 of this work.

(12) The Japanese pronunciations of Chinese glyphs that appear in romanized Japanese names in the text of the translation, and in the romanization of entire passages of Japanese that are quoted in the notes, follow the readings given (by *furigana* 振り仮名) in the Shūmūchō edition of the *Denkōroku*. In cases where the Shūmūchō edition does not indicate a preferred pronunciation for Chinese glyphs that have multiple *on* 音 and *kun* 訓 readings, scholars affiliated with the Administrative Headquarters of Sōtō Zen Buddhism were consulted and pronunciations generally favored within the world of Japanese Sōtō Zen today were used.

(13) The Shūmūchō edition of the *Denkōroku* employs the set of simplified Chinese glyphs known as “regular use Chinese characters” (*jōyō kanji* 常用漢字) that was established by the Japanese Ministry of Education in 1981. The Japanese and Chinese language text of the *Denkōroku* reproduced in this book, however, substitutes traditional (unsimplified) Chinese glyphs whenever those are available in Unicode. That is to facilitate the search of digital databases of Buddhist scriptures in Chinese, all of which use traditional glyphs.

(14) Terms, sayings, and names that are treated in the Glossary in Volume 2 of this work are, as a general rule, not explained in notes to the translation. Notes, in principle, are limited to explaining matters crucial to an understanding of the text immediately at hand.

(15) In the notes to the translation, the arrow symbol → followed by a term, phrase, or name printed in *slightly slanted regular typeface* (see above, #2) means that the reader should consult the Glossary under that heading for more detailed information concerning the topic treated in the note.

(16) Full bibliographic data for secondary scholarship that is cited by the authors’ names in the notes to the translation is given in the Bibliography appended in this volume.

(17) All sentences and longer passages in the Shūmūchō edition of the *Denkōroku* that have been positively identified by the translators as quotations deriving from external sources are, in the English translation, marked as such by the use of indented text. That procedure is followed whether or not the sentences and pas-

sages in question are marked within the *Denkōroku* itself as quotations (most often they are not), and regardless of whether the quoted material appears in the *Denkōroku* in the original Chinese or Japanese, or in Japanese transcription of a Chinese source.

(18) Indented text (at the primary level) in the English translation is used exclusively to indicate that the words so marked are not Keizan's own, but have been positively identified by the translators to be a quotation of some external text, as documented in a note.

(19) Within a block of indented text, a secondary level of indentation is occasionally used in the conventional way: to signify long quotes (of individuals speaking, or poetic verses) in lieu of quotation marks.

(20) When text in the English translation is not indented, it means that the translators are treating those words as Keizan's own. All words are treated as Keizan's own unless they have been positively identified by the translators as coming from an external source. The fact that no such identification has been made, however, does not guarantee an absence of quotation on Keizan's part.

(21) Brief quotes of other people or texts that appear within a discourse that is largely in Keizan's own words are indicated by quotation marks, in keeping with conventional English usage. When the external source of a quotation is known, it is given in a note or (in the case of Zen sayings) a Glossary entry.

(22) Multi-sentence passages that are presented in the original Japanese text as Keizan's quotations of someone else, but have not been positively identified by the translators as actual quotations of an external source, are marked in the English by quotation marks that follow a colon, instead of the usual comma. In ordinary typesetting, such passages would be given as indented quotes, but in the present translation indentation at the primary level is reserved for a somewhat different, more specialized function; see conventions #17 and #18 above.

(23) When sentences and longer passages that appear in Chinese in the Shūmūchō edition of the *Denkōroku* have been identified as quotes of external sources, the Chinese source in question is named in a note. The source is not quoted in the note because that would entail a replication of the same Chinese text already found in the *Denkōroku*.

(24) When sentences and longer passages that appear in Japanese transcription (*yomikudashi* 読み下し) in the Shūmūchō edition of the *Denkōroku* have been identified as quotes of external sources, the Chinese source in question is named in a note. The Chinese original is also quoted in the note, so that readers can compare it to the Japanese transcription, which occasionally contains errors or questionable readings.

(25) The English translation is always based on the text of the Shūmūchō edition of the *Denkōroku*, not a Chinese source that it quotes in Japanese transcription (*yomikudashi* 読み下し), even if direct translation of the source would make the meaning clearer in English. Such clarification, when needed, is handled in notes to the translation.

ABBREVIATIONS

BGDJ = *Bukkyōgo daijiten* 佛教語大辭典. Edited by Nakamura Hajime 中村元. 3 vols. Tokyo: Tōkyō Shoseki, 1975.

C. = Chinese

CBETA = CBReader, v. 5.3. Copyright Heaven Chou. Taipei: Chinese Buddhist Electronic Text Association, 2001–2016.

DDB = *Digital Dictionary of Buddhism*. A. Charles Muller, ed. <<http://buddhism-dict.net/dbb>>. Edition of 2017/01/31.

DKJ = *Dai kanwa jiten* 大漢和辭典. Edited by Morohashi Tetsuji 諸橋轍次. Second Revised Edition. Tokyo: Taishūkan, 1989–1990.

d.u. = dates unknown

DZZ = Kawamura Kōdō 河村孝道, et al., ed. *Dōgen Zenji zenshū* 道元禪師全集. 7 vols. Tokyo: Shunjūsha, 1988–1993.

EST = *Eihei shōbōgenzō shūsho taisei* 永平正法眼藏蒐書大成. Edited by Dai Honzan Eihejinai Eihei Shōbōgenzō Shūsho Taisei Kankōkai 大本山永平寺内永平正法眼藏蒐書大成刊行会. 25 vols. Tokyo: Taishūkan, 1974–1982.

HYDCD = *Hanyu dacidian* 漢語大詞典. Edited by Luo Zhufeng 羅竹風. 12 vols. Shanghai: Shanghai Cishu Chubanshe, 1987.

J. = Japanese

P. = Pāli

rpt. = reprint

S. = Sanskrit

T = *Taishō shinshū daizōkyō* 大正新脩大藏經. Takakusu Junjirō 高楠順次朗 and Watanabe Kaikyoku 渡邊海旭, eds. 100 vols. Tokyo: Daizōkyōkai, 1924–1935.

ZGDJ = *Zengaku daijiten* 禪學大辭典. Edited by Zengaku Daijiten Hensanjo 禪學大辭典編纂所. 1978. New printing (*shinpan* 新版). Tokyo: Taishūkan Shoten, 1985.

INTRODUCTION

by William M. Bodiford

THE PLACE OF THE *DENKŌROKU* IN THE HISTORY OF SŌTŌ ZEN

The *Denkōroku* 傳光錄 or “Record of the Transmission of Illumination” is the transcript of a series of lectures given by the early Japanese Sōtō Zen master Keizan Jōkin 瑞山紹瑾 (1264–1325), compiled by his acolyte(s). According to a note at the head of the *Denkōroku*, the lecture series was begun in 1300, at the request of one or more of Keizan’s followers. As the title indicates, the subject of the lectures was the transmission of spiritual illumination from master to disciple, as depicted in literary accounts of the ancestors in Keizan’s Zen Buddhist lineage. The fifty-three lectures (each a separate chapter in the text) begin with Sākyamuni Buddha, continue through the traditional list of ancestral teachers in the Chan/Zen Lineage — twenty-eight in India and six ancestors in China — and then follow a line of dharma transmission through Chinese Chan masters that leads to Dōgen 道元 (1200-1253), founder of the Sōtō School of Zen in Japan. The final lecture is devoted to Dōgen’s chief disciple, Ejō 懷辨 (1198–1280), the teacher of Keizan’s own master, Gikai 義介 (1219–1309).

Today, the descendants of the Sōtō Zen lineage celebrated in the *Denkōroku* constitute one of the largest Buddhist schools in Japan. Together with the “Eminent Ancestor” (Kōso 高祖) Dōgen, the “Great Ancestor” (Taiso 太祖) Keizan is celebrated as one of the two founders of the school. Together with Dōgen’s monastery Eiheiji 永平寺, Keizan’s monastery Sōjiji 總持寺 is one of the two head temples of the Sōtō School. And, together with Dōgen’s *Treasury of the True Dharma Eye* (*Shōbōgenzō* 正法眼藏), Keizan’s *Denkōroku* is considered one of the two most important sacred scriptures (*seiten* 聖典) of the school.

Nevertheless, for half a millennium after its composition, Keizan’s *Denkōroku* was little known even among his Sōtō School descendants. Until its initial printing in 1857, it was unavailable outside a handful of Sōtō School cloisters. Indeed, so obscure is the premodern history of the work that scholars once raised doubts about its authenticity as a record of Keizan’s teachings. Such doubts have now been silenced by the discovery of early manuscripts of the text, but the fact remains that the *Denkōroku* played very little role in the premodern historical development of Japanese Sōtō Zen.

In 1300, when Keizan’s lectures were delivered, only a few people in Japan could claim allegiance to the spiritual lineage he presented, and nothing analogo-

gous to a Sōtō Zen School existed. Neither Dōgen's Sōtō Lineage nor any other Zen lineage had yet secured a solid institutional basis. Nevertheless, Zen was on the rise in Japan, and by the fifteenth century it had expanded from the obscure teachings of a few isolated groups into a major cultural force. Along with the distinctive forms of Buddhist monastic training and Chan lore and practice that they imported from Song- and Yuan-dynasty China, Zen monks disseminated Confucian morals and metaphysics, Chinese secular learning, and new forms of literati art (e.g. calligraphy and ink painting) and culture (e.g. tea as a social ritual).¹ They introduced and printed in Japan new genres of Chinese Buddhist literature (mainly but not only Chan), and promoted the production of similar literary genres.²

By the seventeenth century, Sōtō Zen had come to be represented by several allied networks of Buddhist temples, some functioning as major monasteries but most consisting of smaller village temples that served the religious needs of local rural groups.³ Within most of these networks Keizan had acquired the status of a patriarch. He had become recognized as a foundational and transformative figure who straddled the historical transition from Zen's initial exoticism to its subsequent mainstream acceptance.⁴ By the eighteenth century, the publishing of Buddhist literature had become a major commercial enterprise, and it came to be read by people from all walks of life, not just by temple clerics.

During this period, Sōtō teachers wrote and published many treatises and commentaries in which they debated the proper interpretation of Dōgen's life and teachings.⁵ The study of his extensive writings marked the beginning of a long process that would result in a much closer association of Sōtō teachings and practices with vocabulary and ideas derived from Dōgen's writings. Keizan's *Denkōroku* played no role in these controversies because its existence remained largely unknown. Thus, by the time the work first appeared in print, readers came to it with fully formed expectations regarding the nature of Zen, the proper genres for writing about Zen, the special characteristics of Dōgen's approach to Zen, and a host of other assumptions, many of which derived from developments that post-date Keizan's *Denkōroku*.

The modern history of the *Denkōroku* began in 1857, when a Sōtō Zen teacher named Busshū Sen'ei 佛洲仙英 (1794–1864) introduced it to the world in a woodblock printing. By this time, Japanese society had awakened to the exis-

¹ See Akamatsu and Yampolsky 1977; Bodiford 1993; Collcutt 1981.

² See Bodiford 2012a; Tamamura 1955; Tamamura 1958; Tamamura 1967–1981.

³ See Williams 2005; Tamamuro 2001.

⁴ A sign of Keizan's rise in importance is his having been awarded the "national teacher" (*kokushi* 國師) title of Kōtoku Enmyō Kokushi 弘德圓明國師 (Perfectly Bright National Teacher who Propagates Virtue) in 1772 by Emperor Go-Momozeno 後桃園 (1758–1779). See *Kokushigō Go-Momozeno Tennō go senji* 國師號後桃園天皇御宣旨 (1772.11.29), facsimile (frontispiece) in Kohō 1937. By way of comparison, Dōgen did not receive comparable recognition until eighty years later, in 1854, when Emperor Kōmei 孝明 (1831–1857) awarded him the title of Busshō Dentō Kokushi 佛性傳東國師 (National Teacher who Transmitted Buddha Nature Eastward; i.e., to Japan).

⁵ See Bodiford 1991; Riggs 2006; Riggs 2008.

tential threat presented by the rapidly industrializing West. Just eleven years later, in 1868, Japan effectively entered the modern age. That year, in a revolution now known as the Meiji Restoration, the Japanese people abolished rule by the shogun, opened their ports for foreign trade, and embarked on their own programs of industrialization and social reform. Progressives advocated the adoption of scientific methods and the critical evaluation of traditions. The notion of religion became subject to debate as leaders attempted to define its relationships with other broad conceptual categories such as science, superstition, spirituality, philosophy, and nationalism.¹

In the Sōtō School, monastic leaders struggled to centralize the Sōtō temple networks into a single religious denomination, so as to respond more effectively to the demands of modernity. Lay people organized their own societies to propagate Sōtō teachings. In 1885, in the midst of these developments, Ōuchi Seiran 大内青巒 (1845–1918), perhaps the most influential lay Buddhist of his day, published a revised modern typeset edition of the *Denkōroku*. This work formed the basis for a series of subsequent editions that added further corrections, revisions, notes, and commentaries. In 1944, the prestigious publisher Iwanami Shoten selected a re-edited version of Busshū's original edition for inclusion in its popular “Iwanami Library” (Iwanami Bunko 岩波文庫) series. This series, consisting of inexpensive paperback editions of literary classics, provides introductions and explanatory notes by leading scholars intended for a wide audience of educated nonspecialists. The inclusion of Keizan's *Denkōroku* in this series signified its acceptance within both popular and scholarly circles as a classic of Japanese literature. This Iwanami Library edition remained in print until the 1990s.

The *Denkōroku* is now available in a number of editions. The text on which the present translation is based is *Taisō Keizan Zenji senjutsu Denkōroku* 太祖瑩山禪師撰述伝光錄 (*Record of the Transmission of Illumination by the Great Ancestor, Zen Master Keizan*). This edition was published in 2005 by the Administrative Headquarters of the Sōtō School (Sōtōshū Shūmūchō 曹洞宗宗務庁) in Tokyo as an updated version of Ōuchi's initial 1885 revision. The editors of this text (hereafter referred to as the “2005 Shūmūchō edition”) identify (p. 3) their main goal as providing a faithful reproduction of Ōuchi's edition. To render that edition more accessible to contemporary Japanese readers, they divided each major section into subsections (in unacknowledged accordance with the precedent popularized by the Iwanami Library edition), converted the block-style Japanese phonetic syllabary (*katakana*) used by Busshū and Ōuchi into its cursive form (*hiragana*); provided notes to identify important names and terms, and added supplemental textual notes based on the early Kenkon'in temple manuscript (ca. 1430) and Ryūmonji temple manuscript (ca. 1547). They did not, however, attempt to use these and other early manuscripts to revise or correct the text printed by Busshū and revised by Ōuchi. The notes to the translation found in this Volume 1 address a few of these textual issues, and greatly expand the annotation.

¹ See Ikeda 1998; Josephson 2012; LoBreglio 2009.

THE PRODUCTION OF THE TEXT

Little can be known with certainty regarding the circumstances under which the *Denkōroku* was composed. The text begins by stating:

On the 12th day of the 1st month in the 2nd year of the Shōan era, the Master responded for the first time to a request for edification.

Let us examine this sentence in detail. The second year of the Shōan era (1299.5.25 to 1302.12.10 in the modern calendar) roughly corresponds to the year 1300. Nearly twenty years had passed since Japanese armies successfully repulsed the massive 1281 naval invasion by combined Mongol, Chinese, and Korean troops representing the Yuan Empire of Kublai Khan. While the conflict drained the finances of the shogun's military government in Kamakura, the success enhanced the government's prestige and perhaps contributed to the esteem of the new Zen temples it sponsored. One year later, in 1301, construction of Japan's first royal Zen monastery, Nanzenji 南禪寺, would be completed in Kyoto.

Up until this time the number of notable Zen monasteries within Japan could be counted on the fingers of two hands. The most influential ones were located either at the seat of the shogun's government in Kamakura (e.g., Jufukuji 壽福寺, Kenchōji 建長寺, Engakuji 圓覺寺), or in Kyoto (e.g., Kenninji 建仁寺 and Tōfukuji 東福寺), the traditional seat of the royal court. There were also four notable Zen monasteries associated with Dōgen and his followers, all of which were far away from those seats of power. In the countryside to the far northeast of Kyoto, the Sōtō movement had three monasteries. Two, Eiheiji and Hökyōji 寶慶寺, were in the province of Echizen, and the third, Daijōji 大乘寺, was further north in the neighboring province of Kaga. To the far west, in the province of Higo on the island of Kyushu, there was a fourth monastery, Daijiji 大慈寺. Eiheiji had been founded by Dōgen, while the remaining monasteries were founded by students of Dōgen's disciple Ejō: Hökyōji by Jakuen 寂圓 (C. Jiyuan; 1207–1299), Daijōji by Gikai, and Daijiji by Giin 義尹 (1217–1300). Those four monasteries shared a historical and spiritual connection to Dōgen, but they operated independently and served their own local patrons.

The Zen "Master" referred to in the sentence quoted above is Keizan Jōkin. The format of his name is noteworthy in itself, because he seems to have been one of the first persons in the Japanese Sōtō lineage to use a compound name.¹ "Jōkin" is his dharma name (*hōki* 法諱, i.e., Buddhist name) while "Keizan" is a special kind of Buddhist sobriquet (*dōgō* 道號). It highlights in poetic terms (*hyōtoku* 表德) the nuances of his dharma name. For this poetic significance to be understood, the path name and dharma name must form a paired compound. In this example, the path name "Keizan" can be interpreted as "polished (or sparkling) mountain," which alludes to "beautiful jade," the meaning of the second glyph (*kin* 瑞) in his dharma name.² Paired compound names became fashionable

¹ Regarding the naming conventions of Zen monks, see Kuriyama 1911, pp. 366–380; Tamamura 1937, rpt. 1.3–20; and Tamamura 1941b, rpt. 1.21–94. For a brief summary, see Bodiford 2012a, pp. 295–297.

² Takahashi 1994, pp. 118–119. The incorrect pronunciation "Eizan" appears in some

among Buddhist clerics in China during the Song dynasty (960–1279). Nonetheless, Dōgen's teacher in China, Rujing 如淨 (J. Nyojō; 1162–1227), used only a single Buddhist name.¹ During their lifetimes, Dōgen and his immediate followers, such as Ejō and Gikai, did likewise. Avoidance of a paired compound name is a distinguishing feature of the members of Dōgen's early monastic community.²

Keizan was born in the year 1264, not 1268 as typically reported. This chronological discrepancy not only changes the way that scholars assign dates to the events of Keizan's life but also is a crucial factor in how they interpret the *Denkōroku*. In its entry on the work, the authoritative bibliographic encyclopedia of Sōtō Zen literature, the *Sōtōshū zensho kaidai sakuin* 曹洞宗全書解題索引 (1978), for example, states that Keizan received dharma transmission from Gikai at Daijōji in 1299, that Keizan taught in place of Gikai the following year when he presented the lectures that form the *Denkōroku*, and that finally, in 1302, Keizan became abbot of Daijōji upon Gikai's retirement. This account was written by the eminent Sōtō historian Ōkubo Dōshū 大久保道舟 (1896–1994).³ Most other recent accounts of Keizan's life describe a nearly identical sequence of events.

The dates in this sequence result from using the birth year of 1268 to interpret Keizan's own autobiographical summary of his life, preserved in his collected papers entitled *Chronicles of Tōkoku Monastery* (*Tōkokuki* 洞谷記).⁴ This chronicle constitutes the most reliable primary source for Keizan's life. It does not mention the year of his birth, however, only his age at the time of each significant mile-

modern sources, since Japanese dictionaries of Chinese characters list only *ei* and *yō* as possible pronunciations for 瑩. Takahashi (1994, pp. 117–118, 120) reproduces passages from manuscripts dated 1130 and ca. 1240 that gloss the pronunciation of 瑩 as *kei*.

¹ Note that the dates of Rujing's birth and death are not 1163 to 1228 as reported in many reference works. For details, see Satō 1985.

² See Kuriyama 1911, pp. 366–371; Tamamura 1941b, rpt. 1.45. During subsequent centuries people began anachronistically to devise compound names for these early figures, none of which appear in the earliest records. Well-known combinations such as “Kigen Dōgen” 希玄道元 (or “Dōgen Kigen”), “Koun Ejō” 孤雲懷粦, and “Tetsū Gikai” 徹通義介, etc., are neologisms (Kuriyama 1911, p. 367).

³ Ōkubo enjoyed a distinguished career at several institutions beginning at the Historiographical Institute of Tokyo University, and ending as the president of Komazawa University. He is best known for writing the first authoritative biographic study of Dōgen based on primary documents (1953; enlarged 1966). He also compiled several resources for researchers: a detailed chronology of Sōtō history based on original documents (1935); the collected works of Dōgen (1969–1970, which was the most reliable edition then available); and a multi-volume collection of important documents (1972), transcribed and annotated, from Sōtō temples across Japan. Ōkubo helped promote the practice of systematically surveying archives and temple storerooms for historical documents and manuscripts, which when discovered are identified, catalogued, photographed, transcribed, annotated, and published.

⁴ Tōkoku is the mountain name of Yōkōji 永光寺. For Keizan's autobiography as it appears in the so-called “secret” Daijōji manuscript (copied 1432) of the *Tōkokuki*, see Azuma 2015, p. 7b of the color facsimile of the 1432 manuscript, and pp. 9–10 of the printed transcription; or Ōtani 1974b, pp. 238–239. For an English language translation, see Bodiford 1999, pp. 519–520.

stone. The birth year of 1268 first appeared in hagiographies of Keizan written during the early eighteenth century. Until the 1970s, this year was used to assign dates to the events in Keizan's autobiography. In 1974, the scholars Matsuda Bun'yū and Yamahata Shōdō independently published studies in which each of them proposed a birth year of 1264.¹ They pointed out that the heretofore unavailable secret manuscript version of the *Chronicles of Tōkoku* (copied in 1432) differs considerably from the printed versions, which are based on a rendition edited in 1718. Moreover, comparison of the early manuscript with other original documents dated and signed by Keizan or by his disciples conclusively demonstrates that the actual year of birth must have been four years earlier than 1268. This conclusion is verified by a 1325 funeral eulogy on behalf of Keizan presented by his disciple Koan Shikan 壺庵至簡 (–1341), which states that Keizan passed away during his sixty-second year of life.²

Today, if we construct a timeline of Keizan's life based on the earliest manuscript copy of his autobiographical summary in comparison with related original documents, it will present a very different sequence of events from the version repeated by Ōkubo.³ The new version states that Keizan entered Eiheiji as a child in 1271 and was the last person to be tonsured by Ejō. As a teenager, in 1282, he studied under Jakuen at Hōkyōji. In 1292, during his twenties, he received initiations from Gien 義演 (–1314), another of Ejō's disciples who was then serving as abbot of Eiheiji. One year later, in 1293, Gikai founded Daijōji. Keizan joined Gikai either at that time or shortly thereafter. Keizan, now in his thirties, received dharma transmission from Gikai in 1295.⁴ Three years later, in 1298, Keizan became abbot of Daijōji upon Gikai's retirement. In other words, the year 1300, when Keizan began the lectures that became the *Denkōroku*, corresponds to the start of his third year as the abbot of Daijōji.

This revised sequence of events makes the internal evidence from the *Denkōroku* sound more natural. In its discussion of Ejō, for example, the text mentions Gikai in passing by referring to him in the third person as “the Old Reverend of this Temple, Honorable Kai” (*Tōji Rō Oshō Kai Kō* 當寺老和尚价公). The language is not rude, but it is rather informal and familiar. The tone is perfectly respectful when used by a sitting abbot to refer to his retired predecessor who also happens to be his beloved teacher. The tone would be much less appropriate if used by an ordinary monk in residence to speak about the current abbot. It is difficult to explain why Keizan would have referred to Gikai in this manner if Gikai had not

¹ See Matsuda Bun'yū 1974a; Matsuda Bun'yū 1974b; Takeuchi Kōdō 1986; Yamahata 1974a; Yamahata 1974b.

² *Tōkoku Kaisan Oshō Jijaku saimon* 洞谷開山和尚示寂祭文, ZSZ, vol. 2 *Shingi* 清規, p. 9b. Note that during his 62nd year of life, Keizan was 61 years old.

³ E.g., see the “brief timeline of Keizan's life” (“Keizan Zenji ryaku nenpu” 燕山禪師略年譜) included in Shūmuchiō 2005, pp. 360–361.

⁴ This date from Keizan's autobiography is confirmed by the original document that Gikai wrote and signed in 1209, when he bestowed Dōgen's dharma robe on Keizan. See *Jōkin hōe fuzokujō* 紹瑾法衣附屬狀 (signed 1309.9 by Gikai; signed 1311.10.10 by Jōkin; Kōfukujō 廣福寺 document), transcribed in Ōkubo 1972, no. 669, 1.527–528; a.k.a. *Hōe sōden sho* 法衣相傳書 (facsimile) transcribed in Kohō 1937, pp. 485–486.

already retired and if Keizan had not already succeeded to his office. Critics of the *Denkōroku* who found this expression troubling can take comfort in recalculating Keizan's year of birth as 1264.

Aside from this one mention, Gikai does not reappear in our translated edition of the *Denkōroku*. Keizan composed biographical accounts of Gikai after his death, but it would have been inappropriate to do so while he was still alive.¹ The most succinct and reliable of these accounts is the biographical precis that accompanies the detailed description of Gikai's funeral services, which Keizan oversaw and recorded in 1309.² It states that Gikai left home in 1231 under the direction of Ekan 懷鑑 (–1251?), a member of the Darumashū 達磨宗 group at Hajakuji 波著寺 in Echizen province. One year later, he went to Mount Hiei, the headquarters of Japanese Tendai Buddhism, to be ordained into the clergy. Ten years later, Gikai (and Ekan) joined Dōgen's fledgling community at Kōshōji 興聖寺 in Fukakusa 深草, south of Kyoto. In 1249, Ekan bestowed his Rinzai (C. Linji) Zen lineage (i.e., Darumashū lineage) on Gikai.³ In 1255, Gikai received dharma transmission (i.e., in Dōgen's Sōtō lineage) from Ejō at Eiheiji.⁴ Four years later, in 1259, Gikai traveled to China. Here Keizan's account is confused. It says that Gikai stayed in China for five (sic) years, until 1262.⁵ In 1267, Gikai became abbot of Eiheiji. Five years later, he retired and then spent twenty-one years, from 1272 to 1292, living in seclusion at the foot of the mountain below Eiheiji. In 1293, he founded Daijōji as its first abbot. After six years as abbot, in 1298, he retired to the Jōkōin 常光院 on the grounds of Daijōji. He resided there for twelve years, until he passed away in 1309.

¹ Aside from the “Shōsatsu shiki” 抄劄式 (1309) cited below, Keizan also wrote the biography of Gikai titled “Senshi Kashū Daijōji Kaisan Oshō” 先師加州大乘寺開山和尚, which is included within *Tōkoku Dentōin gorō gosoku narabi ni gyōgō ryakki* 洞谷傳燈院五老悟則並行業略記 (1323), in Kohō 1937, pp. 415–416. Azuma Ryūshin (1964; and 1974, pp. 124–127) has proposed that Keizan also is the author of the early biographies of Dōgen, Ejō, and Gikai collected in the compilation known either as the *Eiheiji sansō gyōgōki* 永平寺三祖行業記 or as the *Sandaison gyōjōki* 三大尊行狀記 (both in SZ, vol. 16, “Shiden” 史傳, 1.1–10 and 1.11–19). See Azuma 1964; and Azuma 1974, pp. 124–127. More recently, Itō Shūken (1998) has proposed that the biography of Dōgen in these texts was composed by Gikai, while Keizan composed the biographies of Ejō and Gikai.

² See “Shōsatsu shiki” 抄劄式 (p. 6), in *Eihei Daisandai Daijō Kaisan Daishō senge sōjikiki* 永平第三代大乘開山大和尚遷化喪事規記. ZSZ, vol. 2, Shingi 清規, pp. 1–7; and Kawaguchi 2006, pp. 418–420. The editors of ZSZ retitled this document as “Tettsū Gikai Zenji sōki” 徹通義介禪師喪記 and included it in a compilation that they titled *Sōkishū* 喪記集.

³ Keizan used the expression “received a Rinzai lineage” (*bin Rinzai haryū* 粟臨濟派流; *Rinzai haryū o ukū*).

⁴ Here Keizan wrote “inherited the dharma” (*shihō* 嗣法).

⁵ Itō Shūken (2006, pp. 13–14) points out that the era names of these four years changed repeatedly: 1259 corresponds to Shōka 正嘉 3 and Shōgen 正元 1; 1260 is Shōgen 2 and Bun’ō 文應 1; 1261 is Bun’ō 2 and Kōchō 弘長 1; and 1262 is Kōchō 2. It would have been very easy to miscount them.

This summary of Gikai's career includes two elements that figure in subsequent interpretations of the *Denkōroku*. First, among the many disciples of Dōgen who had begun their study of Zen within the Darumashū, only Gikai and Gikai's teacher, Ekan, openly continued that affiliation after converting to Dōgen. Only Gikai formally inherited the Darumashū branch of the Rinzai lineage, notwithstanding his new affiliation with Dōgen. During his day, many people regarded the Darumashū as illegitimate, an assessment that continues today.¹ Given Gikai's continued recognition of his Dharmashū affiliation, the question arises of the degree to which Keizan's *Denkōroku* may reflect influence from his master's Rinzai inheritance, or intentionally seek to reconcile or distinguish Sōtō and Rinzai.

Second, Gikai's journey to China occurred at a key moment. As is explained below, it is difficult to determine precisely what Chinese texts might have served as the sources for the many quotations that appear in the *Denkōroku*. One frequently suggested possible source text is the *Collated Essentials of the Five Flame Records*, a Chinese compilation first printed in 1253. It was not available in Japan during Dōgen's lifetime, and the woodblocks for the first Chinese edition were lost soon after its first printing. In China, it did not become widely available until it was reprinted in 1364, and in Japan it became widely read only after 1368, when Kenninji 建仁寺 in Kyoto reprinted the Chinese reprint. The *Denkōroku* mentions the *Collated Essentials of the Five Flame Records* by name in Chapter 44, and it is possible that Keizan knew this text through his teacher; for, if Gikai was in China from 1259 to 1262, then he was there at precisely the right time to acquire a copy of this text, soon to become rare, or at least to copy key sections of it. It is also likely that Gikai would have been able to teach Keizan, who himself never visited the mainland, many details about contemporaneous Chinese Buddhist practices and lore otherwise not widely known in Japan.²

The subtitle of the *Denkōroku* identifies the work as having been “compiled by [his] acolyte.” This phrase is reminiscent of the discourse records (C. *yulu* 語錄; J. *goroku*) of individual Chan/Zen masters, which frequently purport to be compiled by the disciples who served as acolytes of the featured master. In the *Exten-*

¹ For an overview of the Darumashū, see Faure 1987. For recent assessments of the significance of Gikai's dual lineages in his and subsequent times, see Ishii Shūdō 1986; Itō 1985; Ōtani 1976; and Ōtani 2006.

² Previously I have expressed strong skepticism regarding whether Gikai went to China (see Bodiford 1993, 59), because I could not find external evidence to corroborate Keizan's account. At that time, I had overlooked pertinent research by Satō Shūkō (1983). Satō identified a passage in the recorded sayings of Yanxi Guangwen 僊溪廣聞 (1189–1263) that provides corroboration. In *Tōkoku Dentōin gorō gosoku*, Keizan says that Yanxi gave Gikai a piece of writing by Hongzhi Zengjue 宏智正覺 (J. Wanshi Shōgaku; 1091–1157) on which Yanxi added a postscript wishing Gikai success in promoting Sōtō Zen. Satō points out that the recorded sayings of Yanxi, in the section on postscripts (*tiba* 題跋), reproduces a postscript that is almost exactly the same as the one quoted by Keizan (see *Yanxi Guangwen Chanshi yulu* 僊溪廣聞禪師語錄, fasc. 2; CBETA, X69, no. 1368, p. 752, c4-7 // Z 2:26, p. 154, c8-11 // R121, p. 308, a8-11). This textual parallelism seems to confirm that Gikai did in fact meet Yanxi.

sive *Record of Eihei*, for example, the lectures that Dōgen presented in major convocations (*jōdō* 上堂) at Kōshōji 興聖寺 are listed as having been “compiled by acolyte Senne” (*jisha Senne hen* 侍者詮慧編), while those at Eiheiji are listed initially as having been “compiled by acolyte Ejō” (*jisha Ejō hen*) and subsequently as “compiled by acolyte Gien.”¹ Likewise, Keizan’s recorded sayings are described as having been “compiled by acolyte Genso” (*jisha Genso hen* 持者源祖編).² The words “compiled by acolyte” lend the *Denkōroku* an air of authenticity, but without specificity.

“Compiled” covers a wide range of meanings: it could refer to anything from comments reproduced from memory or from contemporaneous transcriptions (*kikigaki* 聞書) by the audience, to material based on the lecturer’s own notes or composed directly by the lecturer and merely ordered in a sequence by the compiler. In all these cases, “compiled” implies that the initial draft or transcription is prepared for posterity or for an audience. It also implies a degree of separation between the original composer and the final version(s) of the written text.

“Acolyte” in its Sino-Japanese form, *jisha*, can be singular or plural; it does not indicate number. The acolyte(s) responsible for this text have not been identified. Keizan’s best known acolyte was Meihō Sotetsu 明峰素哲 (1277–1350). In 1323, at Yōkōji 永光寺, when Keizan presented Meihō with a Buddhist robe that had belonged to Dōgen, Keizan called the assembly together to witness the ceremony. He announced to everyone present:

Meihō, our head seat, is second to no one. We have lodged together for thirty years, and in our twenty-second year he became my dharma heir. When I was first at Daijōji, he served as my acolyte for eight years, attending to me day and night without us ever being apart.

吾首座明峰、當仁不可讓、三十年同宿、二十二年法嗣、當初在大乘、爲侍者八年、晝夜參侍而不相離。³

This announcement constitutes the earliest extant biographical chronology of Meihō’s early career. If its numbers are accurate, then Meihō would have been with Keizan from 1294 and would have become Keizan’s dharma heir in 1315.⁴ For eight years, from 1298 (when Keizan became abbot of Daijōji) until 1305, Meihō would have been Keizan’s acolyte. If the *Denkōroku* was compiled by Keizan’s acolyte, then Meihō would be the most likely candidate.⁵

1 Senne was responsible for *jōdō* numbers 1-126 (during the years 1236–1243); Ejō, for numbers 127-345 (years 1245–1249); and Gien, for numbers 346-531 (years 1249–1252). For details, see Kagamishima 1977; Itō 1980.

2 See Azuma 2015, p. 13b of the color facsimile of the 1432 manuscript, and p. 103 of the printed transcription; Kohō 1937, p. 464; or Ōtani 1974b, p. 245b. The identity of Genso is unknown. “Genso” might be a variant name for Chinzan Genshō 珍山源照, the posthumous dharma heir of Keizan’s disciple Genka Tekkyō 眼可鐵鏡 (–1321).

3 See *Sotetsu hōe sōden hōgo* 素哲法衣相傳法語 (dated 1323.1.19; Kōfukujii 廣福寺 document), transcribed in Ōkubo 1972, no. 674, 1.533–534.

4 In other words, Meihō did not receive dharma transmission in 1311. Regarding this point, see Satō 1998, pp. 201–205; Satō 2000a, pp. 131–134; and Satō 2001b, p. 92.

5 Azuma (1991, p. 21) and Satō (1999, p. 119) argue for a similar assumption.

Other considerations might suggest otherwise. The aforementioned “thirty years” might have been rounded upwards; perhaps Meihō’s training began a few years later. And would Meihō have had enough time to acquire the linguistic ability required to compile a text as complex as *Denkōroku*? In the same announcement quoted above, Keizan explains that, during the eight years Meihō served as his acolyte, Keizan would regularly call out, “Acolyte Tetsu!” Meihō would reply, “Yes?” And then Keizan would ask: “What is it?” For eight years, Meihō could not respond. Another, albeit later, account says that shortly after Meihō was appointed acolyte Keizan observed him trying to read a Chinese Zen text. Keizan scolded him: “You have not yet answered my one question! How can you have any free time to imagine wanting to study that text?”¹ These episodes suggest that Keizan might not have assigned Meihō the literary task of compiling his lectures. Considering Meihō’s prominence as Keizan’s first and longest serving acolyte, one must also wonder why the text would not mention him by name if he had been involved in its production. It is not just the *Denkōroku* that fails to mention Meihō. No premodern biographies or other early records mention or allude to Meihō having copied or compiled texts associated with Keizan. But then, very little information about the activities of Keizan or of his disciples at *Daijōji* survives.

At least five people in addition to Meihō are identified as Keizan’s dharma heirs in the latter’s *Chronicles of Tōkoku Monastery*.² The most important was Gasan Jōseki 峨山韶碩 (1275–1365). Gasan joined Keizan at *Daijōji* in 1299 and initially stayed for seven years until 1306, when he left to visit other temples in Japan. He returned to *Daijōji* three years later and spent the next twelve years, from 1309 to 1320, serving as Keizan’s acolyte.³ He probably was present when the *Denkōroku* was preached and easily could be the acolyte in question. But the text does not mention him by name and no other records associate him with it. Genka Tekkyō 眼可鐵鏡 (–1321) was one of Keizan’s first disciples. He definitely was present at *Daijōji* in 1309 when he participated in Gikai’s funeral.⁴ It is very likely that he also was present in 1300. Mugai Chikō 無涯智洪 (–1351) also participated in Gikai’s funeral and also trained under Keizan at *Daijōji*, but it is unclear how early his training began. Keizan’s other two dharma heirs, Koan Shikan

¹ *Kōzen Kaisan Oshō Gyōgōki* 光禪開山老和尚行業記, reprinted in Satō 2000c, p. 146; 汝未答吾一問、有何暇而臨欲學此書. Also see Satō 1999, pp. 116–121.

² See Azuma p. 4b of the color facsimile of the 1432 manuscript, and p. 69 of the printed transcription; or Ōtani 1974b, p. 235a. Cf. Bodiford 1999, pp. 512–513.

³ Biographies of Gasan exhibit internal inconsistencies. I have relied on *Sōji Nidai Oshō shōsatsu* 總持二代和尚抄劉 (ca. 1365), in ZSZ, vol. 2 *Shingi* 清規, pp. 19b–20a; *Gasan Daioshō hōtaku* 義山大和尚芳躅 (1677), in SZ, vol. 5 *Goroku* 語錄 1, p. 43a–b; and *Gasan Oshō gyōjō* 峨山和尚行狀, in SZ, vol. 17, *Shiden* 史傳 2, pp. 263–264.

⁴ Regarding Genka, see *Tōkokuji*; Azuma pp. 7b and 8a of the color facsimile of the 1432 manuscript, and pp. 15 and 35 of the printed transcription; or Ōtani 1974b, pp. 238b and 239b. For details of Gikai’s funeral, see *Eihei Daisandai Daijō Kaisan Daioshō senka sōjikiki*, in ZSZ, vol. 2, *Shingi*, pp. 1–7.

and Kohō Kakumyō 孤峰覺明 (1271–1361), both began their training under Keizan at Yōkōji, the monastery Keizan founded in 1317. They definitely would not have been at Daijōji in 1300. Ryūshō Sokei 龍松素溪 (d.u.) and Mutan Sokan 無端祖環 (–1387) both studied under Keizan at Daijōji and both served as acolytes during Gikai's funeral. Ryūshō subsequently became Meihō's dharma heir while Mutan became Gasan's heir. It is unlikely they would have been at Daijōji as early as 1300.¹ And there must have been other people present and capable whose names remain unknown.

Meihō's career after 1300 and the fate of Daijōji provide clues as to why so many historical facts remain obscure. In 1311, Keizan designated Meihō as the next in line to assume the abbotship of Daijōji.² In 1317, when Keizan left Daijōji to become the abbot of Yōkōji, however, Meihō did not stay at Daijōji. Neither Meihō nor any of Keizan's other disciples were acceptable to the temple's patron as its next abbot. Instead, for the next twenty years Kyōō Unryō 恭翁運良 (1267–1341) served as Daijōji's abbot. Kyōō held a Rinzai Zen lineage; and, during his term of office, Daijōji functioned as a Buddhist temple devoted to Kyōō's Rinzai lineage. It seems likely that documents related to its previous Sōtō occupants were removed and memorial ceremonies were not performed in their honor.³ Eventually (ca. 1337 or 1338), Meihō did return to Daijōji as its abbot, and, for the next two centuries, Daijōji functioned as the head of the networks of other Sōtō temples founded by Meihō's disciples. As a result of the incessant warfare of the sixteenth century, however, Daijōji all but ceased to exist.⁴ For about a hundred years, it existed in name only, until the 1670s, when Gesshū Sōko 月舟宗胡 (1630–1698) erected a new Daijōji in a new location (Kanazawa). Its networks of branch temples suffered similar destruction, but most of them were never rebuilt.

1 For Mugai Chikō and Koan Shikan, see *Jūzoku Nichiiki Tōjō shosoden* 重續日域洞上諸祖傳 (1717), fasc. 1; in SZ, vol. 16, Shiden 史傳 2, pp. 153b–154a. For Kohō Kakumyō, see Satō 1996b. For Ryūshō Sokei and Mutan Sokan, see *Nihon Tōjō rentōroku* 日本洞上聯燈錄 (1742), fasc. 2; in SZ, vol. 16, Shiden 史傳 2, pp. 256b and 261b.

2 See *Jōkin hōe fuzokujō* 紹瑾法衣附屬狀 (signed 1309.9 by Gikai 義介; signed 1311.10.10 by Jōkin 紹瑾), Kōfukuji 廣福寺 (Higo) document; transcribed in Ōkubo 1972, no. 669, 1.527–528. A.k.a. *Sōden'e* 相傳衣. Facsimile (color) in Azuma 2008, no. 6, pp. 68–71. A.k.a. *Hōe sōden sho* 法衣相傳書; facsimile (frontispiece) and transcribed in Kohō 1937, pp. 485–486.

3 Regarding these events, see Satō 1998, pp. 201–209; Satō 2000a, pp. 131–135. The *Butsurin Enichi Zenji gyōjō* 佛林惠日禪師行狀, a biography of Kyōō Unryō, describes Kyōō's term as abbot of Daijōji as that of an intermediary who held the temple until Meihō was ready for the office. It likens Kyōō's role to the one played by the Rinzai Zen teacher Fushan Fayuan (991–1067). Fushan acted as an intermediary from another lineage who nonetheless passed down the Sōtō (C. Caodong) lineage of Taiyang Jingxuan (943–1027), the Forty-third Ancestor, to Touzi Yiqing (1032–1083), the Forty-fourth Ancestor, even though Taiyang and Touzi never met in person. See Satō 2001b, p. 92.

4 Tachi Zanō (1971, pp. 93–94) reports that the 1531 defeat of the Togashi 富樺, the regional lords who had patronized Daijōji, marked the beginning of a series of armed conflicts that would spell the end of Daijōji. The temple buildings were commandeered by troops and suffered catastrophic fires in 1534, 1576, and 1580.

Records related to these institutions and the lives of the people who animated them were often simply lost to the ashes of history.

To recap what we know about the setting in which the text was produced: the *Denkōroku* begins during the year 1300 at *Daijōji* monastery in rural Kaga province; Keizan Jōkin, then in his third year as abbot, presents the lectures; the compiler is unknown, but might have been Meihō Sotetsu; and the audience consists of several of Keizan's future dharma heirs along with other monastics of unknown number.

The final element of the context in which the text was produced is the occasion that brought everyone together: “a request for edification” (C. *qingyi* 請益; J. *shin'eki*). This Chinese term refers to a request by one or more students addressed to a teacher or superior. In a Buddhist context, the phrase can refer to a request by an individual student, especially when presented according to a prescribed etiquette or specific monastic ceremony. According to *Reverend Keizan's Rules of Purity* (1678), the monastic ceremony should involve the following sequence. The event is announced in advance, posted on signboards, and its start is signaled by sounding boards and drum strikes. Members of the assembly gather at the abbot's quarters (*hōjō* 方丈). After an exchange of appropriate courtesies and greetings, the head seat (*shuso* 首座) recites a story (i.e., *kōan*) for consideration.¹ The abbot then explains (*seppa* 説破) the story and concludes with a short appended verse (*agyo* 下語). Again there is an exchange of appropriate courtesies. Then individuals from the assembly take turns presenting their own appended verses. This process can be repeated.² The rules state that this ceremony should be performed on the sixth, eleventh, and twenty-first days of each month.³

The days of the month might be significant. The printed editions of the *Denkōroku* state that the text begins on the twelfth day. All the extant manuscript versions, however, identify the day as the eleventh. Evidently *Busshū Sen'ei* must have changed the date from eleven to twelve when he edited the text for printing. We can only speculate why he might have done so.⁴ The *Denkōroku* only partially conforms to the specified format of a request for edification. Each section includes a main topic, a lecture on that topic, and a verse conclusion; but it does not mention the role of the head seat, exchanges between the abbot and the audience, or any alternative verses from the audience. The text merely hints at this possibility at the end of the initial lecture, where Keizan instructs the audience that they must present their own verses at the next request for edification. *Keizan's Rules of Purity* mentions two other regular monthly ceremonies when the abbot lectures to the assembly. One is the major convocation (*jōdō* 上堂), which occurs on the

¹ The text says “*ko innen*” 権因縁 (*innen o kyosu*). In this context *innen* (circumstances) implies *kōan*, and *ko* (raise for consideration) implies to recite aloud (*kuchi ni dashite iu 口に出して言う*; *Zengaku daijiten*, s.v. *ko* 権, p. 301a).

² T 2589.82.427a-b. These pure rules originated as a compilation of monastic procedures performed ca. 1317–1325 by Keizan at *Yōkōji*. This passage in the *Taishō* canon agrees with the earliest extant manuscript version: *Gyōji jijo* 行事次序 (1376 *Zenrinji* 禪林寺 ms.), leaf 17 recto and verso.

³ *Keizan Oshō shingi*; T 2589.82.427a12, 427a18, 427c1.

⁴ Azuma 1991, pp. 16–20.

first, fifth, fifteenth, twentieth, and twenty-fifth day of each month (and at other special annual events).¹ The other is the universal lecture (*fusetsu* 普說), followed by an entering the room (*nishitsu* 入室) consultation, which normally occurs on the twelfth day of each month, but which can occur more often (especially during the summer retreat), up to six times a month.² Both the major convocation and the universal lecture occur in the dharma hall (*hattō* 法堂) and consist primarily of lectures by the abbot. The main difference is that the universal lecture does not involve as much ceremonial formality, and the large dharma robe (*dai'* 大衣 or *hōe* 法衣) need not be worn.³ Perhaps Busshū changed the day of the month because he regarded the presentations in *Denkōroku* as being closer in format to the universal lecture.⁴

Consideration of the monastic calendar raises one more question. How many months or years were consumed by the lectures that form the *Denkōroku*? The precise significance of the word “for the first time” (*shi* 始) in the initial sentence is open to interpretation. It could refer to the first time for Keizan, to the first edification of the new year, or to the first presentation of the material in the *Denkōroku*. Commentators typically adopt the last alternative and assume that the text begins on the twelfth (or eleventh) day of the first month of 1300 as the first of a series of lectures that then continued until reaching the end.⁵ A key clue regarding the pace of these lectures occurs in the story of the Thirty-third Ancestor, in which the text mentions that lectures have occurred throughout the ninety days of the summer training retreat. Normally, a summer retreat begins on the day of the full moon of the fourth month (4.15) and continues until the day of the full moon of the seventh month (7.15). This lecture on the Thirty-third Ancestor, therefore, probably occurred during the middle of the seventh month. The entire text consists of fifty-three stories. If each story required but a single lecture and the pace of the lectures was an even three per month, then the series would finish in eighteen months, during the sixth month of 1301. This scenario would result in the story of the Thirty-third Ancestor being told during the twelfth month of 1300, which does not match the internal evidence of the text. A pace of six lectures per month (only four during the first month) would likely put the story of the Thirty-third Ancestor at the end of the sixth month of 1300 and would allow the entire series of lectures to conclude within ten months. This quick scenario places the story in question closer to the right time of the year, but might not be realistic. Some of the stories are rather long, and one can easily imagine instances when a single story might require more than one lecture. It is also quite possible

1 T 2589.82.426a10–14, 427a11, 427a17, 427b29, 427c06.

2 T 2589.82.427b4–5, 427b12–13. The text first suggests days of threes and eights (i.e., the 3rd, 8th, 13th, 18th, 23rd, 28th of each month) but then leaves the days at the prerogative of the abbot.

3 The word “universal” refers to the timeless, comprehensive dharma. *Zengaku daijiten*, s.v. *fusetsu* 普說, p. 1078a, which cites “*Suisetsu mon*” 垂說門, in *Zenrin shōkisen* 禪林象器箋 (1741), fasc. 11, by Mujaku Dōchū 無着道忠 (1653–1744).

4 Azuma (1991, pp. 19–20) states that Matsuda Bun’yū and Tajima Hakudō first suggested this possibility, but he does not say when or where.

5 Ishikawa Sodō 1925, p. 9; Azuma 1991, pp. 12–15.

that the lecture series might have been suspended on occasions when other affairs demanded more attention or when members of the community were away for travel. If the lecture on the Thirty-third Ancestor occurred a year later during the seventh month of 1301, then at this slower pace the last lecture probably would not have happened until well into the year 1302. There is no way to determine the actual scenario, but it seems safe to assume that the entire series of lectures required at least one full year and possibly much longer.

THE CONTENTS OF THE TEXT

The *Denkōroku* tells the stories of how Śākyamuni Buddha and fifty-two Zen ancestors transmitted illumination from generation to generation, from India to China, and from China to Japan. Neither the initial printed edition of the *Denkōroku* in 1857 nor the revised edition in 1885 included any internal textual divisions to guide readers through the stories. These early editions had no table of contents, no chapter divisions, no section divisions, and no paragraph divisions. They did have some punctuation marks, but the marks served only to separate phrases, not to indicate sentence divisions. The English translation found here in Volume 1 and in the 2005 Shūmūchō edition on which it is based do include these features: they were added by the editors based upon other revised editions subsequent to 1885 and are not part of the original text.

Buddha and each ancestor constitutes a separate chapter. By convention, Buddha and the ancestors are counted separately.¹ Ancestors are identified by their successive generations as the First Ancestor, Second Ancestor, Third Ancestor, and so forth. Chapters are numbered accordingly. Chapter 1 discusses the First Ancestor, Chapter 2 discusses the Second Ancestor, and so on. The Buddha chapter is the Lead Chapter (*shushō* 首章). This method of counting the chapters began in 1925, with the publication of a massive commentary on the *Denkōroku* by Ishikawa Sodō 石川素童 (1842–1920). Ishikawa comments on the text one paragraph at a time, and thereby also introduces paragraph divisions. The 2005 Shūmūchō edition does not divide the text into paragraphs, but the present English translation does. Generally, the translation follows Ishikawa's divisions, but not always; the demands of readability and appropriate English style were the final determinants.

Each chapter is divided into four sections. The practice of demarcating these sections and labeling them began with Yokozeki Ryōin 橫關了胤 (1883–1973). He adopted this approach first in his annotated 1940 edition of the *Denkōroku* and again in his 1944 paperback edition for the Iwanami Library. Thereafter it became a standard practice in editions by other editors, although not every editor agrees exactly where to divide the sections or how to label them. Yokozeki adopted his divisions from Ishikawa. Ishikawa did not divide the text into labeled sec-

¹ The term *busso* 佛祖 always refers to buddha(s) and ancestors, never to Buddha as an ancestor (Ishikawa Sodō 1925, 29).

tions, but in his initial comments he occasionally referred to parts of the text as the root case (*honsoku* 本則), background (*keireki* 經歷), instructions (*suiji* 垂示), and appended verse (*agyo* 下語). He referred to his own remarks as “commentary” (*teishō* 提唱).¹ Yokozeki used slightly different labels: root case, pivotal circumstances (*kien* 機緣), investigation (*nentei* 拾提), and verse on the old case (*juko* 頌古). Yokozeki’s labels became standard in subsequent editions (Tajima Hakudo 1978; Kōichi et al 1985–1987; and the 2005 *Shūmūchō* edition), with one exception: for the Fifty-first Ancestor, Dōgen, the 2005 *Shūmūchō* edition replaces the label “investigation” with “commentary.”

In the 2005 *Shūmūchō* edition of the *Denkōroku*, the treatment of the featured ancestor in each chapter of the *Denkōroku* is introduced with a “Root Case” or *kōan*: a dialogue between the monk in question and his teacher that is said to have led to his awakening and selection as dharma heir. The dialogues are drawn from the traditional records of the Chan School, and are usually given in the original Chinese. Next, there is a section entitled “Pivotal Circumstances,” written mostly in Japanese, that presents biographical information about the featured ancestor and provides the quasi-historical context in which the “Root Case” dialogue took place. Most of the material in that second section is Chan lore drawn from Song Dynasty Chinese “records of the transmission of the flame,” and much of it is in fact nothing but a Japanese transcription (*yomikudashi* 読み下し) of lengthy passages from identifiable Chinese texts. The third section of each chapter, entitled “Investigation” and written in Japanese, represents Keizan’s own explanations of and reflections on the life of the ancestor and the “Root Case” dialogue that epitomizes the latter’s insight. Finally, each chapter ends with a “Verse on the Old Case” composed by Keizan himself in Chinese, in which he comments on the “Root Case” presented at the beginning of the lecture.

Taken together, the sectional divisions and labels make the text easier to read. They aid comprehension by providing readers with some indication of how each chapter progresses. All chapters follow a similar progression. Nonetheless, readers should remember that the labels are merely editorial conventions. It is not necessarily clear that every chapter must have exactly the same four sections, or only four of them, and deciding precisely where one section ends and the next begins can be somewhat arbitrary. Some of the labels were adopted from *kōan* collections. For an audience familiar with that literature, the use of these labels produces an association of the *Denkōroku* with an established genre of Chinese *kōan* collections, which include the *Blue Cliff Record* (compiled ca. 1125), *Congrong Hermitage Record* (1224), *Gateless Barrier* (1228), *Empty Valley Collection* (C. *Kongguiji* 空谷集; J. *Kūkokushū*; 1285), and *Vacant Hall Collection* (1295). This association might suggest that the *Denkōroku* inherited genre conventions from these earlier Chinese collections, but such a suggestion is probably not correct.

The labels impose interpretive frames that can invite misleading assumptions. For example, instead of seeing the *Denkōroku* as a continuation of the Chinese

¹ E.g., Ishikawa Sodō 1925, pp. 1 (*honsoku*, *suiji*), 8 (*keireki*), 26 (*agyo*), 28 (*teishō*).

kōan collections listed above, it might be more helpful to see it as an alternative approach that stands apart from them. It is not at all clear if Keizan or anyone else in the early Sōtō communities was aware of those earlier Chinese kōan collections.¹ The *Blue Cliff Record* had become rare or unavailable by the fall of the Northern Song dynasty in 1127. It did not circulate in China until 1300 when it was first printed (or reprinted?) and when Keizan had already begun his lectures. The other texts did not circulate until after Keizan's death. The *Gateless Barrier* did not survive in China and was not printed in Japan until 1405. The *Congrong Hermitage Record*, and the *Empty Valley* and *Vacant Hall* collections did not circulate in China until they were reprinted in 1342 and were not reprinted in Japan until the 1580s.² Moreover, the use of labels for sectional divisions in such texts represents a commentarial tradition that developed in Japan after Keizan's time.³ In the original texts (as opposed to modern editions) of these five Chinese kōan collections, the term "root case" never appears. The terms "pivotal circumstances" and "investigate" appear only a total of eight times each and in senses unrelated to the nuances they convey as labels in the *Denkōroku*.⁴ The expression "verse on the old case(s)" never appears as a label but does appear as a textual reference because four of these kōan collections are commentaries on a pre-existing set of root cases with verse comments. The verses that appear as part of the commentary, however, are not labeled with that same term. For these reasons it is useful to consider the labels not just as Zen terms but also in relationship to the kinds of textual content they represent as sectional divisions within each chapter of the *Denkōroku*.

"Root Case" (*honsoku* 本則) refers to the textual passage that the commentary addresses. In other words, it is an editorial label used to distinguish a kōan from comments about it, such as alternative answers (*daigo* 代語), appended remarks (*jakugo* 著語), evaluations (*hyōshō* 評唱), verses (*ju* 頌), and instructions (*suiji* 垂示).⁵ Root cases become well-known by their inclusion in kōan collections. They are memorized, recited, studied, debated, commented upon, and become the subject of poems and literary allusions. Famous ones become known by short titles, such as "Zhaozhou's Dog" (*Jōshū kushi* 趙州狗子), and function as touchstones of Zen lore. In Japanese Zen circles, the label "root case" implies a quotation from

¹ None of the Chinese collections are mentioned in extant contemporaneous Sōtō documents or texts from Keizan's time or earlier. Also, it is not possible to demonstrate conclusively that any of them are quoted by Keizan or his predecessors. Nonetheless, many later sources associate the *Blue Cliff Collection*, especially the so-called "one night" (*ichiya* 一夜) manuscript, with Dōgen. I do not find convincing evidence to support this association.

² See Shiina 1979.

³ For recent research, see Andō 2000, pp. 313–373; Iizuka 2001; Iizuka 2002. For example: *Honsokushō* 本則抄 (1654), 2 fasc., a commentary devoted exclusively to root cases.

⁴ I base these counts on digital searches with CBETA.

⁵ This usage seems parallel to the way that *honsoku* is used in legal contexts. Japanese legal codes consist of two categories of texts: core provisions (*honsoku*), which state the law, and accompanying provisions (*fusoku* 附則), which provide necessary but subsidiary information regarding the law.

another text, which almost always is written in Chinese. It invites literary-minded readers to identify the textual source of the quotation and to investigate whether the quotation is reproduced accurately or modified. In the actual text of the *Denkōroku*, the term “root case” never appears. Nonetheless each chapter begins with a brief episode depicting the moment when teacher and student verify their accordance (*shishi shōkai* 師資證契). The text refers to such episodes as a “kōan” in three locations (in the chapters on Buddha and on ancestors 1 and 18). It also refers to them as “this case” (*kono soku* 此則) once (in the Buddha chapter). Most often the text refers to them as the “aforementioned episodes” (*tekirai no innen* 適來の因縁) or simply “episodes.” This word translates a Buddhist term (*innen*) that normally refers to karmic relationships of causes and conditions. In Zen texts, it frequently refers to a happening, a circumstance, a story. In this sense, it can also be used as a synonym for “kōan.” It does not necessarily imply a precise quotation.

“Pivotal Circumstances” (*kien* 機縁) refers both to the opportunity, capacity, or occasion that enable events and to the karmic relationships or interactions that lead to, facilitate, or prompt their occurrence. In the actual text of the *Denkōroku*, this term occurs only twice (in the chapters on ancestors 14 and 44). In both cases it refers to a spiritual attainment or outlook that teacher and student share with one another through a process of mutual maturation. The text refers to their “pivotal circumstances matching tallies” (*kien sōkai* 機縁相契). This expression and ones similar to it appear frequently in Chinese Chan literature. *Kien* also can refer to the historical or biographical processes more broadly. Or, in a narrow sense, it can refer to specific incidents or kōan or even to evocative words.¹ The kōan collection *Gateless Barrier*, for example, refers to itself as: “Forty-Eight Cases of the Pivotal Circumstances of Buddhas and Ancestors.”² In the *Denkōroku*, the sections labeled “Pivotal Circumstances” can include all three of these kinds of material. It always provides some biographical information; it typically discusses the process of spiritual cultivation leading to the maturation of teacher-student affinity; and, in some chapters, it also includes additional kōans to be investigated in accordance with Keizan’s instructions.

“Investigation” (*nentei* 拾提) is a term meaning to take up a kōan as a topic of discussion or to grapple with a kōan so as to examine it and perceive it clearly. When used in reference to a Zen master, it refers to his actions of presenting a kōan to students or lecturing to them about it. In the actual text of the *Denkōroku*, this term does not occur. The text does not use any special term or specific expression to refer to Keizan’s instructions. Nonetheless, “investigation” conveys the essence of what he instructs his audience to do. He repeatedly urges them to “investigate meticulously” (*shisai ni kenten* 子細に檢點), to see the details, to

¹ In the parallel prose style of Chinese used in medieval Japanese Zen monasteries “words of pivotal circumstances” (*kien go* 機縁語) is a literary term. It refers to words in an earlier line that anticipate and resonate with words in subsequent lines so as to evoke a sense of refined elegance while at the same time revealing a double layer of meaning behind both terms. See Tamamura 1941a, pp. 148–152; and Tamamura 1955, pp. 161–166.

² *Fozu jiyuan sishiba ze* 佛祖機緣四十八則 (T 48.2005.292b26-27).

study them, and to penetrate them. His lectures present tutorials in how to investigate in detail.¹

“Instructions” (*teishō* 提唱) refer to lectures before an audience. In contemporary Zen circles, it refers almost exclusively to traditional explanations of Chinese Zen texts (especially recorded sayings or *kōan* literature) presented by Zen masters to their students. These kinds of lectures typically proceed word-by-word and thus can touch upon many biographical or linguistic details. Their main goal, however, is not academic rigor but spiritual insight. In the actual text of the *Denkōroku*, this term does not occur. The 2005 *Shūmūchō* edition uses the label “instruction” instead of “investigation” only in the chapter on the Fifty-first Ancestor, Dōgen. The editors do not offer a reason for this discrepancy.

“Verse on old case(s)” (*juko* 頌古) normally refers to eulogies in rhymed Chinese verse that exalt or evaluate a *kōan*. By Keizan’s time, collected verse comments on selected *kōans* had become a standard genre of Zen literature.² Dōgen’s *Extensive Record of Eihei*, for example, includes one entire fascicle (no. 9) devoted to his verse comments. It quotes 90 root cases (*bonsoku* 本則) in Chinese, each one followed by one or more verses in Chinese that express Dōgen’s evaluation.³ A key feature of this genre is that the text consists only of the root cases and their accompanying verse comments. It does not include any other commentary. The verses tend to consist of a quatrain (C. *jueju* 絶句; J. *zekku*) or octave, in the style known as regulated verse (C. *lushi* 律詩; J. *risshī*), which displays structural parallelism and well-crafted allusions that interact across the lines. The verses in the *Denkōroku*, however, tend to be short. They consist of quatrains in only seven instances (for ancestors 3, 6, 8, 37, 30, 31, and 52) and in all other instances consist of mere couplets. The actual text of the *Denkōroku* never refers to its concluding poems by the term “verse on the old case.” Instead, the text uses expressions such as “humble words” (*higo* 卑語; 24 occasions), “humble verse” (*hiju* 卑頌; 4 occasions), “attached words” (*jakugo* 著語; 3 occasions), and “appended words” (*agyo* 下語; 2 occasions). In this context all these expressions refer to the concluding couplet or quatrain.

In China, the printing of collected verse comments presaged the development of the genre of *kōan* commentaries mentioned earlier. A printed set of verse comments by Xuedou Chongxian (980–1052) became the subject of the *Blue Cliff Record*. Next, a printed set of verse comments by Hongzhi Zhengjue (1091–1157) became the subject of the *Congrong Hermitage Record*, and so forth. In each of these instances, the author of the commentary was a third person who evaluated the root cases selected by Xuedou or by Hongzhi as well as their verse comments. If Keizan had composed a commentary on the root cases selected by Dōgen and on Dōgen’s verse comments, he would have replicated that format. The *Denkōroku*, however, goes in a different direction. It presents a key event, the background of that event, instructions regarding how to investigate the event, and then concludes with a final couplet or quatrain. The concluding verse some-

¹ “Details” (*shisai* 子細; also written 仔細) is one of the most frequently used words in the text.

² See Hsieh 2010 and Chen 1957.

³ Dōgen provides a total of 102 verses.

times addresses not just the key event but also the intervening commentary. Or, perhaps the intervening commentary helps the audience decode the relationship between the language in the verse and the significance of the key event. In other words, even as the commentary addresses the textual passages that precede it, it also foreshadows the verse that follows.

The fact that most of the concluding verses consist of couplets raises the possibility that they are incomplete. Perhaps members of the audience were expected to present a matching couplet to form a complete quatrain. At the end of the chapter on Buddha, the text says that the audience members must present their own verses at the next request for edification. The text does not indicate if they ever did so. While the text is silent regarding this speculation, at the very least it is safe to assume that one of the goals of the lectures consisted in providing students with models of how to compose Chinese verse on Zen themes.

For Keizan's students, and for anyone who aspired to leadership roles in medieval Zen institutions, the ability to compose appropriate poems in classical Chinese constituted an indispensable skill. The performance of regular monastic routines and religious services required the pronouncement of Chinese verses tailored to the occasion and participants.¹ The study of Chinese prosody and composition of Chinese poetry continued to characterize medieval Sōtō temples in future centuries even after other forms of Chinese learning declined.² Keizan cannot be credited for these later developments, but it is clear that he expected his disciples to achieve competence in Chinese poetics. The 1323 ceremony (cited above) when Keizan presented Meihō with a Buddhist robe illustrates this point and demonstrates how the recitation of Chinese poetry served to enhance Zen ritual.

The robe had been handed down for four generations: from Dōgen to Ejō, from Ejō to Gikai, and from Gikai to Keizan. Keizan recorded the procedures for presenting the robe to Meihō. It involved three verses. In the first one, Keizan recites a quatrain that highlights the significance of the occasion. In the second, Keizan recites a couplet that pronounces the performance of the ritual. In the third, Meihō recites his couplet which confirms the transmission and simultaneously forms a second quatrain by completing Keizan's couplet. All the verses were recited before the assembly. The poems read as follows:³

¹ See Bodiford 2012a; Tamamuro 1941a, pp. 139–142.

² Andō Yoshinori (2000, pp. 35–46) identifies the composition of Chinese poetry on root cases (*honsoku*) as one of the distinctive features of medieval Sōtō Zen. He suggests (p. 37) that Keizan's example contributed to this development.

³ See *Sotetsu hōe sōden hōgo* (dated 1323.1.19; Kōfukuji document), transcribed in Ōkubo 1972, no. 674, 1.534.

| | |
|---|---------|
| (1) Descending from Eihei's flame: ¹ | |
| A row of people ablaze! | 永平燈下列焰人 |
| Shining past the kalpa of emptiness: ² | |
| Meteors shower anew! | 照破劫空氣象新 |
| This protruding Bright Peak ³ | |
| Cannot be concealed. | 凸出明峰難藏匿 |
| The entirety of his merit turned around: | |
| His whole body exposed. | 全功轉側露全身 |

Having recited this poem, Keizan then descended from his chair, took off the robe, and held it up for all to see.

| | |
|---|---------|
| (2) Eihei conferred the dharma and | |
| Transmitted this robe as verification. | 永平付法傳衣信 |
| From heir to heir, teachers and disciples | |
| Have bequeathed it face to face. | 嫡嫡師資面授來 |

While speaking these lines, Keizan set down the robe before Meihō. Then Meihō picked up the robe and donned it while reciting the following lines:

| | |
|--|---------|
| (3) Who can say that [the robe of] Yu Ridge ⁴ | |
| Has not been picked up? | 庾嶺誰言提不起 |
| And now, having donned it, | |
| The gateway to its propagation opens. | 而今著得接門開 |

For readers of the *Denkōroku* this example is instructive on several levels. First, it reminds us that the verses that conclude each chapter highlight the main points or key issues of the chapter; they are not mere literary embellishments. Second, the performative actions of Keizan and Meihō (e.g., one disrobing and offering the robe, the other picking up and donning the robe) give concrete physical form to the words, images, and meanings expressed by the poems; the verses do not simply express ideas but also present models of reality to be enacted and relived. Third, the way that their two couplets match one another to form a quatrain exemplifies the pivotal circumstances (*kien* 機縁) that teacher and disciple share.

1 “Eihei” refers to Dōgen, the founder of Eiheiji monastery.

2 The “kalpa of emptiness” (*gōkū 劫空*) refers to an age (a.k.a. the empty eon) prior to the beginning of time.

3 “Bright Peak” (*Meihō 明峰*) is Meihō’s path name (*dōgō*).

4 “Yu Ridge” 庾嶺 refers to Dayu Ling 大庾嶺, the name of a mountain where a famous incident occurred regarding the robe of Bodhidharma and the Sixth Ancestor, Caoxi Huineng 曹溪慧能 (J. Sōkei Enō; 638–713). According to the *Jingde Era Record of the Transmission of the Flame*, immediately after Huineng inherited the dharma lineage and robe he fled from a group of men who wished kill him for the robe. He eluded them by climbing Dayu Ling. Only one person, Huiming 惠明 (J. Emyō), followed him to the top. Huineng placed the robe on a boulder and hid. When Huiming arrived, he tried to take the robe but try as he might, he could not pick it up. Admitting defeat, he said to Huineng, “I have come for the dharma, not for the robe” (T 51.2076.232a1-9).

with one another. The two people balance and reinforce one another just as do the vocabulary, tonal structure, and rhymes of their two couplets. Fourth, the reference to “Yu Ridge” illustrates the mutual interdependence of the past and present. Dayu Ridge was where the transmission of the robe from the Fifth Ancestor Hongren to the Sixth Ancestor Huineng was famously contested in eighth-century China. Invoking this incident for an audience in fourteenth-century Japan infuses the ritual moment with spiritual power drawn from a mythic past. In so doing, the verse likewise imbues that mythic past with a sense of historical reality, through its involvement in actual events that people can know and experience themselves. In the Zen presentation of lineage, the believability of the dharma transmissions of the past is enhanced by their present-day enactments, while the sanctity of the rituals of transmission in the present increases through their being framed as a continuation of ancient precedents.¹ In other words, the stories in the *Denkōroku* concern the past less than they address the present and the future.

Today, scholars and nonspecialists alike recognize the importance that Zen places on dharma transmission and dharma lineages. The cluster of ideas and practices associated with dharma transmission not only shape a wide variety of Zen practices, they also lend the religion distinctive social characteristics that might have favored its institutional success. Consider, for example, how ideas of dharma transmission can promote the creation and persistence of knowledge, cohesive social structures, impetus for self perpetuation, pseudo-familial relationships that replicate Confucian moral norms, and the performance of persuasive rituals that, as just described above, can fuse together past and present, group and individual.²

In the Japan of 1300, however, few people knew anything about Zen dharma transmission or Zen lineages. Those topics had to be introduced and explained.³ Merely introducing the topics, however, necessarily raised additional concerns. For the few people who already knew about Zen teachings, the lineage of Keizan’s Zen community at Daijōji might have seemed hybrid at best or fragmentary at worst. As mentioned above, Keizan’s teacher Gikai had two lineages. After Gikai became a disciple of Dōgen, he nonetheless accepted the conferral of a Darumashū lineage. This dual affiliation would create problems for Gikai until his death. In 1306, just two weeks before he died, Gikai presented Keizan with a detailed account of his Darumashū lineage. Then he warned Keizan of pernicious slanders which might cast doubts on the sacred matters of dharma transmission

¹ Foulk 1993, p. 155.

² See Adamek 2007; Bodiford 2007; Foulk 1993, pp. 151–156; Schlüter 2008, pp. 57–74. Regarding medieval Sōtō transmission rituals, see Bodiford 2000. Regarding early modern controversies over the orthodoxy of dharma transmission, see Bodiford 1991.

³ According to Gasan’s funeral record, Gasan first met Keizan in 1297 after having spent eight years studying Tendai Buddhism as a cleric on Mount Hiei, the Tendai headquarters. Gasan asked Keizan how Zen could possibly offer anything different from what Tendai already taught. According to the text, Keizan just laughed and did not answer. See *Sōji Nidai Oshō shōsatsu* (ca. 1365), in ZSZ, vol. 2 Shingi, p. 19b.

or question Ejō's preeminence among Dōgen's disciples. Gikai warned that whoever disparages a certified dharma lineage will suffer grave karmic retribution.¹

Although Gikai wrote that document in 1306, he was referring to slanders and conflicts that had been festering from as early as 1272, the year that Gikai retired from Eiheiji. At that time, Ejō admonished members of the assembly not to disparage Gikai. He reminded them that they must treat Gikai with respect as his (Ejō's) dharma heir and as a former abbot of Eiheiji. When Gikai presided over Ejō's funeral in 1280, the monastery's patron had to repeat Ejō's admonitions to mollify clergy affiliated with Jakuen who objected to Gikai's role.² Gikai and Jakuen had both studied directly under Dōgen and subsequently received dharma transmission from Ejō. Yet their backgrounds could not have been more different. Jakuen was Chinese. At Eiheiji he managed a memorial hall dedicated to Rujing. His devotion to Rujing contrasted with Gikai's hybrid orientation.³ The objections to Gikai voiced by Jakuen's disciples were probably shared by Senne, another one of Dōgen's disciples. Writings by Senne and by his disciple Kyōgō 經豪 clearly criticize the Darumashū.⁴ We can easily imagine that clerics who objected to the Darumashū would not only have criticized Gikai, but also have questioned Ejō's judgement for having conferred Dōgen's lineage on someone like Gikai. The issue of Gikai's hybrid lineage could not be restricted to him alone, but also tainted Ejō and Keizan.⁵

The hybridity of Gikai's lineage highlights a tension that existed in early Japanese Zen between the model of Chan monastery abbacy that was inherited from China, and the more sectarian tendencies of the Japanese. In Song China, the large and prestigious "public" monasteries (C. *shifangcha* 十方刹; J. *jippōsetsu*) had rules that forbade a close disciple of the abbot from succeeding him in that office. There were, however, many public monasteries where the abbacy was restricted by the imperial court to a dharma heir in some branch of the Chan Lineage. As a result, for example, the public Chan monastery on Mount Tiantong had an abbot in the Linji (Rinzai) Lineage — Wuji Liaopai (1150–1224) —when Dōgen first visited there, and an abbot in the Caodong (Sōtō) Lineage — Tiantong Rujing (1162–1227) —when Dōgen returned a second time. Such changes in the branch lineage of the abbot, which prevented nepotism and ensured that the most highly qualified monk would be chosen, were the norm. Monasteries in China where abbots were succeeded by their own students, the so-called "disciple-lineage clois-

¹ *Gikan fuhōjō* 義鑒附法狀 (signed 1306.8.28 by Gikan 義鑒; a.k.a. Gikai 義介; Daijōji 大乘寺 document, transcribed in Ōkubo 1972, no. 1405, 2.408–409; a.k.a. *Ji Jōkin Chōrō* 示紹瑾長老 (facsimile) in Azuma 2008, no. 4, pp. 62–63.

² *Sandaison gyōjōki* 三大尊行狀記; in SZ 16, Shiden 史傳 1, p. 18b. Regarding this incident, also see Ishii 2010, pp. 7–13; Ishikawa 1981; Itō 1985, p. 97 n5.

³ See Bodiford 1993, pp. 65–67. Late sources portray Jakuen as having studied under Rujing in China. Chronological inconsistencies render those accounts unbelievable. Whether true or not, their mere existence demonstrates how images of lineage loyalty can play a role in internecine struggles.

⁴ Bodiford 1993, p. 47.

⁵ See Ōtani 1975; Ōtani 1976; Ōtani 2006.

ters” (C. *jiayi tudi yuan* 甲乙徒弟院; J. *kan’otsu totei in*), were “private” institutions that did not have imperial recognition and were far less prestigious. The Chinese model for public monasteries was followed at *Daijōji* in 1317, when *Keizan* was replaced by *Kyōō Unryō*, who held a *Rinzai* lineage. A similar change in the branch lineage affiliation of the abbacy had occurred at *Kenninji* 建仁寺 in Kyoto 1265, when *Lanxi Daolong* 蘭溪道隆 (J. *Rankei Dōryū*; 1213–1278) became its abbot. *Kenninji* was founded by *Eisai* (1141–1215), who belonged to the *Huanglong* 黃龍 (J. *Ōryū*) branch of the *Rinzai* lineage, while *Lanxi* was affiliated with a different branch, the *Huqiu* 虎丘 (J. *Kukyū*) line.

Keizan, however, was not in favor of the Chinese-style public *Chan* monastery model, clearly preferring that of the private “disciple–lineage cloister.” He addressed the issue head-on in 1323 at *Yōkōji*, when he erected the Flame Transmission Cloister (*Dentōin* 傳燈院) atop Five Elders Peak (*Gorōhō* 五老峰), the highest prominence within the monastery’s grounds. There he enshrined relics for each of his most recent ancestors: a copy of *Rujing*’s discourse record, some of *Dōgen*’s bones, a scripture that *Ejō* had copied using his own blood as ink, and some of *Gikai*’s bones, together with *Gikai*’s *Darumashū* lineage certificate.¹ *Keizan* himself would become the fifth elder by having his own bones interred there upon his death. This ritual memorial site subsumed *Gikai*’s *Darumashū* variation within a shared ritual space focused on a lineage identity that clearly begins with *Rujing*.² The physical, institutional, cultic, and ritual encapsulation of this shared identity at *Yōkōji* represents the culmination of the literary and doctrinal explanation of lineage that *Keizan* presented first in the *Denkōroku*.

It is noteworthy that traditional histories of the *Chan* Lineage such as the *Jingde Era Record of the Transmission of the Flame* present a unilinear transmission of dharma from the First Ancestor of the lineage, *Mahākāśyapa*, down through the Thirty-third Ancestor of the lineage, *Huineng* (the Sixth Ancestor in China), after which they stop counting. That is because *Huineng* is conceived as having two equally legitimate dharma heirs, *Qingyuan Xingsi* (–740) and *Nanyue Huairang* (677–744), neither of whom can lay sole claim to being the “Thirty-fourth Ancestor.” Following those two masters, the *Chan* Lineage is said to have further split into “five houses,” all of whom held equal claim to the inheritance of *Huineng*’s dharma. The *Chan* Lineage, in short, is depicted as being composed of numerous, equally legitimate branches in the generations after *Huineng*. *Keizan*, however, is perfectly happy in the *Denkōroku* to name the ancestral teachers in the line of descent from *Huineng* to *Dōgen* as the “Thirty-fourth Ancestor” (*Qingyuan Xingsi*), “Thirty-fifth Ancestor” (*Shitou Xiqian*), and so on, down to the “Fiftieth Ancestor” (*Tiatong Rujing*) and “Fifty-first Ancestor” (*Dōgen*).

It is often said that a major arc of *Keizan*’s teaching career began with the *Denkōroku* and concluded with the Flame Transmission Cloister.³ When viewed in

¹ *Tōkoku Dentōin gorō gosoku* (1323); in Kohō 1937, pp. 411–416. *Keizan* does not use the name *Darumashū*, but referred to *Gikai*’s lineage certificate from “*Nanyue*’s descendants” (*Nangaku monka* 南嶽門下).

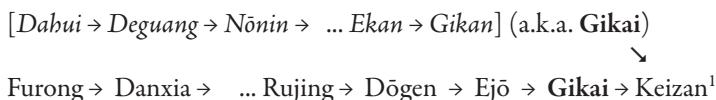
² Azuma 1974, pp. 206–214; Bodiford, 1993, pp. 96–97.

³ E.g., see Ishii 1986, p. 169; Kagamishima 1970, p. 37; Ōtani 2006, pp. 36–38; Tajima Hakudō 1978, pp. 27–29. By burying *Gikai*’s *Darumashū* lineage certificate atop Five

terms of this arc, the *Denkōroku* addresses three key themes: What is lineage? How do different lineages relate to one another? What are the characteristics (or style) of Keizan's lineage?

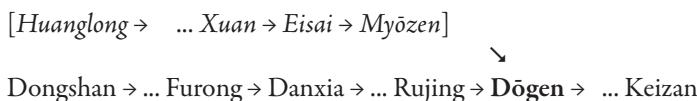
Before examining how the text approaches these topics, we should first note that Gikai was not the first person with a hybrid lineage. Various permutations of hybridity had been a recurring phenomenon in Chinese Chan. It can be seen in the case of Dōgen (ancestor 51), in the case of Yaoshan (ancestor 36), and most notoriously in the case of Touzi (ancestor 44). The *Denkōroku* discusses these cases at length. To follow the discussion it will be helpful to have a clear overview of the various lineages' relationships between the teachers and disciples that they present.

DIAGRAM 1. Gikai and the Darumashū Lineage



The *Denkōroku* mentions Gikai only in passing, but since his situation plays a key role in the way many people interpret Keizan's text we will start with him. Gikai's Darumashū (Rinzai) lineage can be traced back to the renowned Song-dynasty figure Dahui Zonggao (1089–1163). It was Dahui's disciple Zhuoan Deguang (1121–1203) who conferred a lineage on Dainichibō Nōnin 大日房能忍, a Japanese Buddhist who had never been to China and had never met a living teacher of Zen. When Dōgen went to China, many of the teachers under whom he studied were disciples of Deguang. For this reason, Dōgen came to know Dahui's style of Zen through the descendants of that lineage in China and Japan. When Gikai referred to himself in the context of the Darumashū, he went by the name Gikan 義鑒. It is generally assumed that Gikai adopted the new name Gikai when he became Dōgen's disciple. Depending on the context, he would switch from one name to the other until the end of his life.

DIAGRAM 2. The Fifty-first Ancestor, Dōgen, and the Huanglong Lineage



Elder's Peak, Keizan permanently put an end to dharma transmission in that line. At the same time, he gave it an everlasting place of honor by including it within the shrine as a whole.

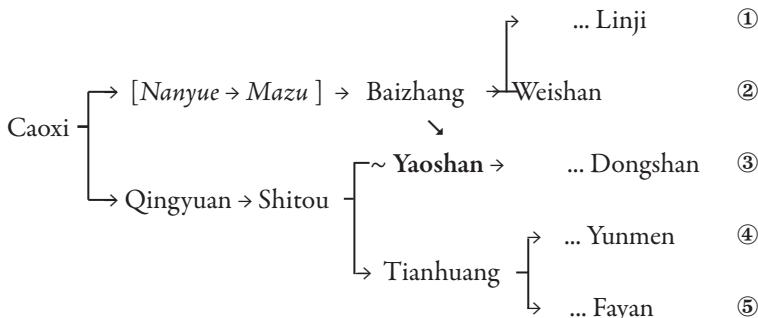
¹ This lineage diagram, and the ones for ancestors 36, 44, and 51 below, use square brackets and italic typeface to indicate the names of individuals who are excised from standard Sōtō lineage charts.

Dōgen first studied Zen for seven years under Myōzen 明全 (1184–1225) at Kennin Monastery in Kyoto. Myōzen had inherited the Huanglong Branch of the Rinzai Lineage from Eisai. Early biographies of Dōgen, such as *Kenzei's Record* (*Kenzeiki* 建撕記; 1452) and the *Denkōroku*, report that Myōzen transmitted that lineage to Dōgen. These accounts seem to be confirmed indirectly by Dōgen's own words. His *Extensive Record of Eihei*, for example, includes a memorial lecture (*jōdō* 上堂 no. 441) in honor of Eisai. Dōgen's lecture consists of a long quotation from a dialogue between Eisai and Eisai's teacher, Xuan Huaichang (d. u.), in which Xuan seems to confirm Eisai. Then Dōgen provides his own verse comment (*juko* 頌古). Both the occasion of this lecture (a memorial) and its content (confirmation) suggest that Dōgen was intimately connected to Eisai. Also, Dōgen consistently referred to Myōzen as “my late master” (*senshi* 先師), a title he otherwise reserved for Rujing. Still, there is room for doubt. Dōgen sometimes referred to Rujing as “the old buddha, my late master” (*senshi kobutsu* 先師古佛), but he never used such high praise for Myōzen.¹

The *Denkōroku* focuses on the members of a unilineal genealogy of one Buddha and fifty-two ancestors, beginning with Śākyamuni and concluding with Ejō. While it is nominally unconcerned with collateral or branch lineages, it does not ignore them. It mentions by name or quotes sayings of at least fifty-four Zen masters from other lineages.²

The earliest lineage division discussed in the text consists of the split between the Nanyue (J. Nangaku) and Qingyuan (J. Seigen) lines, which developed into the so-called Five Houses (C. *wujia* 五家; J. *gōke*) of Chan. According to traditional accounts, these lineages began with Nanyue Huairang (677–744) and Qingyuan Xingsi 青原行思 (–740), two disciples of Huineng (638–713), the Sixth Ancestor in China (ancestor 33 overall).

DIAGRAM 3. The Thirty-sixth Ancestor, Yaoshan, among the Five Families



¹ For a detailed analysis, see Ōtani 2006, pp. 38–41.

² See the lineage chart “*Denkōroku* kisai busso ryaku keifu” 「伝光録」記載仏祖略系譜 in the 2005 Shūmūchō edition, pp. 358–359.

The *Denkōroku* mentions “Nanyue” seven times: once as a person (in Chapter 35) and six times as a lineage (once each in Chapters 36 and 37, and four times in Chapter 44). The Nanyue lineage begat two of the Five Houses: ① the Linji 臨濟 (J. Rinzai) house, descended from Linji Yixuan (–866); and ② the Weiyang 濁仰 (J. Igyō) house, descended from Weishan Lingyou (771–853) and his disciple Yangshan Huiji (807–883).¹ “Linji” is mentioned ten times, once as a person (in Chapter 44) and nine times as a lineage (six times in Chapter 44 and three times in Chapter 51). “Weishan” is mentioned thirteen times (once in Chapter 8, twice in Chapter 14, and ten times in Chapter 38). The Weiyang Lineage is mentioned only once (in Chapter 51).

The *Denkōroku* mentions “Qingyuan” fifteen times: three times as a toponym (once in Chapter 34 and twice in Chapter 35); five times as a lineage (once each in Chapters 41 and 43, and three times in Chapter 44); and seven times as a person (five times in Chapter 35 and twice in Chapter 36). The text mentions him as a person nine more times by the abbreviation “Yuan” (in Chapter 35). The Qingyuan lineage begot three of the so-called Five Houses: ③ the Dongshan (J. Tōzan) house, descended from Dongshan Liangjia 洞山良价 (807–869); ④ the Yunmen 雲門 (J. Unmon) house, descended from Yunmen Wenyan (864–949); and ⑤ the Fayan 法眼 (J. Hōgen) house, descended from Fayan Wenyi (886–958). “Dongshan” is mentioned twenty-eight times: twice as a toponym (in Chapter 38); seven times as a lineage (twice each in Chapters 43 and 44, and once in Chapter 51); and twenty-one times as a person (once each in Chapters 8, 41, and 48; eight times in Chapter 38; and nine times in Chapter 39). The text mentions him as a person twenty-three more times by the abbreviation “Shan” (in Chapter 39) and uses the alternative name “Dongshang” 洞上 (J. Tōjō) twice (once each in Chapters 43 and 44) as a lineage designation. Nowadays the Dongshan family is more widely known as Caodong 曹洞 (J. Sōtō), but that label does not appear in the *Denkōroku*.² “Yunmen” is mentioned three times as a lineage

¹ Western language sources frequently render the names Weishan and Weiyang as “Guishan” and “Guiyang,” respectively. This mistaken pronunciation probably results from the fact that 濁 is a rare character, that dictionaries of Chinese characters give two pronunciations for it, of which they list *gui* ahead of *wei*, and that this character is used as the name of the Gui 濁 river in Shanxi. Nonetheless, the same character is also used in the name of Mount Daweishan 大鴻山 in Hunan. The appellation Weishan derives from that mountain. The pronunciation Weishan is confirmed by the Japanese and Korean Zen traditions, which pronounce the name as *isan* イサン (not *gizan* ギザン) and as *Wisan* 위산 (not *kyusan* 규산). Cf. Buddhist Studies Authority Database Project (<http://authority.ddbc.edu.tw/>) at Dharma Drum Buddhist College (New Taipei City, Taiwan), place authority id. no. PL000000028694; and person authority id. no. A001984.

² While the designation Caodong (J. Sōtō) seems more common in Chinese sources, pre-modern Japanese Sōtō texts seem to favor the designation Dongshang (J. Tōjō). Usually the label Caodong is explained as the initial Chinese characters in the names of Dongshan (J. Tōzan) and his disciple Caoshan Benji 曹山本寂 (840–901), with their order reversed. Caoshan, however, is not an ancestor of the Sōtō lineage that was transmitted to Japan. For this reason, many Japanese prefer an alternative interpretation of the name Sōtō as deriving from the initial Chinese characters in the names of Caoxi Huineng (J. Sōkei Enō) and Dongshan.

(in Chapter 51); nine times as a person (once each in Chapters 34 and 49; and seven times in Chapter 44). “Fayan” is mentioned twice, once as a person (in the Buddha chapter) and once as a lineage (Chapter 51).

By Keizan’s time, the Weiyang, Yunmen, and Fayan houses had ceased to exist. For this reason, in his writings he frequently uses “Nanyue” as a designation for the Linji (Rinzai) Lineage and sometimes uses “Qingyuan” to refer to the Dongshan (i.e., Sōtō) Lineage. This usage pattern might seem to suggest that the separate lineages of Nanyue and Qingyuan constitute a fundamental division, but the case of the Thirty-sixth Ancestor, Yaoshan Weiyian (745–828), belies any such suggestion. Yaoshan’s case illustrates another kind of ambiguity and hybridity in lineage affiliations.

As described in the *Denkōroku*, Yaoshan first studied under Shitou Xiqian (700–790), a dharma heir of Qingyuan Xingsi. When Yaoshan was dumbfounded at Shitou’s instructions, the latter told him that the two of them lacked the proper karmic connections. Thereupon, Shitou sent Yaoshan to study under Mazu Daoyi (709–788), a dharma heir of Nanyue Huairang. Yaoshan went to Mazu, was accepted as a disciple, and spent three years in training while serving as Mazu’s acolyte. Under Mazu’s direction, he attained awakening. Mazu confirmed his awakening, and then told him, “Your teacher is Shitou.” In other words, Yaoshan began his training in the Qingyuan lineage, attained awakening under a teacher in the Nanyue Lineage, and then was told that he belonged to the Qingyuan Lineage. The *Denkōroku* invokes the example of Yaoshan to discuss the relationship between Zen lineages in terms of their underlying unity. For readers today, this episode also raises the question of the relationship between awakening and dharma transmission.

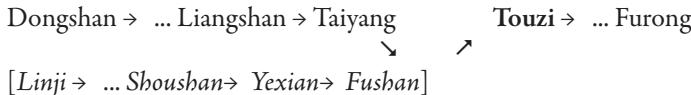
One well known theory of dharma transmission explains it as the process by which a Zen master certifies:

... that his disciple has attained the same insight into Truth as that which the master himself had previously attained, and which had been acknowledged by his master before him. This acknowledgement implies the recognition of the disciple as an authentic heir not only of the Dharma of his master and his master’s line but the Dharma of the continuous line of Zen teachers reaching back to Bodhidharma, and thence to Shakyamuni [sic].¹

This explanation seems to imply that the master who had previously attained insight into Truth, the master who certifies the disciple, and the master whose lineage the disciple inherits are all one and the same person. If that is the case, then the example of Yaoshan presents a different model of dharma transmission and dharma lineages. An even more challenging (and controversial) alternative model exists in the case of Touzi.

¹ Miura and Sasaki 1966, p. 196.

DIAGRAM 4. The Forty-fourth Ancestor, Touzi, and the Linji Lineage



The *Denkōroku* recounts that Touzi Yiqing (1032–1083) began his Chan training under Fushan Fayuan (991–1067), whom the text refers to by the title Chan Master Yuanjian (Yuanjian Chanshi 圓鑑禪師; J. Enkan Zenji). Fushan was a dharma heir of Yexian Guixing in the Linji Lineage. Touzi attained awakening under Fushan and then spent three more years training under him. During this three-year period, Fushan taught Touzi about the Dongsahn Lineage. The text subsequently reveals that in his earlier days Fushan had also studied under the Forty-third Ancestor, Taiyang Jingxuan (943–1027).¹ At that time Taiyang wanted to transmit the Dongsahn Lineage to Fushan, but Fushan refused on the grounds that he had already inherited the Linji Lineage from Yexian. Nonetheless, Taiyang was insistent, lamenting that he was already elderly and feared that he would not live long enough to find someone else to whom he could transmit his lineage. In response, Fushan promised to act as a go-between, such that, when he found a suitable candidate, he would transmit Taiyang’s Dongsahn Lineage to him. Touzi proved to be that suitable candidate and, under Fushan’s supervision, inherited Taiyang’s dharma lineage.

Touzi’s revival of the Dongsahn Lineage has been much discussed and debated both in China and in Japan.² The chapter on Touzi is one of the longest in the *Denkōroku*, and much of that chapter is devoted to an analysis and rebuttal of the criticisms that Chinese critics, especially Huihong Juefan (1071–1128), leveled against Touzi.³ Zen clerics in eighteenth century Japan debated Touzi’s significance again as a result of efforts to impose legal restrictions on the ways that Sōtō clerics and institutions could practice dharma transmission. Advocates of these new restrictions, especially the Sōtō clerics Manzan Dōhaku (1636–1714) and Baihō Jikushin 梅峰竺信 (1633–1707), argued that the regulations would force Sōtō institutions to more closely adhere to Dōgen’s model of dharma transmission. They espoused an interpretation of Dōgen’s teachings that has come to be

¹ The appellation Taiyang (J. Taiyō) is written with Chinese characters that in modern standard Mandarin normally would be pronounced Dayang (J. Daiyō). In this case, however, the initial 大 is Romanized according to its historical alternative pronunciation *tai* (not *da*). In modern China, the official government postal address for the temple from which this name derives, is written with the character 太 as Taiyangsi 太陽寺. The temple’s main gate and its own publications continue to use the historical form of the name written as 大陽寺. Regardless of the written form, the pronunciation should remain unchanged as “Taiyangsi.” Cf. Buddhist Studies Authority Database Project (<http://authority.ddbc.edu.tw/place/>), place authority id. no. PL00000027462.

² Regarding China, see Schlüter 2008, pp. 8–103. Regarding Japan, see Bodiford 1991.

³ Regarding Juefan, see Levering 2000a, pp. 123–124; and Levering 2000b.

known as “face-to-face dharma inheritance” (*menju shihō* 面授嗣法).¹ At the time that these debates raged, the *Denkōroku* had not yet been published. Its analysis of Touzi was unknown. Its use of the term “face-to-face conferral” (*menju* 面授) in regard to Touzi played no role in adjudicating the possible implications of this phrase. Even today, few scholars have taken advantage of the *Denkōroku* as a textual resource for understanding how dharma transmission might have been understood in early Japanese Sōtō.²

In light of the examples of hybrid dharma lineages discussed above, it is obvious that there can be no simple answers to the three key themes of the *Denkōroku*. These topics (What is lineage? How do different lineages relate to one another? What is the style of Keizan’s lineage?) are more matters of religious interpretation than they are issues of textual analysis. Within the space permitted here, it is possible merely to sample a few of the paradigmatic expressions, metaphors, and exhortations that the text uses to frame these issues.

When a local king asks the Twenty-sixth Ancestor, Venerable Punyamitra, what lineage he transmits, Punyamitra replies, “The lineage of Buddha” (*Butsu no shū* 佛の宗). Strictly speaking, it is not a Zen lineage. The first ancestor with the title “Zen master” (*chanshi* 禪師; J. *zenji*) attached to his names is the Thirtynine-First Ancestor, Daoxin, the Fourth Ancestor in China. The appearance of this new title implicitly acknowledges that the designation “Zen lineage” originates in China.³ The example of the Second Ancestor, Ānanda, the disciple of Buddha who memorized every word Buddha spoke but nonetheless could not thereby clarify his mind, demonstrates that succession to this lineage depends on something other than learning or academic abilities. Therefore, the lineage is said (in Chapter 2) to be “separately transmitted apart from the teachings.” In this separate transmission, not a single dharma is bestowed or received (Chapter 7), but rather the ways of master and disciple meet, so that “the light of their mind’s eyes merges” (*shingen kōkō* 心眼光交), like “water pouring into water, or space merging with space” (*mizu ni mizu wo ire, sora ni sora wo gassu* 水に水を入れ、空に空を合す; Chapter 52). “Master and disciple have a face-to-face encounter, and the vital bloodline flows uninterrupted” (*shishi sōken, meimyaku rutsū* 師資相見、命脈流通; Chapter 1), in a process that has neither beginning nor end, but “far transcends the three times” (*sanze o chōetsu shi* 三世を超越し) of past, present, and future (Chapter 44). In this way, every previous generation has “received the seal of approval from a true master” (*shōshi ni inki o uke* 正師に印記を受け; Chapter 14). Once admitted to this lineage, one must maintain it, protect it, and transmit it to the next generation, so as to prevent its being “cut off” (*danzetsu* 斷絶; Chapters 33, 34; cf. 44).

1 For an overview of the reforms advocated by Manzan and Baihō and how they interpreted face-to-face conferral of dharma succession, see Bodiford 1991.

2 An exception is Kōchi Eigaku (1974); cf. Takeuchi 2008. Concerns over textual reliability have contributed to the reluctance of scholars to use the *Denkōroku* as a historical source. Regarding this issue, see the section below entitled “Questions of Authenticity.”

3 The text does not belabor this point, but cf. Dōgen in “*Butsudō*” 佛道, Book 44 of *Shōbōgenzō*, where he argues that the label “Zen” is a Chinese misnomer for what actually should be understood simply as authentic Buddhism (Bodiford 2008, pp. 262–263).

The *Denkōroku* repeatedly acknowledges that ancestors, their virtues, and their actions cannot be ranked. They cannot be seen as either superior or inferior (Chapters 29, 31, 36, and 38). The text is especially adamant in insisting that the Qingyuan and Nanyue lineages are equally authentic. It refers to Qingyuan and Nanyue as the two horns on the head of a bull (Chapters 36, 44); just like brothers, they have the same bones and muscles. It admonishes students of Zen not to dispute the virtues of one lineage over another, but instead to concentrate on clarifying their own minds (Chapter 44). At the same time, the text also acknowledges that each lineage has its own house style (*kafū* 家風). It explains that some are phoenixes, and some are dragon elephants, but “while they do not flock together, none is inferior” (Chapter 44).

In almost every instance where the text disavows any claims of superiority, it immediately states that nonetheless this or that ancestor is an especially exemplary role model. Thus, for example, the Twenty-ninth Ancestor, Huike, unflagging in his aspiration, overcame the greatest difficulties and was able to transmit Bodhidharma’s teachings; without his perseverance, Bodhidharma’s mission to China might have failed (Chapter 29). The Thirty-first Ancestor, Daoxin, never associated with kings or ministers but unwaveringly practiced Buddhist cultivation. Yaoshan was so frugal in regard to himself and so high-minded in regard to his students that his small assembly produced a disproportionately large number of outstanding dharma heirs (Chapter 36). Dongshan was so skilled at promoting the lineage style (*shūfū* 宗風) that he became remembered and honored as the founder of the Dongshan house (Chapter 38). Furong Daokai (1043–1118) was so meticulous in observing the house rules (*kakun* 家訓) and lineage essentials (*shūshi* 宗旨) of the previous role models mentioned in this paragraph that he accomplished the revitalization of the Dongshan lineage that Touzi had initiated (Chapter 45).¹ Rujing lamented the decline of Buddhism and criticized other abbots who seemed more interested in their monastery’s business office than its *saṅgha* hall (*sōdō* 僧堂; Chapter 50). Dōgen had already surpassed the abbots of China’s renowned monasteries even before he met Rujing. Only Dōgen had seen succession certificates from all five families of Zen. Thanks to Rujing, Dōgen received the true inside meaning (*shinketsu* 真訣) of Zen lore. Thus, Dōgen is the first ancestor in Japan, just as Bodhidharma is the Founding Ancestor in China (Chapter 51). Due to Ejō’s ceaseless devotion, Dōgen’s teachings survived and flourished (Chapter 52). Keizan states that he feels especially honored to be a lineage descendant of Furong and Dōgen (Chapter 45).

The achievements of the ancestors mentioned above represent the house style of the Dongshan lineage and of early Japanese Sōtō. Based on the *Denkōroku*, we can surmise that this style consists of an emphasis on perseverance, avoidance of political entanglements, rigorous training, demanding standards, careful attention to details, strict rules, adherence to tradition, and long-term mutual devotion between teacher and disciple. These features constitute the observable qualities of the house, the shared characteristics that can be conveyed by example and by explanation.

¹ Regarding Furong, see Schlüter 2008, pp. 78–95.

Beyond these empirical elements the *Denkōroku* also discusses Zen lore—the aforementioned lineage essentials (*shūshi* 宗旨) and true inside meaning (*shinketsu* 真訣)—that helps students transform the stories of the ancestors into stories about themselves. The text repeatedly reminds readers that each story is not about other people but about one's own self, not about other places but right here, not about long ago but right now. While the *Denkōroku* recounts stories that range over a multitude of topics, it reiterates three key themes in a manner that suggests they also constitute key features of Dongshan house lore: “insentient things preach the dharma,” “body and mind sloughed off,” and “illumination.” The first of these is closely associated with the Thirty-eighth Ancestor Dongshan, while the second is closely associated with both Rujing and Dōgen (ancestors 50 and 51). The explication of these topics, however, is not confined to the chapters regarding those ancestors. The significance of the nonsentient is discussed in four chapters (8, 9, 16, and 38). The notion of body and mind sloughed off appears in five chapters (4, 16, 17, 50, 51), and the closely related expression “skin and dermis sloughed off” appears in three more chapters (36, 47, 50). The “insentient” and “body and mind sloughed off” appear together in the same paragraph in Chapter 16. The reiteration of these topics across several chapters suggests that they are not just Dongshan's topic, or Rujing's and Dōgen's topic, but constitute universal topics of investigation for every generation. Even the ancestors in India provide occasions for analyzing and studying these topics. The third topic, “illumination,” is found not only in the title of the text, but appears repeatedly in every chapter. As matters of Zen lore, these themes lie at the heart of the religious message of the *Denkōroku*. In the space available here we can only sample a few of the paradigmatic expressions, metaphors, and exhortations that the text uses to highlight these topics.

The expression “insentient things preach the dharma” (C. *wuqing shuofa* 無情說法; J. *mujō seppō*) plays a key role in Dongshan's life.¹ The *Denkōroku* states that it was because Dongshan understood “true insentience” (*shinkō no mujō* 真箇の無情) that he became the founding ancestor of his lineage and widely propagated it (Chapter 38). In an earlier chapter, concerning the Eighth Ancestor in India, Keizan explains that Dongshan initially understood only that the “entire body preaches the dharma” (*zenshin seppō* 全身說法). It was only after his master, Yunyan Tansheng (782–841), admonished him to investigate in more detail that he finally came to know the insentient and thereby became the “originator of the Dong Lineage” (*Dōshū no konpon* 洞宗の根本). The text repeatedly exhorts its readers to do likewise. In Chapter 16, it asks, “If you clarify your own self, then what could be called a sentient being, and what could be called an insentient thing?” And then it immediately urges, “You must see this by thoroughly investigating, in detail, and by sloughing off body and mind.” Throughout, the text provides hints of what one should be looking for. For example, what people talk about as sentience or insentience are simply “different names for the eyes” (*ganmoku no imei* 眼目の異名; Chapter 9). “Bare pillars and lanterns and every mote of dust” (*rochū tōrō jinjin* 露柱燈籠塵塵) preach the dharma (Chapter 8).

¹ Regarding “insentient things preach the dharma” and the debates over its significance, see Chapter 38. Regarding the historical context of those debates in China, see Sharf 2014.

Nonetheless, “insentient” does not refer exclusively to physical objects like walls or rubble but to the moment when you are free from attachments to sentiments and your hidden consciousness is perfectly clear and not obscure, perfectly complete and clear. By intently contemplating this in detail, you will come to see and perceive the blazing of this hidden consciousness, which is called the “insentient” (Chapter 38). Finally, in Chapter 43, the text asserts that the observing of this place that cannot be detected by eyes or ears, that does not entail body or mind, is extolled not just in the Dongshang (J. Tōjō) lineage alone but is something that every generation of ancestors sees in this way.

The phrase “body and mind sloughed off” (C. *shenxin tuoluo* 身心脱落; J. *shinjin datsuraku*) bonds Rujing and Dōgen to one another; the act of Rujing and Dōgen uttering these words to one another in Chapter 51 vocalizes their shared pivotal circumstances. The *Denkōroku* introduces this phrase already in Chapter 4, in its treatment of the Indian ancestor Upagupta, where it explains that all who attain liberation do so when body and mind are sloughed off, and they become like empty space without interior or exterior. Again, in its discussion of the Seventeenth Ancestor, Samghānandi, the *Denkōroku* warns against seeking body and mind in meditative concentration, for “inquiring into Zen is, fundamentally, the sloughing off of body and mind.”

When he moves to the Chinese ancestors, Keizan introduces an important variant of the phrase: “skin and dermis sloughed off” (C. *pifu tuoluo* 皮膚脱落; J. *hifu datsuraku*). When asked by his teacher Mazu for his current understanding, the Thirty-sixth Ancestor, Yaoshan, replies, “skin and dermis sloughed off entirely, there only exists a single true reality.” Yaoshan may well have been the first person to utter this phrase, but he was not the last. Indeed, it occurs regularly in Chinese Chan texts, especially in those associated with the Dongshan lineage. In addition to Yaoshan, it appears in the recorded sayings of the Forty-sixth Ancestor, Danxia Zichun (1064–1117), and the Forty-seventh Ancestor, Zhenxie Qingliao (1088–1151), as well as in those of the Caodong figures Hongzhi Zhengjue (1091–1157) and Zide Huihui (1097–1183). Hongzhi is a dharma heir of Furong (the Forty-fifth Ancestor), and Zide is Hongzhi’s dharma heir. Clearly, Rujing and Dōgen are drawing on a long tradition in their use of the variant “body and mind sloughed off.”

Dōgen himself acknowledges the relationship of these two expressions in the opening lines of a lecture (jōdo 424) recorded in his *Extensive Record of Eihei*: “An old worthy said, ‘Skin and dermis sloughed off entirely.’ My former master said, ‘Body and mind sloughed off.’” Anyone familiar with Dōgen has probably heard or read an explanation of “body and mind sloughed off.” Its meaning is endlessly debated among those who seek to understand Dōgen’s teachings.¹ The phrase “skin and dermis sloughed off,” however, has not attracted the level of attention it deserves.² It derives from a sūtra included in the *Miscellaneous Āgama* (*Samyuktāgama*) that corresponds to Buddha’s discourse to the Brahman Vatsagotra

¹ For analyses of interpretations by scholars in Japan, see Heine 1986; Heine 2014, pp. 392–394.

² For an essential overview of this phrase in China, see Ishii 1978; Ishii 1987, pp. 360–361, 372, 375, 380.

(P. Vacchagotta) about fire in the *Middle Length Sayings* (*Majjhima-nikāya*) preserved in the Pāli Buddhist scriptures.¹ The Āgama account is retold in the Mahāyāna version of the *Great Nirvāṇa Sūtra*. All three versions (Āgama, Pāli, and Mahāyāna) conclude with the brahman praising Buddha's ability to reveal truth by sweeping away the false notions, which are likened to an ancient tree whose leaves, branches, bark, and sapwood wither away. In Chinese translation, the Āgama version says that the tree's "branches and leaves fall off" (C. *zhiye lingluo* 枝葉零落; J. *shiyō reiraku*), and its "bark and sapwood wither and rot" (C. *pifu kuxiu* 皮膚枯朽; J. *hifu kokyō*).² The Mahāyāna version says that its "bark and sapwood, branches and leaves, all slough off" (C. *pifu zhiye xijie tuoluo* 皮膚枝葉悉皆脫落; J. *hifu shiyō shikkai datsuraku*).³ This line from the Mahāyāna version became abbreviated as "skin and dermis slough off." The words *pifu* 皮膚 (J. *hifu*), translated as "bark and sapwood" in the context of a woody plant, nowadays more commonly are used as a binomial term for the skin (i.e., the epidermis, dermis, and subcutaneous tissues).⁴ In a premodern context, however, they denote a binary pair of distinct but related coverings or layers: *pi* 皮 (J. *hi*) is the tougher outer surface (and, by extension, the shallow and superficial), while *fu* 膚 (J. *fu*) refers to the softer (and, by extension, more substantial) substance underneath.⁵ Once they become a Zen saying, however, the words no longer refer specifically just to skin or dermis, but point to any of our existentially bifurcated predicaments. Hongzhi, for example, lines up several existentially equivalent binary pairs:

| | |
|--|-------|
| Illumination and shadows both forgotten. | 光影俱忘。 |
| Skin and dermis sloughed off. | 皮膚脱落。 |
| Sense organs and objects completely pure. ⁶ | 根塵淨盡。 |

Hongzhi's disciple Zide Huihui clearly describes "skin and dermis sloughed off" as liberation from all possible constraints:

| | |
|---|----------|
| Skin and dermis sloughed off, | |
| Eliminating orientation. | 皮膚脱落絕方隅。 |
| Clarifying body and mind, | |
| Not a single thing exists. ⁷ | 明了身心一物無。 |

1 For the Āgama version, see *Za abhan jing* 雜阿含經; sūtra no. 962; T 99.2.245b26-246 a17. For the Pāli version, see *Majjhima-nikāya*, sutta no. 72, *Aggi-vacchagottasutta*; Horner 1954, 2.162–167: "Discourse to Vacchagotta on Fire." For an analysis of the themes in this discourse, see Thanissaro 1993.

2 T 99.2.246a11-16.

3 T 374.12.597a25-26; T 375.12.845b5-6.

4 HDC, s.v. 皮膚, vol. 8, p. 519. Cf. *Kōjien* 広辞苑, s.v. 皮膚, p. 2179b.

5 HCC, s.v. 皮, vol. 8, p. 519. I translate *fu* 膚 (J. *fu*) as "pith" because this word can refer to the under layer (e.g., the pithy inside of a rind) as well as to the inner substance (e.g., as in the expression "pith and marrow").

6 T 2001.48.76b1-2.

7 *Additional Records of the Transmission of the Flame* (C. *Xu chuandenglu* 繢傳燈錄; J. *Zoku dentōroku*); T 2077.51.632a8. This text was first printed ca. 1368–1398, so Keizan could not have had access to this edition of Zide's recorded sayings.

The *Denkōroku* seems to expand on Zide's terse and abstract remarks with its verbose description, in Chapter 51, of the concrete implications of "body and mind sloughed off":

If you are able to clarify this mind, then there is no grasping of body or mind, and no things or self whatsoever to bear. Therefore, it is said, "body and mind sloughed off." Upon reaching this and looking intently, even if you look around with a thousand eyes, there is not an infinitesimal mote of dust that can be called skin, flesh, bone, or marrow, or anything that can be divided into mind, mentation, and consciousness. How can it know cold or hot, and how can it distinguish pain or itching? What is there to affirm or negate? What is there to hate or love? Therefore, it is said, "When you look, there is not a single thing."

In a similarly verbose style, in Chapter 50, the text clearly links "skin and dermis sloughed off" with "body and mind sloughed off" in its commentary on Rujing's pivotal circumstances:

Over a year passed, during which [Rujing] had no clarity. Then, on one occasion, he grasped the fact that there is no skin or dermis that needs to be shed, and there is no body or mind that needs to be sloughed off, so he said, "I have hit on that which is undefiled." He was indeed "such," but he immediately attached to that one point. Therefore, before the sound of his voice had ended, [Xuedou] immediately hit him. At that time, sweat pouring from his entire body, he just then abandoned his body, gained power, and that was it. He truly understood that, from the start, everything is clear and pure and never receives any defilement. Thus, he routinely said, "Inquiring into Zen is the sloughing off of body and mind."

In contemporary scholarship the possible significance of "body and mind sloughed off" is typically discussed in terms of the contexts in which Dōgen uses this phrase. Little attention has been paid to its wider historical context in Japan or China. The phrases "body and mind sloughed off" and "skin and dermis sloughed off" played key roles in Keizan's world, both before he began the lectures for his *Denkōroku* and after he finished them. His teacher, Gikai, recorded a detailed account of the role that the phrase "body and mind sloughed off" played in his dharma transmission from Ejō.¹ According to Keizan's own account, his dharma heir Meihō uttered the phrase "skin and dermis sloughed off" on the occasion when Keizan confirmed him.² The *Denkōroku* provides readers a source for investigating what Keizan might have learned about these topics from his teacher and how he might have taught them to his students. The text provides an insider's account of how Zen lore was discussed in early Japanese Sōtō communities.

The theme of "illumination" (C. *guang* 光; J. *kō*) constitutes another recurring trope. From the very beginning, when Śākyamuni Buddha sees the "bright star" (C. *mingxing* 明星; J. *myōjō*; i.e., Venus), until the final investigation (ancestor

¹ Bodiford 1993, pp. 53–56.

² See *Sotetsu hōe sōden hōgo* (dated 1323.1.19; Kōfukuji document), transcribed in Ōku-bo 1972, no. 674, 1,534.

52), in which the text explains that “calling it ‘perfectly clear,’ too, simply means that it is perfect illumination,” every chapter teems with terms related to clarity, light, and luminescence. They are so profuse that it becomes tedious to list more than a small sample: “radiance” (C. *guangming* 光明; J. *kōmyō*), “brightly shining” (C. *hehe* 赫赫; J. *kakkaku*), “illuminate the mind” (C. *zhaoxin* 照心; J. *shōshin*), “lustrous clarity” (C. *yingming* 莠明; J. *eimei*), “reflect back” (C. *fanzhao* 返照; J. *henshō*), “perfectly clear and perfectly bright” (C. *mingming jiaojiao* 明明皎皎; J. *meimei kōkō*), and so forth. The religious significance of illumination can be sensed in this passage from Chapter 9:

Do not imagine that the radiance of the sun and moon can compare to the radiance of your own self. Do not imagine that the radiance of the fire-pearl can compare to that of your own eyes. Have you not seen the saying, “Every person’s singular radiance”? In its brightness, it is like the shining of a thousand suns arrayed together.

The theme of illumination, of course, is highlighted by the text’s title, *Denkōroku*, or “Record of the Transmission of Illumination.” It is not known when or how the text acquired this title; no early textual sources provide any clues. Every manuscript discovered to date uses this same title, either alone or as its main title with various subtitles.¹ Commentators within the Sōtō tradition all agree that the title is significant, but they offer different reasons why.

Muin Dōhi (1688–1756) should probably be seen as the first person to interpret the title. He begins his preface to the *Denkōroku* by identifying the people who transmitted Buddha’s teachings from generation to generation as ancestral teachers (*soshi* 祖師). Then he identifies the teaching that they transmitted as the “treasury of the true dharma eye (*shōbōgenzō* 正法眼藏), which he goes on to say is also called the “treasury of great radiance” (*daikōmyōzō* 大光明藏).² The way that he pairs these two expressions leaves little doubt that the first alludes to Dōgen’s teachings while the second points to Keizan’s. Muin’s preface is not dated, but based on the dates of his life he would have composed it during the period (1722–1796), when the publication and dissemination of Dōgen’s *Shōbōgenzō* was prohibited by the government.³ Commentators after Muin routinely explain the term “illumination” in the title of the text as referring to Buddha’s teachings, or the dharma.

Furuta Bonsen and Terashima Tokuichi, the authors of an early annotated edition of the *Denkōroku* (published 1888), provide this explanation of the title:

¹ Azuma 1991, pp. 3–5, 53. ZGDJ (p. 892) lists one exception but Azuma states that his information is based on his first-hand examination of all 31 extant manuscripts.

² The term “treasury of great radiance” appears in several Buddhist texts, most noticeably in the *Flower Garland Sūtra*, in the *Sūtra of Perfect Awakening*, and as the title of a collection of Chan hagiographies compiled by Baotan 寶曇 and first printed in 1265.

³ Note that the dates for Muin Dōhi are not 1637–1729 as had been widely stated in older reference works. Regarding the prohibition of Dōgen’s *Shōbōgenzō*, see Yokozeki 1938, 825.

The verification and communication of the vital bloodline of the buddhas and ancestors is called “transmission”; the turning of one’s own spiritual functions is called “illumination.”¹

Furuta and Terashima attribute this explanation to Busshū Sen’ei, but they do not cite a source. This explanation focuses on the efficacy of the teachings, rather than their content or source. Ishikawa Sodō’s 1925 commentary contrasts “transmission of illumination” with the standard “transmission of the flame” designation found in the title of so many Zen hagiographical collections. He points out that the metaphor of the flame refers to the way that the flame of one lamp can be transmitted to many successive lamps without the flame of the first lamp or that of any of the others diminishing or losing their luminosity. He then suggests that the lamp and flame metaphor overlooks the most important element, which consists of the illumination.² Finally, Azuma Ryūshin’s 1991 overview focuses on what is to be illuminated. He locates the answer in the Lead Chapter, in which Śākyamuni Buddha proclaims, “I, together with the great earth and sentient beings, simultaneously attain the way.” Based on this episode, Azuma asserts that the treasury of the true dharma eye (or the true dharma) transmitted from the time of Buddha consists of illumination (*kō*). It illuminates the genuine self (*shinjitsu no jiko* 真實の自己). He provocatively suggests that “transmission of illumination” could be glossed as “transmitting self” (*ga o tsutaeru* 我を伝える).³

The commentators’ standard identification of “illumination” with the “treasury of the true dharma eye” inevitably raises a key question in the minds of readers familiar with the Sōtō tradition: what is the relationship between the *Denkōroku* and Dōgen’s *Shōbōgenzō*? Obviously differences exist, but how should they be interpreted? For example, can those differences be seen as complementary expressions of the same truth? Or, are they different visions of the truth? If different, then what is the nature of the difference? Is the *Denkōroku* a further development of the *Shōbōgenzō* for a Japanese audience? Or, do the differences derive from separate starting points? Because the study of Dōgen, both within and outside Sōtō circles, initially developed without access to the *Denkōroku*, and then continued without consideration of it, scholars have not yet begun to examine any of these questions in depth. The entertaining of these questions will provide opportunities to consider anew not just Keizan’s position in Japanese Sōtō but also Dōgen’s message and how his teachings have been received and transmitted from Keizan’s time to today.

¹ Furuta and Terashima 1888, fasc. 2, leaf 2 recto; interlinear comment on *dentō* 傳燈. Tajima Hakudō (1978, p. 50) quotes this passage from Furuta and Terashima.

² Ishikawa Sodō 1925, p. 4.

³ Azuma 1991, pp. 5–7 and 89–93, especially p. 91.

MODERN EDITIONS OF THE TEXT

Texts can evolve over time. The history of the modern editions of the *Denkōroku* illustrates the ways that the approach of Japanese editors to issues of textual style, layout, orthography, standardization, annotation, and so on, have changed since 1857. It also reveals several textual issues that profoundly influence what can or cannot be determined about the content and meaning of particular passages in the text. These textual issues place limits on the degree of confidence that can be placed on any interpretation. This section explores such issues by reviewing four landmark editions of the *Denkōroku*: first, the 1857 woodblock edition by Busshū Sen'ei (1794–1864); second, the 1885 revised typeset edition by Ōuchi Seiran (1845–1918); third, the 1925 commentary by Ishikawa Sodō (1842–1920); and last, the 1940 edition by Yokozeki Ryōin (1883–1973) and the study of source criticism that it launched.

The 1857 woodblock edition by Busshū Sen'ei represented the culmination of more than thirty years of labor. Busshū had joined the clergy at a young age in 1800. From 1810 to 1820, he trained at major Sōtō monasteries: Eikenji 永建寺 at Tsuruga in Echizen; Seiryōji 清涼寺 at Hikone in Ōmi; and the second Daijōji, in Kanazawa.¹ Toward the end of this period, he acquired a copy of the *Denkōroku* through a miraculous encounter. In his publication notes, he describes the circumstances as follows.

Once, while on pilgrimage, I encountered a traveling cleric from I know not where who, on account of his having exhausted his travel funds along the way, showed me many copies of ancestral records and offered to exchange for travel funds any among them that I wanted. Among them, when I asked for this record in five volumes and offered a small amount of travel funds, the cleric thanked me and took his leave with a face full of happiness. Although I had previously spent the summer retreat at Daijōji in Kaga, where I had seen all their dharma treasures, perhaps because the karma for encountering it was not yet ripe, I never even heard the title of this hidden treasure. Then, to obtain it unexpectedly, quite by accident while traveling — ah, I felt such joy, wondering if it was karma, or timing, or if that traveling cleric might not actually have been Ancestor Kei himself. Thereafter, when I inquired about this record everywhere, those who had even heard of its title were but one or two in ten thousand. As a result, I wanted it to be widely read by my fellow clerical teachers, and this formed the seed resulting in this publication.

For a period of about ten years, between the years 1824 and 1836, Busshū visited major monasteries searching for other manuscript copies of the *Denkōroku* that he could use to correct the many deficiencies in the one he had acquired. It was

¹ For details of Busshū Sen'ei's career, I rely on Azuma 1978 and Yokozeki 1940a.

an arduous task: his only means of transport was his own feet; he did not know which temples might own copies; and even if he happened upon a temple where a manuscript was stored, probably the local abbot would not admit it. This note from inside a manuscript copy (dated 1696) of the *Denkōroku* stored at Tenrinji 天林寺, in Hamamatsu in Tōtōmi province, expresses the strict secrecy that typically cloaked this kind of manuscript:

The abbot of this temple is permitted to view [i.e., read] this [manuscript] while inside this room, but it cannot be viewed by any acolytes next to him. Moreover, it must not be shown or lent to others, so that not even [the abbot's] own disciples will see it.

It is not known with certainty which manuscripts Busshū might have seen or where he saw them. Based upon the known manuscripts extant today, it is clear that the ones seen by Busshū must have exhibited major textual discrepancies.

Busshū's efforts to find and examine additional manuscripts were interrupted for twenty years while he served terms as abbot at two major training monasteries: from 1836 to 1841, he presided over Keifukuji monastery, at Tottori in Inaba; and, from 1841 to 1854, he served as abbot of Seiryōji. During this period, Busshū organized the successful campaign to have the royal court recognize Dōgen with a title of "national teacher" (*kokushi* 國師) in honor of the six hundredth anniversary of his death.¹ The Ii 井伊 family was the main patron of Seiryōji. Busshū became a confidant and spiritual mentor to Ii Naosuke 井伊直弼 (1815–1860), the government minister who was assassinated after he signed the 1858 Treaty of Amity and Commerce between Japan and the United States. It was during the period of political turmoil following the 1852 arrival in Japan of the Black Ships of Commodore Matthew C. Perry (1794–1858) that Busshū retired from his post as abbot and finished editing his edition of the *Denkōroku*.

In his publication notes, Busshū reports that he examined a manuscript at Daijōji in two volumes, a manuscript at Yōkōji (a.k.a. Tōkoku) in five volumes, as well as other unidentified manuscripts, about which he says only that they consisted mostly of five volumes. He printed his edition in two volumes based on the Daijōji precedent. He acknowledged that the manuscripts he consulted differed from one another, but his edition contains no textual notes to indicate where they differed or how he collated them; instead, he simply insists that he did not insert even one word or a single glyph (*ichigen sekiji* 一言隻字) of his own.² As we shall see, this assertion is difficult to believe. Busshū included two extra texts that he claimed to have found among the manuscript copies of the *Denkōroku* that he consulted. First, he added a preface to the text attributed to Muin Dōhi. Muin was an influential Zen master whose *Flutes Without Holes* (*Mukuteki* 無孔笛; 1744), a six-volume collection of his classical Chinese verse, is celebrated as a

¹ In 1854, Emperor Kōmei 孝明 (1831–1857) awarded Dōgen the title of Busshō Dentō Kokushi 佛性傳東國師 (national teacher who transmitted buddha-nature eastward; i.e., to Japan).

² Busshū 1857 (reprinted 1877), fasc. 1, p. *ten* 天 verso and p. *chi* 地 recto; cf. reprinted 1931, T 2585.82.343c27–28 and 82.344a22–24.

poetic masterpiece. Second, Busshū added a hagiographical summary of Keizan's life, without providing any attribution of authorship, date, or source for it.

Busshū's original 1857 woodblock edition, commonly known in Japan as the "Sen'ei edition" (*Sen'eibon* 仙英本) was reprinted in 1859, 1868, and, with new woodblocks, in 1885.¹ Busshū's edition also served as the basis for numerous typeset versions. It is reprinted in the collected literature of the Sōtō school (*Sōtōshū zensho* 曹洞宗全書), published in 1930 (revised collection in 1971); in the Taishō edition of the Buddhist canon, published in 1931; in the collected works of Keizan (*Jōsai Daishi zenshū* 常濟大師全集), published in 1937 (reprinted 1967); and in the Iwanami Library edition of 1944. It was reprinted in three annotated woodblock editions, each one with head notes (*shusho* 首書 or *gōtō* 鱉頭) and interlinear comments (*bōkun* 傍訓 or *senchū* 篾註). Kasama Ryūchō authored the first one in 1887 (2 fascicles). It was followed in quick succession by a three-fascicle one by Yoshida Gizan (later in 1887) and one by Furuta Bonsen and Terashima Tokuichi in 1888 (2 fascicles). The annotations by Furuta and Terashima are still occasionally cited by Japanese scholars today. In 1916, Riku Etsugan translated the *Denkōroku* into classical Chinese for use by Sōtō missionaries in Taiwan and Korea. Riku was a second generation dharma descendant of Busshū. His Chinese translation includes textual notes that seem likely to have been based on Busshū's notes or manuscripts. According to Yokozeki Ryōin, some passages in Riku's Chinese translation are easier to understand than the Japanese originals on which they are based.²

Busshū's edition also formed the basis for two condensed statements of Sōtō doctrine. In 1900, Azegami Baisen, the chief executive (*kanshu* 貫首) of Sōjiji, composed *Gokyōgishō* 御教義抄, a phrase book consisting of one hundred four-character Chinese phrases from the *Denkōroku*, each accompanied by a brief Japanese passage from the original text that helps clarify its significance.³ The phrases are organized into ten thematic sections, such as the debt of gratitude one owes one's country and parents (*kokudō bumo* 國土父母), the importance of seeking the way (*hōsshin tokudo* 發心得道), and one's connection to buddhas and ancestors (*busso innen* 佛祖因緣). In his forward, Azegami explained that he intended this work to aid the clergy in teaching lay people (*zaike kyōke* 在家教化) and in religious propagation (*fukyō dendō* 布教傳道).⁴ In 1909, Kikuchi Daisen composed *Shushōhō* 修證法, presenting a short digest of Sōtō teachings in five sections, each section consisting of Japanese passages extracted from the *Denkōroku* and woven together into new paragraphs.⁵ The work was intended to

¹ Each leaf is marked "Shōjusanzō" 祥壽山藏, indicating that the publication rights were owned by Seiryōji. The original printing was published by Zenke Shorin Ryūshiken Oga-wa Tazaemon 禅家書林柳枝軒小川多左衛門, and the 1885 edition by Izumoji Bunjirō 出雲寺文次郎, both in Kyoto. Cf. Azuma 1991, p. 58.

² Yokozeki 1940b, "Jo" 序 p. 13. Yokozeki evaluates the works by Kasama, Yoshida, Furuta and Terashima in this same section.

³ The work's full title, *Sōji Kaisō gokyōgishō* 總持開祖御教義抄, can be interpreted as "extracts of Keizan's doctrines."

⁴ "Kantōgen" 卷頭言; reprint in Kohō 1937, "Kaidai" 解題 pp. 56–57.

⁵ The title, *Shushōhō*, can be interpreted as "the dharma (i.e., procedures) for cultivating

render Sōtō teachings accessible to lay audiences who would read and chant the text themselves.¹

The title, format, and content of Kikuchi's *Shushōhō* resemble the *Shushōgi* 修證義, an official precis of Sōtō doctrine issued nineteen years earlier, in 1890. The *Shushōgi* consists entirely of Japanese passages extracted from Dōgen's *Shōbōgenzō* and woven together into new paragraphs. The final version of the *Shushōgi* appeared in print under the imprimatur of Azegami Baisen and Takiya Takushū 瀧谷琢宗 (1836–1897), the chief executives, respectively, of Sōjiji and Eiheiji (i.e., the two administrative headquarter monasteries of the Sōtō School). Significantly, the initial draft of the *Shushōgi* had been composed not by a member of the clergy but by a layman, Ōuchi Seiran.² Ōuchi was a devout Buddhist who believed that Buddhism in Japan must adapt to the needs of modern society and become more suited to a populace of well-educated lay people.³ Today, Ōuchi is remembered primarily as a pioneer in the organization of lay Buddhism. He composed the *Shushōgi* to provide lay people with a clear statement of Sōtō teachings; and, in 1887, he founded the Sōtō Fushūkai 曹洞扶宗會, a lay organization dedicated to the proselytization of Sōtō. His most lasting achievement, however, occurred in 1883 when he founded Kōmeisha 鴻盟社, a publishing company dedicated to providing the public with modern editions of Buddhist texts. Ōuchi became a prolific editor and annotator. In addition to his many other activities, every year he wrote, edited, annotated or supervised the publication of an ever-increasing number of works: 6 titles (including 2 multi-volume ones) in 1884; 9 titles (3 multi-volume), including both Keizan's *Denkōroku* and Dōgen's *Shōbōgenzō*, in 1885; 15 titles (5 multi-volume) in 1886; and so forth.⁴

Ōuchi's 1885 revised edition of the *Denkōroku* has acquired the unofficial nickname "Head Monastery edition" (*Honzanban* 本山版).⁵ Initially, it was distributed by Kōmeisha not only as their own publication but also as one issued by Sōjiji, with separate titles for each.⁶ Therefore it is also known as the "Sōjiji

and verifying" or as "cultivating and verifying dharma (i.e., reality)."

1 Azuma 1991, pp. 41 and 66–69.

2 Kagamishima (1980, pp. 49–52) compares Ōuchi's initial draft and the final official version.

3 LoBreglio 2009, pp. 82, 86–97.

4 These figures are based on the CiNii Database (<http://ci.nii.ac.jp/>) for Citation Information provided by the Japanese National Institute of Informatics (Kokuritsu Jōhōgaku Kenkyūsho 国立情報学研究所). An author search for Ōuchi Seiran (<http://ci.nii.ac.jp/author/DA02398280>) results in 145 titles.

5 Matsuda 1983, p. 141; Kōchi et al. 1985, vol. 1, "Jobun" 序文 p. 4.

6 The National Diet Library Digital Collections (<http://kindai.ndl.go.jp/info:ndljp/pid/823387>) lists this edition only under the title: *Eizan Oshō Denkōroku* 莹山和尚伝光錄; by Jōkin; edited by Ōuchi Seiran; Tokyo: Kōmeisha, 1885. Note the use of "Eizan" instead of Keizan. The CiNii Database (<http://ci.nii.ac.jp/ncid/BA42586836>) lists this edition only under the title: *Denkōroku: Zen* 傳光錄: 全; by Kōtoku Enmei Kokushi 弘德圓明國師 (*sic*); edited by Ōuchi Seiran; Shogakusan [Ishikawa Pref.]: Kōmeisha, 1885. Shogakusan 諸嶽山 is the mountain name of Sōjiji, which at that time was still located on the Noto Peninsula.

edition.”¹ Ōuchi states that he produced his revised edition at the request of Aze-gami Baisen (to whom Ōuchi refers by his title, Hōun Fugai Zenji 法雲普蓋禪師), the chief executive of Sōjiji. While Busshū’s 1857 edition was more widely reprinted in collections of Buddhist scriptures, because of Sōjiji’s endorsement, Ōuchi’s revised edition (and later versions based on it) has been studied by more Sōtō clergy. For this reason Ōuchi’s revisions to the text warrant careful attention.

Ōuchi announced his editorial agenda in his introduction. For people today who are unfamiliar with the literary context of 1885 Japan, his explanation can seem unclear. His main goal was to give the text a modern look in the manner that Japanese in the late nineteenth century referred to as a “contemporary style” (*jibuntai 時文體*).² In 1915, Sakai Toshihiko, a prolific novelist, essayist, and translator, identified the contemporary style as having the feel of Japanese translations from European languages (*ōbunmyaku 歐文脈*). Stylistically it stands between classical Chinese (*kanbunchō 漢文調*) and vernacular literature (*genbun itchi 言文一致*), while making eclectic use of elements from both. It is the style used to convey information directly and concisely as seen in newspaper and magazine articles.³ For Ōuchi, contemporary style required several specific revisions to Busshū’s edition. First, he eliminated Busshū’s punctuation (dots between phrases) and replaced it with his own (commas between longer clauses). Next, he replaced Japanese words written in syllabic script (i.e., *kana*) with Chinese characters in a manner that uses the Chinese characters to suggest word divisions and aid comprehension. For example, consider the two lines below from Chapter 18, Ancestor Gayaśata. They convey exactly the same meaning and if read aloud would sound identical, but Ōuchi’s version is more compact and the words scan more easily:

Busshū 1857:

此ノナニ事ヲ。シラント。オモハバ。スペカラク我カ心鳴ナリ。トシルベシ。

Ōuchi 1885:

此何事ヲ知ラント思ハバ、須ラク我力心鳴ナリト知ルベシ。⁴

Ōuchi also revised the text to convey a clear distinction between passages written in Chinese and those written in Japanese. In his revised edition only the main episode (i.e., *kōan* or root case) at the beginning of each chapter and rhymed verses are written in their “original language” (*gengo 原語*; i.e., Chinese).⁵ All other passages that represent Keizan’s exposition (*enshaku 演譯*) are written in Japanese. In Busshū’s edition this is not the case: in some chapters, large portions

¹ Sōjiji zōban 總持寺藏版. See Ishikawa Sodō 1925, p. 2. A special edition was reprinted in 1983 with the title *Denkōroku: fukkoku shogakusan zōban* 伝光錄: 覆刻 諸嶽山藏版.

² Ōuchi 1885, “Jūkan hatsubon” 重刊發凡 2–3.

³ Sakai 1915, pp. 73–88, especially 77–80.

⁴ Busshū 1857, fasc. 1, leaf 53 verso; Ōuchi 1885, p. 59.

⁵ Ōuchi 1885, “Jūkan hatsubon” 3. Note that Ōuchi refers to the initial section, now labeled the “root case,” as the “pivotal circumstances given at the beginning of the chapter” (*shōshū ni ageru tokoro no kien* 章首ニ擧ル所ノ機縁). Here he uses the word *kien* in the sense of *kōan* (not as the label for the second section of the chapter).

of the sections now labeled as “pivotal circumstances” and “investigation” are in Chinese — although Busshū’s edition always provides reading marks (*kundokuten* 訓讀點) to indicate how the syntax and word order of Chinese passages can be converted into an approximation of Japanese. Ōuchi eliminates the reading marks and simply converts the Chinese passages into Japanese. For example, here are the first lines from the pivotal circumstances section of Chapter 28, Ancestor Bodhidharma:

Busshū 1857:

師ハ者。刹利種也。本ハ名ク菩提多羅ト南印度。香至王。第三ノ子也。彼ノ王崇シテ佛法ヲ度越セリ倫等ニ。有時以テ無價ノ寶珠ヲ施ス般若多羅ニ。王ニ有リ三子。

Ōuchi 1885:

師ハ刹利種ナリ、本ハ菩提多羅ト名ク、南印度香至王ノ第三子ナリ、彼王佛法ヲ崇重シテ倫等ニ度越セリ、有時無價ノ寶珠ヲ以テ般若多羅ニ施ス、王ニ三子アリ、¹

When passages in Chinese include lines of verse, Ōuchi converts the lines of prose before and after the verse into Japanese and sets the verse apart by placing it inside brackets while leaving it in its Chinese format. For example, here are mixed lines of prose and verse from the pivotal circumstances section of Chapter 11, on Ancestor Punyayaśas:

Busshū 1857:

夜奢復。說テ偈曰。師坐ニ金色地。常ニ說ク眞實義。回光而照シエフテ我ヲ。令ム入ラニ三摩諦。尊者知テ師ノ意ヲ即チ度ニ出家ヲ。令ム具セ戒法ヲ。

Ōuchi 1885:

夜奢復夕偈ヲ說テ曰ク、「師坐ニ金色地一常說ニ眞實義一、回光而照レ我、令レ入ニ三摩諦一」ト、尊者師ノ意ヲ知テ即チ度ニシテ出家シ、戒法ヲ具セシム、²

Notice how the lines of verse in Ōuchi’s revision are not only set apart by brackets but also retain a very clean appearance, being relatively uncluttered by reading marks. It is as if Ōuchi expected readers to decipher the poetry without textual aids. He produced a similar visual effect in his revision of the verse comments (*juko* 頌古) at the end of each chapter. In Busshū’s edition, all the verse comments are written in Chinese. Nonetheless, Ōuchi revised them to stand out more clearly and cleanly. Compare the visual impact of this verse comment, a Chinese couplet, from Chapter 5 on Dhītīka:

Busshū 1857:

得テ體ヲ須ク知ル得處ノ明ナルヲ 輪扁猶有リ不傳ノ妙

¹ Busshū 1857, fasc. 2, leaf 1 recto; Ōuchi 1885, p. 83.

² Busshū 1857, fasc. 1, leaf 33 verso; Ōuchi 1885, p. 34.

Many scholars regard Busshū's edition and Ōuchi's edition as being fundamentally identical.² While the examples of Ōuchi's revisions presented above do not necessarily alter the meaning of the underlying text, they certainly have the potential to do so. A shift in punctuation can change the subject of a verb. Ōuchi's manner of converting Chinese passages into Japanese does not always conform to the reading marks in Busshū's edition. Any given line of literary Chinese probably can be parsed in more than one way, and readers of Busshū's edition can disagree with his reading marks and parse the text according to their own interpretations. Readers of Ōuchi's revision have had that option taken away. For most readers, Ōuchi's revisions primarily change the visual appearance of the text. Overall, the revisions give the text a cleaner, more organized, more consistent, and more contemporary appearance. These appearances matter. They can suggest to the reader that the work is a polished composition by a single author. Ōuchi's creation of clear distinctions between sections that must appear in Chinese and sections that must appear in Japanese can change the context within which those sections will be interpreted by readers. Sōtō clergy who preferred Busshū's edition complained that by rewriting Chinese passages in Japanese format, Ōuchi robbed the *Denkōroku* of its "Zen flavor" (*Zenmi* 禪味).³ More importantly, as indicated by Ōuchi's use of the terms "original language" for the passages in Chinese and "exposition" for the passages in Japanese, these two linguistic styles can imply different registers of signification. For most readers, literary Chinese implies direct quotations from texts composed in China prior to Keizan's time; Japanese passages, in contrast, suggest Keizan's own words.

Those implications might not be valid. The root cases written in Chinese, in cases where the Chinese source text has not been found, might not be quotations. They could just as easily represent Keizan's retelling of a story. Moreover, textual discrepancies between the root case and extant Chinese sources do not automatically indicate that the text of the root case is defective or mistaken. The root case may represent a variant tradition not reflected by the extant Chinese sources, or it may have been intentionally altered to emphasize a different point. Correlations between literary Chinese passages in a secondary text and Chinese original source texts must be demonstrated; they cannot be assumed without textual analysis. Likewise, Keizan's exposition may consist of quotations from Chinese sources woven together to present his interpretation. Passages that now appear to have been composed in Japanese often represent indirect quotations or Japanese renderings of other texts originally written in China. For some readers, Ōuchi's revisions can obscure these possibilities. They certainly eliminate any hope of using the text as a source for historical linguistics. To investigate the idioms, or

¹ Busshū 1857, fasc. 1, leaf 19 recto; Ōuchi 1885, p. 19.

² E.g., Azuma 1991, 59. In the academic literature I reviewed for this introduction, scholars frequently cited the "Sen'eibon" by name when they reproduced quotations from Ōuchi's revised edition.

³ Yokozeki 1940b, "Jo" p. 14.

thography, or use of Chinese in late middle Japanese, one must look elsewhere. One might ask if Ōuchi's revisions achieved a contemporary literary style at the expense of linguistic historicity. But then one might well ask the same question regarding Busshū's edition when comparing it against the earlier manuscript versions to be discussed below.

In his introduction, Ōuchi states that he corrected obvious mistakes in Busshū's edition, but he does not indicate where or how often. He asserts that he arrived at his corrections by consulting several old manuscript (*koshahon* 古寫本) versions of the text as well as the original Chinese sources (*gensho* 原書), but he does not identify either the manuscripts or the original sources and does not indicate where he made corrections. The closest he comes to textual annotation occurs in about twenty-four comments in the margins of passages that he did not correct: two comments repeat information from marginalia in Busshū's edition; three provide supplemental information (e.g., the identity of Dōgen's birth family); four point out discrepancies with the Chinese hagiographies of the *Collated Essentials of the Five Flame Records*; and the remaining fifteen cite minor differences with "some version" (*aru hon* 或本) of the text — although the other version is not named.

Ōuchi also updated his edition by eliminating outmoded elements. For example, he deleted the line from Busshū's publication notes (quoted above) in which Busshū wonders if the traveling cleric from whom he purchased his copy of the *Denkōroku* might have been a reincarnation of Keizan. Likewise, Ōuchi excised the outdated hagiography of Keizan that Busshū had included. At the same time, he added an additional preface by Sōji Ekidō 總持奕堂 (1805–1879; now more commonly known as Morotake 諸嶽 Ekidō or as Sengai 梅崖 Ekidō). Ekidō led the modernization of the Sōtō school when he created the position of chief executive, which he held at Sōjiji from 1870 until his death. He is widely credited with ending the rivalry between Sōjiji and Eiheiji by negotiating a compact of cooperation between the two institutions. The unity of the two rival headquarters helped the Sōtō School maintain its institutional independence at a time when the new Japanese government sought to amalgamate all Buddhist establishments.¹

Ōuchi's revised edition was reprinted and reformatted numerous times. In 1983, Sōjiji reprinted it in its original format (*fukkoku* 覆刻). All other reprints have incorporated various changes to format and corrections or revisions to its content. An annotated version is included in the *Compendium for Zen Studies* (*Zengaku taikei* 禪學大系) published in 1910.² Ishikawa Sodō reformatted it for his *Hakuji-ben* 白字辨 (published 1925; reprinted 1931; 1985), his massive commentary on the *Denkōroku*. Kohō Chisan used Ishikawa's reformatted version of Ōuchi's text in his best-selling *Kanchū Denkōroku* 冠註傳光錄 (1934; reprinted 1956, 9th edition 1993). Kōchi Eigaku, Matsuda Bun'yū, and Arai Shōryū reprinted Ōuchi's text with detailed annotations and translation into modern Japanese in their *Denkōroku kōkai* 傳光錄講解 (4 vols., 1985–1987). Finally, the 2005 Shūmūchō edition translated here in Volume 1 also reproduces Ōuchi's revised edition, in an updated format that incorporates some elements from the versions by Ishikawa, Yokozeki, and

¹ Takeuchi Michio 1981, pp. 93–97; cf. Bodiford 1993, pp. 80–84.

² See Sorokubu 祖錄部, vol. 3.

Kōchi et al. All the reprints and reformatted versions listed above, except for the *Compendium for Zen Studies*, are intended primarily for readers within Sōtō circles.

Since 1925, Ishikawa Sodō's *Hakujiben* has provided the most authoritative and influential interpretation of the *Denkōroku* for Sōtō readers. Ishikawa (a.k.a. Daien Genchi Zenji 大圓玄致禪師) had served as abbot at numerous monasteries (including Seiryōji where Busshū edited his edition) before being appointed chief executive of Sōjiji in 1905 and head of the Sōtō School in 1906. In 1898, Sōjiji's buildings suffered extensive damage in a major fire, and at the time of Ishikawa's appointment they had yet to be repaired or rebuilt. Ishikawa seized that opportunity to construct a new Sōjiji, completed in 1911, in Tsurumi (now part of Yokohama) near Tokyo.¹

Ishikawa's commentary was just as innovative. As mentioned above, it includes a table of contents, numbered chapters, and paragraph divisions. It replaced Ōuchi's punctuation with commas and periods, which divide the text into sentences. It was the first version of the *Denkōroku* to replace the traditional block syllabary (*katakana* カタカナ) with its cursive (*hiragana* ひらがな) sibling. It provides ruby (or agate) font phonetic glosses to indicate the pronunciation of every Chinese character. The phonetic glosses are very helpful, because in Japan many Chinese characters have special pronunciations that change depending on the context, especially Buddhist contexts.² Ishikawa provided the definitive pronunciations for Sōtō contexts. The commentary explains almost every word, every metaphor and allusion, and analyzes each major theme. Ishikawa's explanations reflect the traditions of Buddhist learning he acquired in monasteries.³ His commentary also modifies the content, at least slightly. According to Kohō Chisan, there are a few places where it eliminates redundant passages that merely repeat what was said earlier (*zengo jūfuku* 前後重複).⁴ It also omits the prefaces, publication notes, and forewords that had been added by Busshū and Ōuchi. Finally, an appendix adds three new chapters in which Ishikawa provides a root case, commentary, and his own verse comment for three more ancestors: Tetsū Gikai Zenji 徹通義介禪師, Taiso Jōsai Daishi 太祖常濟大師 (i.e., Keizan), and Gasan Jōseki Zenji 峨山紹碩禪師. The result is a massive work, filling more than 1,000 pages (973 pages of commentary, plus prefaces, 26 pages of appendix, and index).

Kohō Chisan's regularly reprinted 1934 edition of the *Denkōroku* served as a companion volume to Ishikawa's commentary. Kohō states that he published it to provide monasteries and academies with a version of the *Denkōroku* to use as

¹ Takeuchi Michio 1981, pp. 127–131. Its official name is Daihonzan Sōjiji 大本山總持寺 (i.e., headquarters), while the former monastery (which also was restored) became known as Sōjiji Soin 總持寺祖院 (i.e., ancestral cloister).

² E.g., the term “good and evil” 善惡 can be pronounced *zen'aku* in most contexts, but Tendai Buddhists would say *zenmaku*, while Zen Buddhists would say *zennaku*. The respectful title for a teacher pronounced as *oshō* 和尚 in Zen would be pronounced as *wajō* in Hossō and Shingon, and as *kajō* in Tendai.

³ Azuma (1970, p. 139) reports that Yamada Reirin 山田靈林 (1889–1979), who later became a professor at Komazawa University, also had a hand in compiling and editing Ishikawa's posthumously published commentary.

⁴ Kohō 1934, “Reigen” 例言 p. 2.

a textbook for teaching clergy and students.¹ It reproduces Ishikawa's reformat ted text of Ōuchi's revised edition, but without the pronunciation glosses and without Ishikawa's commentary. Instructors and students could consult the mon astery or academy's copy of Ishikawa's commentary as needed, while each one of them could read their own individual copy of Ishikawa's text. For more than half a century, Kohō's reprint has been the version of the *Denkōroku* most likely to have been read by any member of the Sōtō clergy who had studied Keizan.²

In 1940, Yokozeki Ryōin published *Ibun taikyo shutten sokō, Denkōroku shōkai* 異文對舉出典遡考、傳光錄詳解, the first detailed study (*shōkai* 詳解) of the *Denkōroku*. In this landmark work, Yokozeki attempted to document textual variants (*ibun taikyo* 異文對舉) and identify the original sources of quotations (*shutten sokō* 出典遡考).

Yokozeki compares four texts, which he identifies as follows. (1) Daijōji text: Yokozeki uses this label to refer to Busshū's edition. Based on what Busshū wrote in his publication notes, Yokozeki assumed that Busshū's edition must be identical with the Daijōji manuscript in two volumes that Busshū cites as his precedent. Yokozeki discovered, however, that Daijōji did not in fact own any manuscript version of the *Denkōroku* and therefore used Busshū's edition as his source for reporting the contents of the missing Daijōji manuscript.³ (2) Yōkōji text: manuscript, in five fascicles, owned by Yōkōji; copied in 1715 by Sekkei Antaku 雪溪安宅. (3) Shōzan-ji 松山寺 text: manuscript, in two fascicles, copied between 1599 and 1627 by Yūzan Senshuku 融山泉祝. (4) Tōsen text: manuscript, in four fascicles, copied in 1814 by Tōsen 當闡.⁴ Yokozeki states that when he compared these texts, he discovered more than one hundred misprints (*goji* 誤字) in Busshū's edition and also found the punctuation (*kutōten* 句讀點) and reading marks (*kaeriten* 反點) for passages in Chinese unreliable.⁵ Moreover, the three manuscripts have variant passages (*ibun* 異文) in 965 instances. In 222 of these instances, the three manuscripts agree with one another; in the remaining 743 instances, there is no agreement among them.⁶

Yokozeki's investigation of textual variations in manuscripts of the *Denkōroku* is noteworthy in several respects. He is the first author or editor to actually identify the manuscripts he consulted. The many concrete details he provides regarding these texts stands in stark contrast to the lack of information provided by the editors of previous editions. Both Yokozeki and Azuma Ryūshin use language that implies strong skepticism when they refer, for example, to Ōuchi's assertion that

¹ Kohō 1934, "Reigen" p. 2.

² Yokozeki 1940b, "Jo" p. 14; Azuma 1991, p. 60. Kohō's version includes the front matter from Ōuchi's edition that Ishikawa had excluded from his commentary but does not include the appendix he added.

³ Yokozeki 1940b, "Bonrei" 凡例 pp. 1–2, "Jo" pp. 2–3. Cf. Azuma 1991, pp. 131–132.

⁴ Yokozeki 1940b, "Jo" p. 3–4. Tōsen is otherwise unknown. Azuma (1970, 136) reports that Yokozeki stated that sometime around 1950 he donated the Tōsen manuscript to Sōjiji. Supposedly Andō Bun'ei 安藤文英 (1883–1958) accepted it. Since then, however, it has disappeared.

⁵ Yokozeki 1940b, "Bonrei" p. 1b.

⁶ Yokozeki 1940b, "Bonrei" p. 2.

he consulted other manuscript copies for his revised edition of *Busshū*'s text.¹ Second, as recently as 1940, Yokozeki evidently could not gain access to more than a few early manuscript copies of the text. He mentions that he knew of the existence of others but nonetheless provides details about only the three texts that he cites in his study. His reticence in regard to other manuscripts seems to suggest that they were still cloaked in secrecy. Third, the large number of variant passages he identified among such a small number of manuscripts raises doubts about the reliability of *Busshū*'s edition and the manuscripts upon which it was based. *Busshū* stated that he consulted the manuscript stored at Yōkōji, which Yokozeki also consulted; yet Yokozeki identified 338 textual discrepancies between *Busshū*'s edition and the Yōkōji manuscript. Likewise *Busshū* stated that he at least consulted (or, according to Yokozeki's interpretation, relied on) a manuscript stored at Daijōji; but, by the 1930s when Yokozeki conducted his investigation, no such manuscript existed. Finally, Yokozeki's statistical comparisons alerted readers to the importance of manuscript stemma and filiation. When multiple manuscripts disagree with one another, one must determine their relationships in order adequately to evaluate their relative value as textual witnesses.

Yokozeki also pioneered source criticism in the study of the *Denkōroku*. If one hopes to correct mistakes in the text by referring to its original sources (as Ōuchi states he did), then one must first ascertain what those sources might have been. Source criticism constitutes a major focus of Sōtō scholarly traditions, especially in studies of Dōgen. Beginning in the late eighteenth century, many Sōtō clergy, most notably Menzan Zuihō 面山瑞方 (1683–1769) and Kōsen Mujaku 黃泉無著 (1775–1838), published multi-volume, encyclopedic studies of the sources quoted by Dōgen in his writings.² Their findings, such as the fact that Dōgen quotes some texts (e.g., the *Lotus Sūtra*) more often than do other Zen masters, and that he never quotes other popular Zen texts (e.g., the *Platform Sūtra*), contributed to the ways in which Sōtō scholars characterize Dōgen.³ Similar information regarding Keizan would not only aid our interpretation of his teachings, but contribute to our knowledge regarding the availability of literary and scriptural materials in rural Japan in the fourteenth century.

Yokozeki was the first scholar to attempt that task. He focused primarily on the root cases in the *Denkōroku*. According to Yokozeki's analysis, those cases primarily derive from the following three sources, in order of preponderance (and with the approximate dates of the printed recensions he consulted): (1) *Jingde Era Record of the Transmission of the Flame* (ca. 1358); (2) *Collated Essentials of the Five Flame Records* (ca. 1613); and (3) Dōgen's *Shōbōgenzō* (ca. 1815). In many instances, he identifies a root case as deriving from a combination of the first two texts because it includes elements found in both. In some cases, this shared identi-

¹ Yokozeki 1940b, "Bonrei" p.6; Azuma 1970, 130–131, 139; Azuma 1991, 59.

² In 1769, Menzan published *Shōbōgenzō shōtenroku* 正法眼藏涉典錄 (10 fasc.; reprint in EST 21.3–254); and, in 1837, Kōsen published a supplement to Menzan's work titled *Shōbōgenzō shōtenroku zokuchō* 正法眼藏涉典錄續貂 (20 fasc.; reprint in EST 21.257–448). Many other clergy published similar studies.

³ Regarding Dōgen and the *Lotus Sūtra*, see Kagamishima 1985; regarding the *Platform sūtra*, see Kagamishima 1965, pp. 148–161.

fication is unavoidable because the two texts agree with one another; but, in other cases, it indicates that Yokozeiki could not find a precise match in either. Even with these somewhat fuzzy criteria, Yokozeiki could not identify sources for ten root cases (numbers 3, 4, 6, 7, 10, 14, 22, 41, 48, 49).⁴ In 1970, Yamahata Shōdō updated Yokozeiki's findings based on an examination of an uncorrected manuscript copied in 1637 by Kidō Sōe 瞳堂宗慧 (-1650) at Chōenji 長圓寺. Yamahata found that the root cases of at least five ancestors (numbers 6, 24, 27, 29, 30) are actually closer to the Chinese wording in the *Outline of the Linked Flames of Our Lineage* (ca. 1183) than to either the *Jingde Era Record of the Transmission of the Flame* or the *Collated Essentials of the Five Flame Records*. He also found that nine root cases (numbers 1, 30, 33, 34, 35, 38, 44, 45, 47) are based on the root cases for which Dōgen composed verse comments in section nine of his *Extensive Record of Eihei*.⁵ Yamahata thereby demonstrated that source criticism must make use of evidence from manuscript versions of the *Denkōroku*.

The fact that Yokozeiki had attempted to analyze two issues, textual variations and source criticism, led to another result that he had probably not intended or anticipated, or at least did not discuss explicitly. As demonstrated by Yamahata, the original texts that Yokozeiki identifies as the sources for the root cases in the *Denkōroku* are sometimes in much closer agreement with the Busshū edition than they are with the manuscript copies that Yokozeiki also cites. When one carefully reexamines Yokozeiki's evidence, the data sometimes raise a new question: did the Chinese source text he cites actually serve as the basis for the manuscript or only for the printed edition? In this way, Yokozeiki inadvertently pointed scholars toward concrete evidence that reveals how Busshū might have revised the text when he edited his manuscript(s) for publication.

When Yokozeiki published his findings in 1940, Japan's wartime mobilization had already resulted in shortages of paper that restricted the size of the monograph.⁶ In the years following its publication, the wartime situation became much worse, and it is not clear if his monograph was widely distributed or attracted much notice. But during the first two decades following the end of the war, its influence was clearly felt. Many academic articles from the late 1960s and early 1970s describe Busshū's edition in similar terms, reflecting the influence of Yokozeiki's findings. Here is one example, from Matsuda Bun'yū:

Sen'ei's edition has been evaluated as follows: (1) When Sen'ei edited his manuscript for publication, he used the Ming-dynasty edition of the *Jingde Era Record of the Transmission of the Flame* as his source to correct the text; (2) the lecturer of the *Denkōroku* actually had relied on the *Collated Essentials of the Five Flame Records*; (3) while Sen'ei's text consists of a relatively large number of passages written in Chinese, the manuscripts contain much less.⁷

⁴ Yokozeiki 1940b, "Bonrei" pp. 2–3, "Jo" p. 1. Yokozeiki used the 1906 revised Honzan edition of the *Shōbōgenzō*.

⁵ Yamahata 1970.

⁶ Yokozeiki 1940b, "Bonrei" p. 1.

⁷ Matsuda 1968, p. 608; cf. Azuma 1970, p. 132; Yamahata 1970, p. 187. The *Jingde Era*

Matsuda gives several illustrative examples of how an original Chinese source might have functioned as an intermediary between an earlier manuscript and Busshū's edition. In these examples, he uses the Kenkon'in 乾坤院 manuscript, in two fascicles, copied between 1430 and 1459 by Shikō Sōden 芝岡宗田 (–1500), which he compares with Busshū's edition and a corresponding passage in the *Collected Essentials of the Five Flame Records*.¹ The following examples come from Chapter 28 on Bodhidharma. First, let us compare only the early manuscript with Busshū's edition.

Kenkon'in ms., ca. 1459:

Daiichi daini mina iwaku kono tama wa shuhō no naka no son nari makoto ni koyuru mono nashi

第一第二皆云此玉ハ衆寶ノ中尊ナリ實超物ナシ

Busshū, 1857:

Daiichi daini mina iwaku kono tama wa shichihō no naka no son nari makoto ni koyuru mono nashi

第一第二皆云。此ノ珠ハ。七寶ノ中ノ尊也。固ニ踰ルモノナシ。²

If we compare the pronunciations, the two passages are almost identical; the only aural discrepancy consists of the variation of *shuhō* 衆寶 (“various treasures”) and *shichihō* 七寶 (“seven treasures”). A comparison of the orthography reveals two more discrepancies: the word *tama* is written either as 玉 (“jewel”) or 珠 (“pearl”); and the phrase *makoto ni koyuru mono nashi* is written either as 實超物ナシ (“truly there is no thing that surpasses it”) or 固ニ踰ルモノナシ (“certainly there is no thing that exceeds it”).

These kinds of discrepancies cannot have resulted from scribal errors: the alternate Chinese characters do not resemble one another in the slightest, and a copyist would not have inadvertently written one in place of the other. Two of the three discrepancies consist of Chinese terms or phrases that can be translated by identical Japanese idioms and have identical pronunciations when spoken aloud, while the third consists of two different terms (*shuhō* and *shichihō*) that sound very similar. These kinds of homonyms and near homonyms are omnipresent in manuscript copies of the *Denkōroku*. They typically occur in the same way and

Record of the Transmission of the Flame (ca. 1080) has a complicated textual history with many variant versions, only some of which survive as reprints. In brief, a Ming-dynasty edition (ca. 1606) was reprinted in Japan in 1640 and became widely used. This was the only edition accessible to Busshū. The Shukusatsu 編刷 Canon (1880–1885) and the Taishō 大正 Canon (1924–1935) reprint the Japanese Gozan 五山 edition (ca. 1358), which supposedly more closely preserves the textual features of earlier Chinese editions reprinted 1348 and 1316. These earlier editions are more likely to have preserved the text in the form that would have been seen by Keizan. Today the Japanese reprints of 1358 and 1640 are available online (see Bibliography for hyperlinks).

¹ Matsuda 1968, pp. 608–609. Matsuda (1987, 4.352–358) provides more detailed versions of these examples. In the versions presented here I omit some details and add additional context to aid comprehension.

² Azuma 1971, pp. 57–58; Busshū 1987, fasc. 2, leaf 75 recto.

in the same locations across several different manuscripts and more frequently in earlier manuscripts. Their widespread and regular occurrence has convinced scholars that the extant manuscripts of the *Denkōroku* must derive from a transcription (*kikigaki*), or notes made by an auditor (or auditors) who heard but did not read the original lectures; or, perhaps, that at a very early stage of the formation of the text, a copyist wrote down what he heard someone else read aloud.¹ Either way, there is an unavoidable aural layer underneath the written surface of the text. That aural layer works against our ability to identify Chinese source texts with complete confidence.

If that is the case, then why would Busshū have chosen to use different Chinese characters for his edition of the *Denkōroku*? We can see the answer when we add the *Collated Essentials of the Five Flame Records* to our comparison:

Kenkon'in ms., ca. 1459:

第一第二皆云此玉ハ衆寶ノ中尊ナリ實超物ナシ

Busshū, 1857:

第一第二皆云。此ノ珠ハ。七寶ノ中ノ尊也。固ニ踰ルモノナシ。

Collated Essentials:

第一王子第二王子皆曰此珠七寶中尊固無踰也²

A visual inspection reveals that Busshū most likely chose the *Collated Essentials of the Five Flame Records* as his Chinese touchstone for correcting the Chinese characters used in this passage. There are only a couple of discrepancies between Busshū's edition and the Chinese version: where Busshū (and the Kenkon'in ms.) has 第一第二 ("the first, the second"), the Chinese version has 第一王子第二王子 ("the first prince and the second prince"); and where Busshū (and the Kenkon'in ms.) has 云 ("say"), the Chinese version has 曰 ("say"). This second discrepancy might indicate only that the edition of the *Collated Essentials of the Five Flame Records* readily available today might differ from the one available to Busshū. With regard to the three orthographic discrepancies in the initial comparison ("jewel" or "pearl"; "various treasures" or "seven treasures"; "truly no thing surpasses" or "certainly no thing exceeds"), in every case, Busshū's edition lines up with the Chinese version in the *Collated Essentials of the Five Flame Records*. This comparison tells us what text Busshū might have used in 1857; it does not indicate with an equal measure of certainty what text might have served as the basis for the original lecture in 1300.

These kinds of orthographic differences can change the meaning of the text in minor and sometimes major ways. Here is an English translation of this example:

Kenkon'in ms., ca. 1459:

The first and the second both said, "This jewel is honored among the treasures; truly there is no thing that surpasses it."

Busshū, 1857:

The first and the second both said, "This pearl is revered among the seven treasures; certainly there is no thing that exceeds it."

¹ Yamahata 1970, p. 188a; Azuma 1970, pp. 124–125. Cf. Azuma 1991, 24; Tajima Ikudō 1986, pp. 268–269.

² CBETA, X80, no. 1565, p. 40, a23-24 // Z 2B:11, p. 13, b2-3 // R138, p. 25, b2-3.

Collated Essentials:

The first prince and the second prince both said, “This pearl is revered among the seven treasures; certainly there is no thing that exceeds it.”

Comparisons of the uncorrected manuscripts of the *Denkōroku* and the Chinese source texts on which passages might have been based can provide invaluable clues regarding the kinds of Japanese idioms used to interpret Chinese texts in medieval times. The manuscripts also contain a wealth of data regarding the ways that Japanese once interpreted the syntax of Chinese texts and transposed Chinese passages into Japanese. Today, most Japanese assume that Chinese passages (*kanbun* 漢文) should be converted into Japanese word order (*yomikudashi* 読下し) according to certain fixed standards; any deviations from those standards are thought to be errors or uneducated methods that require correction. Those standards, however, did not become fixed until they were codified by the Japanese Ministry of Education in 1912.¹ They represent modern norms that developed during the late seventeenth century.² Earlier centuries saw many idiosyncratic ways of parsing literary Chinese and expressing it as Japanese, especially among Buddhists who exploited the flexibility inherent in literary Chinese and Chinese characters to tease out hidden nuances.³ Dōgen’s innovative ways of interpreting Chinese texts reflect at least somewhat these pre-existing practices.⁴ Little scholarship exists on this topic, primarily because adequate sources are difficult to collect. Close attention to the manuscripts of the *Denkōroku* could make major contributions to this field of scholarship.

Matsuda Bun’yū provides the following example from Chapter 28 on Bodhidharma, to illustrate how Busshū used the *Collated Essentials of the Five Flame Records* to normalize the Japanese rendering of Chinese passages in the *Denkōroku*.⁵ The line in question is part of a verse spoken by Bodhidharma’s teacher Prajñātāra, in which the latter tells Bodhidharma that, although China is vast, his spiritual descendants will spread the dharma with their feet as they walk through its regions. First, let us compare only the orthography:

Kenkon’in ms., ca. 1459:

必兒孫ノ脚下ヲ借テ行ン

Busshū, 1857:

要ス假テ兒孫ノ脚下ヲ行ント。
下ニ上

Collated Essentials:

要假兒孫脚下行⁶

Each line consists of seven Chinese characters. Busshū’s edition and the Chinese version from the *Collated Essentials of the Five Flame Records* both have ex-

1 *Kanbun kyōju ni kansuru chōsa hōkoku* 漢文教授二關スル調査報告, 1912.

2 Bodiford 2013, pp. 285–288.

3 Maeda (1900, pp. 389–393) provides many instructive examples.

4 Kagamishima 1965, pp. 60, 71.

5 Matsuda 1968, pp. 608–609; Matsuda 1987, 4.352–358.

6 Azuma 1971, p. 58; Busshū 1857, fasc. 2, leaf 76 verso; CBETA, X80, no. 1565, p. 40, c18 // Z 2B:11, p. 13, d9 // R138, p. 26, b9.

actly the same Chinese characters in identical word order. Busshū inserts small Japanese reading marks to indicate how the word order (verb + object) of the Chinese text should be converted into Japanese word order (object + verb). If those marks are removed, the lines are identical. The Kenkon'in manuscript also consists of seven Chinese characters, but only five, 兒孫脚下行, are in agreement with Busshū's edition. The first character is 必 instead of 要. Both 必 and 要 can represent the Japanese word *kanarazu* (inevitably, necessarily), but Busshū's reading marks indicate a different idiom with a different pronunciation: *yōsu* 要ス. This difference may or may not indicate a different interpretation of the Chinese text. Next, the Kenkon'in manuscript has 借 as its sixth character. It must correspond to the second character 假 in Busshū's edition (since the other five characters are identical). Both 借 and 假 can represent the Japanese verb *karu* ("to borrow"). As in the previous example, the discrepancies in this line demonstrate aural confusion. Japanese words with identical pronunciations, *kanarazu* (必 or 要) and *karu* (借 or 假), are written with alternate characters. These alternate characters do not resemble one another; the discrepancies cannot have resulted from miswriting the characters.

Now let us compare how these lines would be pronounced when read aloud. For this purpose, the Chinese characters in Busshū's edition are transposed into Japanese word order in accordance with his reading marks. I add the same line from the 2005 Shūmuchiō edition to represent an example of current Japanese norms:

Kenkon'in ms., ca. 1459:

kanarazu jison no kyakka wo karite ikan
必兒孫ノ脚下ヲ借テ行ン

Busshū, 1857:

jison no kyakka wo karite ikan to yōsu
兒孫ノ脚下ヲ假テ行ント要ス。[要ス假テ兒孫ノ脚下ヲ行ント。]

Shūmuchiō, 2005:

jison no kyakka o karite iku koto o yōsu.
兒孫ノ脚下ヲ假リテ行クコトヲ要ス。[要下假兒孫脚下行上。]¹

Now the strong aural similarity of the lines becomes obvious. The phrase *jison no kyakka wo karite* is pronounced identically in all three versions. The word *karite* is written differently (借テ; 假テ; 假リテ) in each, but these orthographic details probably do not change the sense. The initial character 要 (*kanarazu* or *yōsu*) in the Chinese text is treated differently in these three Japanese renderings: the Kenkon'in manuscript leaves it in the sentence initial position and pronounces it *kanarazu* ("inevitably" or "necessarily"); Busshū's edition and the 2005 Shūmuchiō edition transpose it to a sentence final position and pronounce it *yōsu*.

It is not clear whether or not this transposition changes the meaning of the line, but it certainly changes the way it feels. The word *kanarazu* is of Japanese origin, while the word *yōsu* is a neologism created by mimicking the pronunciation of the

¹ Azuma 1971, p. 58; Busshū 1857, fasc. 2, leaf 76 verso; Shūmuchiō 2005, p. 162. To maintain stylistic consistency I have converted the Shūmuchiō edition's *hiragana* to *katakana*.

character in Chinese (Chinese *yao* becomes Japanese *yō*) and adding the verbal suffix *su*. A Japanese person who heard this line spoken aloud would identify the word *yōsu* as a Chinese idiom and might wonder if its use derives from a Chinese source. The use of this kind of neologism tends to imply that a morpheme should be interpreted primarily in terms of its usage in Chinese writings, not by its usual Japanese gloss (and, in this case, the Chinese *yao* at the beginning of a sentence may indicate nothing more than a future tense).¹

These examples indicate some of the obstacles that hamper source criticism of the *Denkōroku*. First, one must use editions of Chinese texts that would have been available during Keizan's time, not the later editions published from the seventeenth century onwards.² Second, one must work from the manuscript versions of the *Denkōroku*; otherwise, one risks merely discovering whatever Chinese texts Busshū or Ōuchi might have used for their corrections. Working from manuscripts requires gaining access to them and evaluating them to determine which might be best suited to this task. Third, one must consider how any original Chinese text might have been rendered into Japanese during the medieval period. The same line of Chinese might produce more than one possible Japanese version. Likewise, different versions of the Chinese original — for example, a story that is worded slightly differently in variant Chinese editions — might see those differences in wording disappear or become irrelevant if different Chinese words can be replaced by one and the same Japanese equivalent. One must develop very sophisticated analytical tools to account for those possibilities. It is precisely within this problematic intersection of Chinese and Japanese linguistic registers that we can observe the birth of medieval Zen culture. Examination of these kinds of linguistic issues promises to provide new perspectives on the role of Zen in Japanese culture and the processes by which the Japanese were able to adapt Chinese language and modes of speech to their own religious needs.³

¹ ZGDJ, s.v. *yō* 要, p. 1247d.

² Thanks to recent scholarship, especially by Ishii Shūdō (e.g., 1987; 2000) and Shiina Kōyū (e.g., 1993), the chronology of the different editions of Zen texts has become much clearer. We now know that the versions of texts reprinted in modern editions of the Buddhist canon are not trustworthy; one must rely on the earlier editions now available as individual reprints (e.g., Sakurai and Ishii 1984; Shiina 2012; Shiina and Yanagida 1999; and Sū 1984).

³ Ishikawa 2002, especially pp. 125, 131, 140.

PREMODERN VERSIONS OF THE TEXT

Manuscript copies of the *Denkōroku* have never been abundant. In the publication notes to his 1857 woodblock edition, Busshū Sen'ei wrote that “only one or two among ten thousand [Sōtō clergy] had even heard of its title.”¹ The copies that once existed have disappeared at an alarming rate. Busshū stated that he had consulted a manuscript owned by Daijōji; but, by the late 1930s when Yokozeki Ryōin sought to examine it, no such copy could be found.² As noted above, at that time Yokozeki was able to verify the identities of only three copies by location and date copied. One of those copies was subsequently lost sometime in the 1950s.³ In 1956, Kodama Tatsudō published a very detailed description of one manuscript in his possession. By the time he died, it had disappeared.⁴ In 1962, a catalogue of all the known manuscripts of Zen texts in Japan provided information concerning eleven copies of the *Denkōroku* mentioned in previous scholarship, but the catalogue could identify the current location of only nine of them.⁵ In order to better preserve rare texts, the Sōtō School formed a committee in 1965 to inventory, photograph, and protect historically important documents and manuscripts.⁶

From 1969 to 1978, Sōtō-affiliated researchers conducted a systematic nationwide survey of documents, manuscripts, and premodern books held by Sōtō temples.⁷ They microfilmed historically significant materials, studied them, edited them, and published the results. The Sōtō School sponsored the publication of several multi-volume series, starting with a revised edition of the *Complete Works of the Sōtō School* (*Sōtōshū zensho* 曹洞宗全書; 25 vols.; 1970–1973). Other series consist of a collection of early historical records from temples nationwide (*Sōtōshū komonjo* 曹洞宗古文書; 3 vols.; 1972), the *Continued Complete Works of the Sōtō School* (*Zoku Sōtōshū zensho* 續曹洞宗全書; 10 vols.; 1974–1977), and a set of facsimiles of all the important manuscript copies of Dōgen's *Shōbōgenzō* and related texts (*Eihei Shōbōgenzō shūsho taisei* 永平正法眼藏叢書大成; 25 vols.;

¹ Busshū 1857 (reprinted 1877), fasc. 1, p. ten verso.

² Yokozeki 1940b, “Bonrei” pp. 1–2, “Jo” pp. 2–3. Cf. Azuma 1991, pp. 131–132.

³ Yokozeki 1940b, “Jo” pp. 3–4. Azuma (1970, p. 136) reports that Yokozeki stated that, sometime around 1950, he donated the Tōsen manuscript to Sōjiji. Supposedly Andō Bun'ei (1883–1958) accepted it. Then it disappeared.

⁴ Kodama 1956; cf. Azuma 1970, p. 136.

⁵ *Zenseki mokuroku* 1962, s.v. “Kenkon'inbon *Denkōroku*” 乾坤院本傳光錄, p. 136; cf. Matsuda 1983, p. 145; Matsuda 1987, pp. 358–359; Yamahata 1972, p. 175.

⁶ Sōtōshū Zensho Kankōkai 曹洞宗全書刊行会; Azuma 1979, p. 12.

⁷ Azuma 1991, p. 49. “Sōtō-affiliated researchers” refers not just to the committee for Sōtō texts, but also members of the Center for Sōtō Studies (*Shūgaku Kenkyūsho* 宗學研究所) and designated faculty at Sōtō-affiliated universities (e.g., Komazawa U., Aichi Gakuin U., etc.). Cf. Kawaguchi 1979, p. 105; Yamahata 1971b, p. 147.

1974–1982). Scholars also searched for additional copies of the *Denkōroku*. In 1970, Azuma Ryūshin reported that he had been able to examine and microfilm nine manuscript witnesses. By 1973, he had examined and microfilmed eight additional manuscripts as well as one incomplete manuscript, for a total of eighteen. By 1978, the number had grown to twenty, and in that same year Kawaguchi Kōfū introduced manuscript number 21.¹ In 1986, Azuma indicated that there were twenty-six extant manuscripts.² By 1991, Azuma had examined and photographed a total of thirty-one manuscripts. Those are listed below in the chronological order assigned to them by Azuma.³ Numbers 9, 12, 13, 14, 16, and 25 are owned by individuals (of which numbers 12 and 25 are held by Sōtō institutions). All others are owned by Sōtō temples.

AZUMA RYŪSHIN'S LIST OF EXTANT MANUSCRIPTS (CA. 1991)

| <i>Date Copied</i> | <i>Owner & Number of Fascicles</i> | <i>Copyist</i> |
|--------------------|--|---------------------|
| 1. 1430 to 1459 | Kenkon'in 乾坤院 (Aichi Pref.), 2 fasc. | Shikō Sōden 芝岡宗田 |
| 2. 1547 | Ryūmonji 龍門寺 (Ishikawa Pref.), 5 fasc. | Tessō Hōken 詰肉芳賢 |
| 3. 1599 to 1627 | Shōzanji 松山寺 (Ishikawa Pref.), 2 fasc. | Yūzan Senshuku 融山泉祝 |
| 4. 1637 | Chōenji 長園寺 (Aichi Pref.), 5 fasc. | Kidō Sōe 晉堂宗慧 |
| 5. 1668 | Saimyōji 西明寺 (Aichi Pref.), 5 fasc. (2, 3, 5, extant) | Tensen Dongyō 天川春堯 |
| 6. 1696 | Tenrinji 天林寺 (Shizuoka Pref.), 1 fasc. | Yōdō Gonsaku 揚堂嚴策 |
| 7. 1715 | Yōkōji 永光寺 (Ishikawa Pref.), 5 fasc. | Sekkei Antaku 雪溪安宅 |
| 8. 1737 | Kōshinji 光真寺 (Tochigi Pref.), 2 fasc. (1 missing) | Shūgaku 秀嶽 |
| 9. 1782 | anonymous, 5 fasc. | Keizan 敬繕 |
| 10. 1745 | Zuisenji 瑞泉寺 (Aichi Pref.), 4 fasc. | Donshū Tōrin 春舟透鱗 |
| 11. 1746 | Eiheiji 永平寺 (Fukui Pref.), 2 fasc. | Engetsu Kōjaku 圓月江寂 |
| 12. 1747 | Nagahisa Gakusui 永久嶽水 (at Komazawa U.), 4 fasc. | Unga Tankei 雲臥端倪 |

¹ Kawaguchi 1978, pp. 96–98; cf. Kawaguchi 1979, pp. 105.

² Azuma 1986, p. 1.

³ Azuma 1991, pp. 53–56. In the secondary scholarship, manuscripts typically are cited by the name of their owner or their copyist. I have formatted this list in a manner that allows one easily to scan for either designation.

| | | | |
|-----|----------------|--|--------------------------------|
| 13. | ca. 1757 | Yamahata Shōdō 山端昭道, 6 fasc. | Muzen 無禪 |
| 14. | 1767 | Kawamura Kōdō 河村孝道, 5 fasc. | Kaigon Jakujō 海嚴寂靜 |
| 15. | 1767 | Eishōin 永昌院 (Yamanashi Pref.), 5 fasc. | Nankyoku 南極 |
| 16. | 1793 & 1805 | Azuma Ryūshin 東隆眞, 5 fasc. | 4–5 by Gyokushū Daisen 玉州大泉 |
| 17. | 1795 | Daishōji 大昌寺 (Nagano Pref.), 4 fasc. | Zuiō Shōrin 瑞應聖鱗 |
| 18. | 1805 | Hōshakuji 寶積寺 (Gunma Pref.), 1 fasc. (incomplete) | unknown |
| 19. | 1808 | Kaiganji 海岸寺 (Tōyama Pref.), 5 fasc. | Tsūzan Ōjun 通山翁諱 |
| 20. | ca. 1813 | Yōtakuji 永澤寺 (Aichi Pref.), 5 fasc. | Enkai Genjō 圓戒玄成 |
| 21. | 1845 | Kasuisai 可睡齋 (Shizuoka Pref.), 5 fasc. (2–5 extant) | Chiken 智賢 |
| 22. | 1872 | Hōsshōji 法正寺 (Niigata Pref.), 5 fasc. | Butsumo Daikō 佛母大廣 |
| 23. | un- known | Kenshōji 見性寺 (Hyōgo Pref.), 2 fasc. | unknown |
| 24. | un- known | Tōzenji 東漸寺 (Aichi. Pref.), 5 fasc. | unknown |
| 25. | un- known | Matsushita Keidō 松下圭道 (at Sōjiji), 5 fasc. | unknown |
| 26. | un- known | Dōkoji 導故寺 (Kyoto City), 3 fasc. | unknown |
| 27. | un- known | Shōgenji 松源寺 (Shimane Pref.), 5 fasc. | unknown |
| 28. | un- known | Jōkūin 淨空院 (Saitama Pref.), 5 fasc. | unknown |
| 29. | un- known | Tokusenji 德泉寺 (Niigata Pref.), 5 fasc. | unknown |
| 30. | un- known | Shōgoji 聖護寺 (Kumamoto Pref.), 2 fasc. (incomplete) | unknown |
| 31. | un- known | Ryūsenji 龍泉寺 (Fukui Pref.), 4 fasc. (incomplete) | unknown |

Access to these manuscripts remains difficult, if not impossible, for most researchers. Only five of them (numbers 1, 10, 16, 17, and 20) have been published as photographic facsimiles, but those publications are available at only a small number of libraries in Japan.¹ Only one (no. 1) has been transformed into a type-set edition, and that is available at only four libraries in Japan. Prior to the 1960s, even scholars in Japan who specialized in Sōtō studies had not been able to examine more than two or three of the manuscripts. Their reports provided details regarding individual texts, but no useful generalizations or broad conclusions. During the 1960s and 70s, specialists began to compare manuscripts and attempt to determine their shared characteristics, but their investigations remained hampered by lack of adequate access, and their results were inconclusive. Even during the 1970s, scholars rarely cited examples from more than ten or twelve manuscript witnesses. Not until the second half of the 1980s were any scholars able to compare characteristics systematically across twenty or more manuscripts. Scholarship published since that time provides our most reliable and systematic information.² Nonetheless, when reading the summary that follows, it bears remembering that our understanding of the *Denkōroku* remains preliminary and the evidence fragmentary.

Azuma's list alone reveals several noteworthy patterns.³ Chronologically, one manuscript dates from the fifteenth century, two (one of which barely) from the sixteenth, three from the seventeenth, eleven from the eighteenth, and five from the nineteenth, plus nine more of unknown dates. Geographically, from northeast to southwest they are distributed as follows: one from the Tōhoku region (northeastern Honshū); eleven from the Hokuriku region (northwestern Honshū where Daijōji, Eiheiji, and Yōkōji are located); four from the Kantō region (around Tokyo); eight from the Tōkai region (seacoast west of Tokyo); two from the Kansai region (around Kyoto); one from western Honshū, and one from Kyūshū. Aichi Prefecture alone, which has Japan's highest concentration of Sōtō temples, has six manuscripts. Contrary to expectations (and to statements in the prefaces of many published editions of the *Denkōroku*), early manuscripts do not exist at Daijōji, Yōkōji, or Sōjiji — the main monasteries where Keizan taught.⁴ Yōkōji is the only one with a manuscript, and it dates from the eighteenth century. During the eighteenth century, Sōjiji also owned a manuscript, the existence of

¹ Online databases might under-report the total number of holdings, since some libraries in Japan have not provided digital records to the government. The figures below are based on: the CiNii Database (<http://ci.nii.ac.jp/>) for Citation Information provided by the Japanese National Institute of Informatics; WorldCat (<https://www.worldcat.org/>) union catalog of libraries in 170 countries; and Komazawa University Library Kompass (https://wwwopac.komazawa-u.ac.jp/opac/opac_search/) online search. As of 2016 the number of libraries holding copies of the published facsimiles are as follows. No. 1 = 5 libraries; no. 10 = 7 libraries; no. 16 = 5 libraries; no. 17 = 3 libraries; no. 20 = 5 libraries. All these libraries are located in Japan.

² I rely primarily on the explanation published in three parts by Tajima Ikudō (1986a; 1986b; 1987).

³ Azuma 1991, pp. 56–57.

⁴ For prefaces, e.g.: Kohō 1934, “Reigen” 例言 p. 1.

which is mentioned in the colophons of other manuscripts (numbers 13 and 15) copied there, but since then it has been lost.¹

Many of the copyists in Azuma's list served as abbots of their respective temples. Well-known abbots include: Shikō Sōden (-1500) of Kenkon'in; Tessō Hōken (-1551) of Ryūmonji; Yūzan Senshuku of Shōzanji; Kidō Sōe of Chōenji; Yōdō Gonsaku of Tenrinji; Sekkei Antaku of Yōkōji; Donshū Tōrin (-1762) of Zuisenji; Engetsu Kōjaku (1694–1750) of Eiheiji; and Zuiō Shōrin of Daishōji. When people of this stature copied a text, the manuscript they produced became a secret treasure of the temple, something that could be viewed only by a subsequent abbot and not shown to anyone else.² For an example of that kind of prohibition, see the one from the Tenrinji manuscript quoted above.

In at least four cases, the same abbot also copied Dōgen's *Shōbōgenzō*. Shikō Sōden of Kenkon'in produced what is now the earliest extant manuscript of the *Denkōroku* sometime between 1430 and 1459. Later, between 1488 and 1495, he produced the earliest extant version of the 75-fascicle *Shōbōgenzō*.³ The second oldest extant manuscript of the *Denkōroku* is a copy made by Tessō Hōken of Ryūmonji in 1547. That same year, he produced the third oldest manuscript of the 75-fascicle *Shōbōgenzō*.⁴ In 1635, Kidō Sōe of Chōenji produced the earliest and most reliable manuscript of the *Zuimonki* (or *Shōbōgenzō zuimonki*), Ejō's record of Dōgen's informal talks.⁵ In 1637, he produced the fourth oldest manuscript of the *Denkōroku*. Then, in 1644, he produced a copy of the 84-fascicle *Shōbōgenzō*.⁶ In 1745, Donshū Tōrin of Zuisenji copied his version of the *Denkōroku* and then spent the rest of his life copying the 84-fascicle *Shōbōgenzō* (completed in 1785 by another hand).⁷ Likewise, in 1795, Suiō Shōrin of Daishōji copied both the *Zuimonki* and the *Denkōroku*.⁸ The fact that the same hands that copied the *Denkōroku* also copied the *Shōbōgenzō* allows manuscripts of one to provide important corroborating evidence regarding the scribal characteristics of the other.

There may have been more instances of abbots copying both the *Denkōroku* and the *Shōbōgenzō*, but if so the manuscripts they produced no longer survive. The possibility that abbots regarded the *Denkōroku* and the *Shōbōgenzō* as a pair is suggested by a colophon from the 1767 manuscript by Kaigon Jakujō:

Accordingly, this book [i.e., the *Denkōroku*] and the *Eihei Shōbōgenzō* alike are texts that one must peruse together.

然則是書寫永平正法眼藏同卷俱不可有不拜覽者也⁹

¹ Yamahata 1972, pp. 176–177; Azuma 1986, pp. 9–10, 11.

² Azuma 1986, pp. 9 and 11.

³ Facsimile in EST, vol. 1; cf. Tajima Hakudō 1960a, pp. 51–52; Tajima Ikudō 1977.

⁴ Facsimile in EST, vol. 2; cf. Yamahata 1973, pp. 713–714.

⁵ Facsimile in EST, vol. 4; cf. Bodiford 2012, pp. 22–23.

⁶ Facsimile in EST, vol. 4.

⁷ Kawaguchi 1987, pp. 87–89.

⁸ Azuma 1986, p. 9.

⁹ Azuma 1969, p. 275; Yamahata 1973, p. 714.

At Ryūmonji, a special wooden box was fashioned to hold both the *Denkōroku* and the *Shōbōgenzō*. The box is inscribed with an admonition stating that it must never be removed from the abbot's quarters.¹ The example of Donshū Tōrin of Zuisenji also illustrates how the two texts functioned in tandem. A major fire in 1739 destroyed Zuisenji. When Donshū became abbot in 1741, his first task was raising funds for reconstruction. Once he finished restoring the physical structures, his next task consisted of restoring the monastery's spiritual treasures. In pursuit of this goal, he copied the *Denkōroku* and then turned his attention to the *Shōbōgenzō*. It seems that even if no one other than the abbot was allowed to view these texts, it was nonetheless important for a major monastery to have both of them hidden in the storage boxes of its abbot's quarters.²

The collecting, preservation, and study of the manuscripts of the *Denkōroku* serve many academic purposes, including some not necessarily related to the study of religion. Within the Sōtō School, however, the primary desiderata motivating many scholars can probably be reduced to three: to find the manuscript(s) on which Busshū based his 1855 edition; to find the original version in Keizan's own hand; and to identify the intermediate manuscripts that link these two nodes together. Attempts to achieve this goal require first that scholars clarify the stemma, or family relationships, of the extant manuscripts.

Stemmatic analysis typically begins with historical evidence external to the text, as well as whatever information about the circumstances of its production might be recorded within the text itself. But it cannot stop there. It requires careful observation of the manuscript matrix and linguistic description of each component of the text, its formatting, orthographic and graphemic features, its lexigraphical and syntactical characteristics across its entire manuscript tradition. For medieval and early modern Japanese manuscripts, the key variables include whether one manuscript shows signs of having been influenced by another manuscript's use of abbreviations, marginalia, glosses, editorial comments, corrections, additions, omissions, errors, and so forth. Another essential factor involves the way that orthographic norms evolve over time, in light of the fact that each manuscript potentially witnesses its own unique configuration of these changes. The evolving elements include the graphemic (i.e., the physical configuration of the strokes used to write Chinese characters and Japanese syllabary, as well as the variant ways that these glyphs are combined to form identical words); the presence or absence of signs to indicate verbal endings (and the way that the notation of verbal endings become more detailed in later ages); marks to indicate voicing (or phonetic shifts); reading marks within Chinese passages; and other kinds of punctuation marks. In the case of the *Denkōroku*, another element consists of ways that phonetic transcriptions within the text (i.e., use of Chinese characters to represent sounds or homonyms) are replaced over time by Chinese characters used more ideographically. With each new generation, the underlying text lost some of its aural characteristics, as it evolved into a visual text (*rinsho* 臨書).³ Similar evo-

¹ Yamahata 1973, p. 714.

² Tajima Hakudō 1960a, p. 53; Tajima Hakudō 1960b, pp. 117–118; Kawaguchi 1987, pp. 87–89.

³ Yamahata 1973, p. 715.

lution can be seen in the degrees to which passages written as Japanese within one manuscript might in another manuscript appear as literary Chinese (or vice versa), and in the many variant ways that these conversions can occur.

However faithful a copyist might be, every manuscript exhibits its own distinguishing features. Whenever one copy incorporates (whether inadvertently or deliberately) the marginalia, glosses, comments or corrections, etc., of a previous manuscript into the body of its text, it creates a new version of the text and potentially starts a new filiation. If the intermediate manuscripts that bridge the two filiations do not survive, it can be difficult or impossible to reconstruct the stemmatic relationships among the disparate manuscripts that do. Scholars confronted difficulties of this scale during the 1960s, when the wide variations and stark contrasts among the few known manuscripts of the *Denkōroku* suggested to some people that no filiation existed. In other words, scholars seriously considered the possibility that *Busshū* might have created a new text by combining sections from disparate manuscript traditions that were fundamentally incompatible with one another.¹ The willingness to consider that possibility arose through the confluence of three factors. First, the wide range of textual disparities in the manuscript witness examined by Yokozeki seem inexplicable. As discussed above, Yokozeki analyzed three manuscripts, one each from the sixteenth, eighteenth, and nineteenth centuries. Those manuscripts exhibited not only signs of the textual evolution explained above, but cases of fairly lengthy passages either missing altogether from this or that manuscript, or being located in a different chapter than the one in which they occur in *Busshū*'s edition. *Busshū*'s edition does not correspond closely with any of them. Second, the incompatibilities among Yokozeki's manuscripts were compounded by Tajima Hakudo's discovery of the *Kenkon'in* manuscript in 1960. Third, the more scholars examined the *Kenkon'in* manuscript, the more they recognized its characteristics as a transcription.

The importance of the *Kenkon'in* manuscript cannot be overstated. Its discovery generated excitement and revealed contradictions that propelled studies of the *Denkōroku* for the next three decades. As the earliest extant manuscript, it confirms the medieval origins of the *Denkōroku*: a manuscript from the fifteenth century just by its mere existence demonstrates that the text recorded therein has a pedigree. But the *Kenkon'in* manuscript does much more. It was written by the hand of Shikō Sōden, who was already well known among scholars as the copyist of the earliest extant complete manuscript of Dōgen's *Shōbōgenzō*. Examination of the manuscript reveals that it was produced with painstaking faithfulness to its progenitor. When the copyist noticed his own mistakes, he crossed them out and rewrote; when he noticed mistakes in the source, he nonetheless copied them as previously written and added notes in the margin stating that the original seemed incorrect. Marginalia inserted later added more corrections. Moreover the manuscript records a text that exhibits many characteristics associated with the orthographic conventions of the previous century. That text clearly is much older than the date of the manuscript and might even go back to a period shortly after Keizan's death, if not earlier. Nonetheless, the *Kenkon'in* manuscript is far from perfect. Some passages must have been inadvertently omitted. Instances in

¹ Nagahisa 1965a, pp. 105–106; cf. Azuma 1969, p. 278.

which two nearby sentences begin with similar wording would occasionally result in the intervening lines being dropped. Since those missing passages appear in later versions of the *Denkōrokū*, their absences demonstrated that the Kenkon'in manuscript could not have been the source for those later versions. Moreover, the manuscript exhibited even more instances of textual transpositions, passages being out of place or transposed from their usual locations in *Busshū*'s edition. In these respects, the Kenkon'in manuscript can seem even further from the three manuscripts consulted by Yokozeki than is *Busshū*'s edition.¹

While the Kenkon'in manuscript itself is a copy of another manuscript, the text that it records shows many signs of having originated as transcriptions of oral presentations.² It has more abbreviations, more homonyms, and less literary Chinese than the versions found in any other manuscript. Even some of its verse comments (*juko* 頌古) are written in a mixture of Chinese and Japanese.³ Those characteristics are similar to other medieval Zen writings that clearly identify themselves as transcriptions of lectures (*kikigakishō* 聞書抄).⁴ Zen transcriptions can vary greatly in the degree of fidelity with which they attempt to convey the actual words used by the speaker. The quality of the transcription depends more on the auditor than it does on the lecturer. For example, today there are three separate manuscripts with identical titles that purport to be transcriptions of a lecture series by Sensō Esai 川僧慧濟 (1409–1475), the founder of the Kenkon'in monastery.⁵ Two of the manuscripts record rather terse accounts, akin to shorthand or digests of key points. The third manuscript includes longer passages that more closely resemble stenographic reports.⁶ At least one scholar has suggested that those kinds of differences show how a third party added extraneous material to create a new fuller version of the text.⁷ Careful comparative analysis of the three texts, however, clearly demonstrates that they originated with three separate auditors, each of whom recorded the same lecture series at the same time and

¹ The readily available detailed descriptions of the manuscript remain the outdated ones by Tajima Hakudō (1960a; 1960b) and Azuma (1970, pp. 122–130). There also exist two attempts to translate the Kenkon'in text into modern Japanese. The one by Suzuki (2015) covers ancestors 28 to 52. The one by Tajima Hakudō (1978) covers the Buddha chapter to ancestor 13. Both works, especially Suzuki's, contain useful notes on its original vocabulary.

² Azuma 1970, pp. 124–125; Azuma 1979, p. 21; Tajima Ikudō 1986a, p. 629.

³ See, for example, the verse comments in Azuma's 1970 typeset version for ancestors 2 (p. 10), 9 (p. 23), 10 (p. 24), 28 (p. 60), 45 (p. 97).

⁴ Bodiford 1993, pp. 157–162.

⁵ Sensō Esai lectured on a Chinese Zen text, the *Eyes of Humans and Gods*, between 1471 and 1474; cf. Bodiford 1993, p. 157. Azuma (1970, p. 120) points out that Sensō probably was named as founder by his disciple Gyakuō Sōjun 逆翁宗順 (1433–1488), who actually built the temple.

⁶ All three versions are titled *Ninden ganmoku shō* 人天眼目抄. The first one is reprinted in Furuta Shōkin 1976. The second and third versions are reprinted together in Nakata 1975.

⁷ Furuta Shōkin 1977, pp. 44–45.

transcribed its content differently according to his own individual style.¹ Each auditor created an original version of the same oral presentation. In the 1960s, some scholars suspected that a similar scenario, with more than one auditor producing separate original versions, could account for the differences observed among the manuscript copies of the *Denkōroku*.

As the number of manuscript copies of the *Denkōroku* increased, however, the likelihood of a scenario of multiple originals has decreased. To date, scholars have not discovered the actual manuscript(s) on which Busshū based his 1855 edition or found an original version in Keizan's own hand. While the number of known manuscripts has increased more than threefold since the 1960s, scholars still cannot identify with certainty all the intermediate steps that directly link Busshū's edition to the earliest manuscript witness. Nonetheless, with the discovery of each new manuscript, the route traversed by those intermediate steps has become more clearly visible. In 1986, the historical linguist Tajima Ikudō stated with confidence that a detailed orthographic and morphemic analysis of the body of manuscripts (20 versions) available to him definitely excluded the possibility of multiple originals.² Limitations of space will not allow a rehearsal of all the arguments that support his conclusion. Below, I focus on just a few of the historically significant manuscripts and follow the main contours of his 1986 account, which provides a succinct yet comprehensive overview of the relationships among them.

Busshū's 1855 edition is closest to the Kasuisai manuscript (1845) by Chiken and the Hosshōji manuscript (1872) by Butsumo Daikō.³ Both of those manuscripts share many of the same features that heretofore had been seen as unique to Busshū's edition.⁴ The sections now labeled as the root cases and the pivotal circumstances, for example, have been rewritten in literary Chinese even for passages that other manuscripts write in Japanese. In those instances, the Chinese text frequently borrows passages from the Ming-dynasty edition of the *Jingde Era Record of the Transmission of the Flame*. Many additions to the text otherwise found only in Busshū's edition also exist in these two versions. While other manuscripts repeat the entire text of the root case in the section on pivotal circumstances, Busshū's edition and these two versions repeat only the start of the root case and then replace the rest of the repetition with an ellipsis marked by the words "and so on, up to" (*naishi*乃至). While other manuscripts refer to the Chinese ancestors by the title "reverend" (*oshō*和尚), Busshū's edition and these two versions tend to use the title "Zen master" (*Zenji*禪師). Some corrections otherwise unique to Busshū's edition also exist in these two versions. When Yamahata Shōdō first discovered the Kasuisai manuscript in 1970, he was so astonished by its similarities to Busshū's edition that he raised the possibility that it might be a rough draft produced by Busshū himself. After all, it was written only ten years before Busshū's edition was published. The Hosshōji manuscript was written after

¹ Ishikawa Rikizan 1978. Cf. Toyama 1975, pp. 32, 42.

² Tajima Ikudō 1986a, pp. 628–629. Tajima added the caveat that his conclusions apply only to the manuscripts included in this corpus. They cannot cover manuscripts that remain unexamined or yet to be discovered.

³ Tajima Ikudō 1986a, p. 629.

⁴ This paragraph summarizes Yamahata (1971a; and 1971b).

Busshū's edition appeared in print, and one might suspect that it could have been based on Busshū's publication.

Further inspection revealed that the Kasuisai and Hosshōji manuscripts agree more with one another than they do with Busshū's edition.⁵ They both derive from the same source text, which must have existed prior to 1845. Their existence demonstrates that, by the first part of the nineteenth century, at least one substantially revised and corrected version of the *Denkōroku* existed and was being copied. Busshū's edition most likely derives from the same precursor text as do those two versions. In Busshū's publication notes, he states that he saw the Yōkōji manuscript (1715). Now we know that he must have rejected it. He apparently based his edition not on the oldest manuscript he could find, but on the most polished one. But his edition is not identical to that precursor text. When carefully compared, it is obvious that Busshū's edition is more polished than either of its two descendants. Both of them still have textual transpositions that have been corrected in Busshū's edition. Busshū pioneered the publication of the *Denkōroku*, but his editorial revisions definitely built upon a process of revision that had already begun at the hands of others.

Busshū also inserted into his edition a preface that he attributed to Muin Dōhi (1688–1756), a Sōtō abbot celebrated for his Chinese poetry. In Busshū's edition, the preface is undated and the circumstances of its composition unclear. Nonetheless, the preface is historically important because, if authentic, it indicates that at least one Sōtō abbot had wanted to publish the *Denkōroku* sometime during Muin's lifetime.⁶ The precise dates of Muin's life, however, were not well known: until the 1950s, Japanese reference works reported his date of death as 1729, evidently based on the traditions of Jisshōin 實性院 (in Kaga), the temple where he served as abbot during the last years of his life.⁷ In 1969, Azuma discovered that the Kawamura manuscript (1767) includes Muin's preface, the only extant manuscript that does so.⁸ The wording of every sentence is not precisely the same, but its length, structure, and fundamental message are identical to the version in Busshū's edition. The preface is dated 1750, a year that Busshū might well have regarded as being too late to be correct. In Busshū's edition, the preface does not name the person who requested it, while in the Kawamura manuscript, the person's name is given as "Master Kei of Jōkoku" (Jōkoku Kei Kō 乘國倪公). Azuma identifies this person as Unga Tankei 雲臥端倪 (–1792), the eleventh generation abbot of Jōkokuji 乘國寺 in Fukui. Tankei is the copyist who produced the Nagahisa manuscript in 1747. Further investigation has demonstrated that the Nagahisa, Kawamura, and Daishōji (1795) manuscripts all are very closely related and share the same filiation.⁹

During the same period (ca. 1750s to 1770s), the *Denkōroku* was copied more than once at Sōjiji. Those copies are significant, and not just because Sōjiji was the largest and most powerful monastery in the Sōtō School. The manuscripts

⁵ Tajima Ikudō 1986a, p. 629.

⁶ Yokozeiki 1940b, "Jo" p. 6.

⁷ Ogawa Reidō 1954.

⁸ Azuma 1969, pp. 274–275.

⁹ Azuma 1969, pp. 275–278.

demonstrate that Sōjiji's practice of rotating abbotships, in which leaders from other monasteries would serve short honorary terms as abbots of individual cloisters within Sōjiji, provided the abbots from different Sōtō temples with opportunities to compare and collate their own copies of the *Denkōroku* with other versions.¹ The manuscript produced by Muzen at Sōjiji in 1757, for example, contains more than forty notes of textual comparison.² Likewise, the Eishōin manuscript produced by Nankyoku in 1767 not only boasts of its Sōjiji parentage, but also includes a comment that indirectly cites an earlier exemplar said to be hidden in the abbot's quarters of Kōshōji 興聖寺 (in Uji) as the basis for corrections to the Sōjiji text. Those comments are followed by a lengthy afterword, titled "Transpositions in the Former Text" (*Kyūhon Sakkān* 舊本錯簡), listing five locations where textual transpositions have been identified in the previous version and then rearranged in the new copy. The same afterword is repeated, word-for-word, in three other extant manuscripts: the one produced by Gyokushū Daisen in 1805, the one owned by Matsushita Keidō, and the one at Shōgenji. A slightly reworded version of this afterword also appears in the Dōkoji manuscript.

The Eishōin manuscript heralded a new phase in the textual history of the *Denkōroku*. First, it documented, not just implicitly in its textual evidence but also explicitly in its afterword, the adoption of textual criticism among copyists. By the second half of the eighteenth century, abbots were no longer content to merely identify possible mistakes in the earlier texts they reproduced; they sought other exemplars and employed comparative techniques to improve them. Second, the fact that the same afterword reappears in other manuscripts (which might not be direct copies of one another), indicates that this approach was not confined to one filiation or one location. Third, its corrections to the text are not confined to individual words or sentences, but also involve rearranging the order of large blocks of text (as long as several paragraphs in a modern edition). That development signals a conscious and deliberate willingness to tamper with the contents of the text. The combination of explicit methods of textual criticism and a strong desire to correct the perceived defects of the existing text, when allied with a willingness to create new, improved versions of the text, opened the doorway to textual emendations that would eventually culminate in the kinds of revisions seen in Bushū's edition.

The Eishōin manuscript is just as significant for the role it played in the advancement of modern scholarship. Or rather, the significance lies in its afterword, the "Transpositions in the Former Text," which scholars had already read in other manuscripts prior to the discovery of the Eishōin original.³ By the 1970s, scholars routinely included in their published descriptions of newly discovered manuscripts of the *Denkōroku* a section devoted to its textual transpositions. The section regarding textual transpositions became as routine as reports on other

¹ Regarding rotating abbotships (*rinjū* 輪住) at Sōjiji, see Bodiford 1993, pp. 103–107.

² Yamahata 1972, p. 179.

³ Azuma (1970, p. 5) cites the afterword from the manuscripts by Gyokushū and by Matsushita in a note that alerts readers to textual transpositions in his typeset edition of the Kenon'in text. The Eishōin manuscript first appeared in Azuma's list of photographed exemplars in 1973.

standard features such as a manuscript's physical dimensions, number of fascicles, pages per fascicle, and so forth. The reports identify both the textual transpositions that exist as well as the ones that do not.¹ That practice reveals how the afterword to the Eishōin manuscript and its reproduction in other manuscripts helped scholars make an important discovery, to wit, that the pattern of textual transpositions is not random. Textual transpositions regularly occur in exactly the same way in exactly the same locations among multiple manuscripts, even if those manuscripts might be otherwise unrelated and separated by great distances of time and place. This regular pattern of textual transpositions constitutes a key feature of the entire manuscript tradition of the *Denkōroku*. Still, not every manuscript exhibits the full set of transpositions; certain filiations lack particular transpositions while retaining others. Moreover, comparing the different filiations to one another reveals another pattern: regardless of the date when the manuscript was copied, the more recent the manuscript's filiation, the fewer the number of transpositions.² In other words, copyists created new versions (i.e., new filiations) of the underlying text by correcting transpositions. Except for just one possible exception at the very beginning (discussed below), there exist no known examples in the manuscript tradition of the number of transpositions increasing.

Tajima Ikudō provided a convenient summary of the transposition data in his 1986 study mentioned above. When counted according to Tajima's method, some manuscripts have as many as seven textual transpositions. They occur in the following locations: (1) the Buddha chapter; (2) Chapter 4; (3) Chapter 9; (4) Chapter 21; (5) Chapter 22; (6) Chapters 41 and 42; and (7) within Chapter 51. Among the twenty extant manuscripts included in the data set of Tajima's study, for the sake of simplicity I have omitted here one incomplete text (*Jōkūin*) that yields only partial results. In reporting Tajima's findings, I number the manuscripts in accordance with Azuma's 1991 listing reproduced above. The following is a simplified version of Tajima's table.³

¹ E.g., Yamahata 1971b, pp. 151–152; Yamahata 1972, p. 181; Kawaguchi 1979, pp. 108–109.

² Tajima Ikudō 1986a, p. 629.

³ Tajima Ikudō 1986b, p. 68.

TAJIMA IKUDŌ'S TABLE OF TEXTUAL TRANSPOSITIONS IN 19 MANUSCRIPTS
(CA. 1986)

A. Manuscripts with Every Transposition: 1, 2, 3, 4, 5, 6, 7

1. Kenkon'in (1430 to 1459)
4. Chōenji (1637)

B. Manuscripts with Transpositions 1, 2, 3, 4, 5, 6, but Not 7

2. Ryūmonji (1547)
3. Shōzanji (1599 to 1627)
5. Saimyōji (1668)
6. Tenrinji (1696)
7. Yōkōji (1715)
11. Eiheiji (1746)
20. Yōtakuji (ca. 1813)

C. Manuscript with Transpositions 1, 2, 3, 4, 5, but Not 6, 7

13. Yamahata (ca. 1757)

D. Manuscripts with Transpositions 4, 5, 6, but Not 1, 2, 3, 7

14. Kawamura (1767)
17. Daishōji (1795)

E. Manuscripts with Transpositions 4, 5, but Not 1, 2, 3, 6, 7

21. Kasuisai (1845)
17. Hosshōji (1872)

F. Manuscripts Without Any Transpositions (Not 1, 2, 3, 4, 5, 6, 7)

10. Zuisenji (1745)
15. Eishōin (1767)
16. Azuma (1805)
26. Dōkoji (d.u.)
27. Shōgenji (d.u.)
- [32. Busshū edition (1857)]

One glance at this table reveals a significant discovery. In terms of transpositions, the Chōenji manuscript is more closely related to the Kenkon'in version than is the Ryūmonji manuscript. This finding is confirmed by Tajima's orthographic and morphemic analysis, which shows that the Kenkon'in manuscript is very likely a precursor text for the Chōenji manuscript but cannot have been the source of the Ryūmonji manuscript.¹ This finding is somewhat counterintuitive, because the Ryūmonji manuscript is as much as one century closer to the Kenkon'in version than the Chōenji one. In Yamahata Shōdō's initial report after he discovered the Ryūmonji manuscript in 1972, he described it as the text that can convey the story connecting the Kenkon'in text with the proliferation of subsequent filiations

¹ Tajima Ikudō 1986a, pp. 630–636.

that appeared in the seventeenth century.¹ In many respects, Yamahata's characterization is correct. According to his report, the Ryūmonji text exhibits many features typical of transcriptions identical to those of the Kenkon'in manuscript, with its difficult to decipher phonetic renderings. At the same time, the Ryūmonji text also includes marginalia that cite possible parallel passages in Chinese texts. In this way, it faithfully reproduces the features of the transcription on which it is based, while also attempting to render it easier to understand with the aid of Chinese sources.² Yamahata also points out many parallels between the Ryūmonji manuscript and that of Yōkōji (1715), parallels suggesting that the former must be a progenitor for the latter.³ Tajima's analysis confirms that filiation and shows that, one hundred years after the Yōkōji, the Ryūmonji version also served as the source for the Yōtakuji manuscript (1814).⁴ Going forward historically, the Ryūmonji manuscript clearly played a key role in connecting the medieval text to its early modern descendants. But what Yamahata did not realize at the time of his initial report is that what the Ryūmonji recalls is not the Kenkon'in manuscript, but another one (as yet undiscovered) that must have preceded the Kenkon'in text or have been parallel to it.

According to Tajima's data, the Ryūmonji manuscript is closely related to those from Saimyōji (1668) and Tenrinji (1696).⁵ All three manuscripts likely share the same progenitor. That shared progenitor could not have been the Kenkon'in manuscript, but it must have been closely related to a precursor of the Kenkon'in manuscript. In his identification of the very earliest filiations among the extant manuscripts, Tajima amassed a large body of data that now brings us much closer to the original text. The data cannot determine what that text must have been, but it does eliminate possibilities that could not have occurred. Tajima reports that the evidence admits two possible scenarios, both beginning with an initial series of transcriptions.⁶ We can easily imagine the transcriptions as having been written on individual sheets of paper that were stored together. When the individual sheets of that initial transcription were copied to create an unknown manuscript "X," some of the sheets must have been out of order. What follows next depends on whether that manuscript "X" had six or seven textual transpositions. Tajima depicts those two scenarios with two simple diagrams.⁷ I have expanded his diagrams and added more information to depict their larger context. Here are my expanded versions.

1 Yamahata 1973, p. 713.

2 Yamahata 1973, p. 715.

3 Yamahata 1973, p. 714.

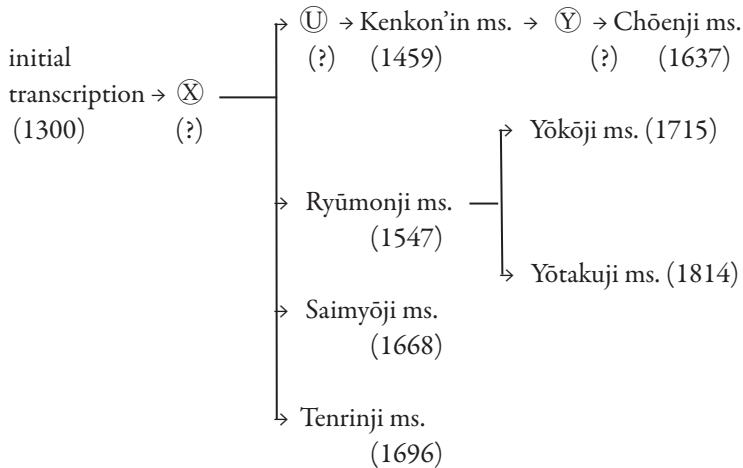
4 Tajima Ikudō 1986a, pp. 629, 631–636.

5 Tajima Ikudō 1986b, pp. 67–70.

6 Azuma (1979, p. 21) argues that is a mistake to think of the *Denkōroku* as having been authored by Keizan in the same way that Dōgen authored the *Shōbōgenzō*, by carefully composing every word. Nonetheless, he (1983, pp. 3–4) also asserts that Keizan must have composed a collection of root cases (*honsoku*) as the basis for his lectures. Tajima Ikudō (1986a, p. 629) asserts that the manuscript witnesses do not support such an assumption.

7 Tajima Ikudō 1986b, pp. 68–69, 70.

SCENARIO A. Manuscript “X” has Six Transpositions and Manuscript “Y” has Seven



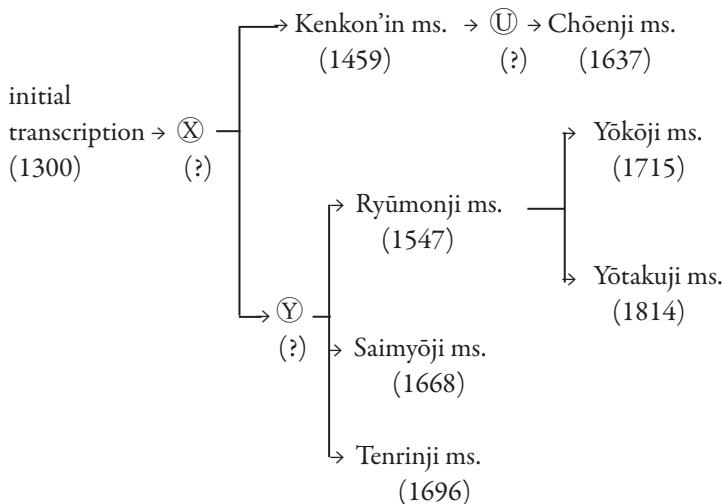
Key to Scenario A:

- ⊗ :: earlier manuscript “X” with 6 transpositions
- ⊗ :: later manuscript “Y” with 7 transpositions
- ⊗ :: intermediate “U” unknown manuscript
- (####) :: date when the manuscript was produced

In scenario A, the earlier manuscript “X” has six textual transpositions. That version served as the progenitor for the Ryūmonji, Saimyōji and Tenrinji manuscripts. It also would have been the progenitor for an otherwise unknown later manuscript “Y” into which a scribe must have introduced one additional textual transposition (for a total of 7). The Kenkon’in manuscript then inherited the text of manuscript “Y.” This scenario is feasible; the available data cannot exclude it. Nonetheless, among the extant manuscripts there are no demonstrable parallel examples of an increase in the number of textual transpositions having occurred.

In scenario B, the earlier manuscript “X” has seven textual transpositions. That version served as the progenitor for the Kenkon’in manuscript. It also would have been the progenitor for an otherwise unknown later manuscript “Y” which must have been corrected by a scribe to eliminate one of its transpositions (reducing their number to 6). That corrected manuscript “Y” then served as the progenitor for the Ryūmonji, Saimyōji and Tenrinji manuscripts. This scenario is also feasible; it might even seem more reasonable in terms of its chronology. Nonetheless, the available data cannot confirm it. The data can only show that either the first scenario or the second scenario—and only one of these two scenarios—would account for the textual configurations exhibited by the extant manuscript tradition of the *Denkōroku*.

SCENARIO B. Manuscript “X” has Seven Transpositions and Manuscript “Y” has Six



Key to Scenario B: **(X)** :: earlier manuscript “X” with 7 transpositions

(Y) :: later manuscript “Y” with 6 transpositions

(U) :: intermediate “U” unknown manuscript

(####) :: date when the manuscript was produced

These two scenarios tell a remarkable story. Ultimately it does not matter which sequence occurred, because both point toward the same conclusion. In a reversal of expectations, the wide range of textual disparities in the manuscript tradition that had seemed so inexplicable to some scholars in the early 1960s has turned out to be the crucial clue they had sought to discover. Today, these textual disparities are recognized as transpositions. While they can create seemingly incompatible differences among a small number of texts, when viewed at once across twenty or more extant texts, they reveal patterns that demonstrate something else: not incompatibility but unity. The many different manuscript filiations could not exhibit such similar patterns of transpositions in identical passages if the *Denkōroku* had been compiled from multiple original versions. The patterns of textual disparities conclusively demonstrate that, regardless of their many differences, the entire manuscript tradition of the *Denkōroku* can be traced back to one and the same original source text.

QUESTIONS OF AUTHENTICITY

In 1940, Yokozeki Ryōin ended the preface to his landmark study (discussed above) of textual variations and source texts of the *Denkōroku* with a brief note. It appears in small type (like that of a footnote) underneath the heading “Editor’s Comment.” It says:

There are those who question the authenticity of the *Denkōroku*, and this editor is also not without his personal thoughts on the matter; for now, however, rather than address this issue, we should seriously and earnestly pursue the study of the original text. Without having yet done any such study, the editor is not about to say it is “not the personal composition of the Great Ancestor.”

Perhaps Yokozeki regarded his own study, with its detailed citations of actual manuscripts that predated Busshū’s edition, as a response to the question that he dismisses in this note.¹

In a 1964 article, Nagahisa Gakusui reported that, prior to the 1920s, scholars had never raised doubts about the authenticity of the *Denkōroku*. According to his account, throughout the entire prewar period after the 1920s very few scholars ever expressed doubts. When they did so, it was only in private conversations and only because they thought it odd for a text by a person as important as Keizan to exist only in one edition (Busshū’s publication), without any earlier manuscript versions being available. If Nagahisa’s memories were correct and he accurately described the situation, then Yokozeki’s study should have answered those doubts. It clearly demonstrated that Busshū’s edition was based on an earlier manuscript tradition. Nonetheless, Nagahisa went on to state that recently some people have begun to express strong views against the authenticity of the *Denkōroku*. Nagahisa did not mention anyone by name, but the remainder of his article (and a follow-up article in 1965) presented a point-by-point rebuttal to assertions published by Ōkubo Dōshū in 1953.²

Ōkubo, as mentioned previously, was an eminent historian. In 1953, he published *Dōgen Zenji den no kenkyū*, the first biographical study of Dōgen to be based entirely on original primary sources. Ōkubo did not simply repeat the pious legends of earlier hagiographies. He only introduced material that he could verify in government records, contemporaneous documents, diaries, letters, material objects, and so forth. His study carefully cited each piece of evidence and evaluated its reliability. As soon as his biographical study appeared, it superseded all previous scholarship and was extremely influential for the next twenty years. Ōkubo’s study begins with a detailed evaluation of every earlier biographical account of Dōgen, and the *Denkōroku* is the first account examined. In that opening section, Ōkubo does not discuss the *Denkōroku* as a whole, only its last two

¹ Azuma 1983, pp. 4–5.

² Nagahisa 1964a, p. 27; cf. Nagahisa 1965b.

chapters on Dōgen and Ejō. He does not consider the provenance of Busshū's edition or its possible relationship to earlier manuscripts, and he does not consider Yokozeki's study. Instead, Ōkubo focuses on the language used in the text, in which he finds several terms he identifies as anachronistic. He expresses concern about the language Keizan purportedly used to refer to his teacher, Gikai, and he objects to passages in Chapter 52, in which the text praises Ejō for the survival of Dōgen's lineage. According to Ōkubo, all those lexicographical incongruencies indicate that, even if the text had originated with Keizan, it must have been revised by later generations, when the Sōtō School had become established across Japan. Because of that determination, Ōkubo did not use the *Denkōroku* in his study of Dōgen.¹

Ōkubo's prudence highlights the importance of socio-historical lexicographical analysis. While laypeople frequently focus exclusively on the date when a manuscript witness was copied, linguistic evidence can provide a more reliable guide to the provenance and reliability of historical texts. Ōkubo's entire academic career involved the study of early historical documents. He must have developed a keen sense for the chronology of Zen terminology in medieval Japan. For that reason, his negative evaluation of the *Denkōroku* carried much weight and influenced many people.

Many scholars cite the discovery of the Kenkon'in manuscript in 1960 as the event that provided proof for the authenticity of the *Denkōroku*.² While the language of the Kenkon'in text is certainly closer to Keizan's time than that of the Busshū edition, the Kenkon'in manuscript alone cannot assuage the linguistic issues raised by Ōkubo. An equally, or perhaps more, important development was the survey of temple documents that Sōtō-affiliated scholars conducted during the 1960s and 1970s, surveys that changed the scholarly landscape. When Ōkubo conducted his research during the early 1950s, the vast majority of primary sources consisted of redacted versions reprinted in compilations from the seventeenth and eighteenth centuries. The actual original documents (if they still existed) tended to be available only at the most powerful temples associated with their respective authors (e.g., at Eiheiji for Dōgen or at Sōjiji for Keizan) where access was strictly limited. Because of the legacy of institutional and regional rivalries, early documents concerning the same authors from other, unrelated temples were met with suspicion. The systematic surveying of temple archives in Sōtō temples across Japan, and their subsequent publication in annotated editions (much of which was supervised by Ōkubo himself), provided a wealth of new sources in unredacted form that preserved their original, medieval language.³ Those new sources provided scholars with fresh vistas from which to study and better understand medieval Sōtō topics. New sources related to Keizan were found not just at Sōjiji, but at temples across Japan. Keizan's handwritten account of how he presented Meihō Sotetsu with a Buddhist robe, for example, was discovered in Kyushu. Within the linguistic context provided by these kinds of new sources,

¹ Ōkubo 1953, pp. 21–22. For rebuttals, in addition to Nagahisa (1964a; 1965b) also see Azuma (1983; 1987).

² E.g., Azuma 1991, pp. 47–50; Kagamishima 1970, p. 37; Tajima Hakudō 1978, p. 53.

³ For an example of Ōkubo's contributions, see his *Sōtōshū komonjo*, 3 vols., 1972.

the expressions and terminology in the *Denkōroku* that had once troubled Ōkubo could no longer be seen as incongruent.

By 1978, when Ōkubo's description of the *Denkōroku* appeared in the *Sōtōshū zensho kaidai sakuin* (a bibliographic encyclopedia of Sōtō Zen literature), he had clearly changed his views. In that entry he acknowledged that the discovery of the Kenkon'in manuscript (ca. 1430 to 1459) and the recent discovery of other early manuscripts had resolved any doubts scholars might have once held regarding the authenticity of the text.¹ In 1979, one year after Ōkubo's encyclopedia article with his revised evaluation appeared in print, Nakaseko Shōdō published his masterful biographic study of Dōgen's life. Nakaseko made full use of the many new manuscripts and documents that Sōtō-affiliated scholars had uncovered during their temple surveys. Armed with these newly discovered sources, Nakaseko provided new information and new perspectives that disproved many of Ōkubo's 1953 conclusions. Significantly, in his study Nakaseko provided a positive evaluation of the *Denkōroku*, not as a direct source for Dōgen but as a source for knowing what Keizan (and Gikai) had said about Dōgen. Nakaseko cited the *Denkōroku* extensively, always quoting the text of the Kenkon'in manuscript.²

Taken together, Ōkubo's 1978 encyclopedia article and Nakaseko's study of Dōgen clearly signaled the complete academic rehabilitation of the *Denkōroku*. It is difficult to imagine that scholars would have accepted Nakaseko's book and its rejection of Ōkubo's conclusions if they had still harbored doubts about the authenticity of the *Denkōroku*.³ Tajima Ikudō's 1986 linguistic analysis of the stemma is not as well known as the work of either Ōkubo or Nakaseko, but to specialists it provided clear and convincing evidence of the authenticity and early provenance of the text's manuscript tradition. Over the past twenty-five years, no academic articles have sought to resurrect this now settled issue.

Within academic circles, Ōkubo's 1953 objections to the *Denkōroku* may now be overridden, but among the educated general public some doubts about the text may still linger. People might not know the precise reasons why, but they nonetheless may have a vague impression that questions exist. Non-academic authors have occasionally questioned the authenticity of the text. Zen master Sahashi Hōryū (1928–2007) is probably the most widely known example. Sahashi, the abbot of Chōkokujī 長國寺 in Nagano, was publicly very active as an advocate of Zen practice and as a popular author of both fiction and nonfiction. In the 1970s, he published a widely read biography of Keizan, which is now out-of-print but which nonetheless can still be purchased online. In it, he devotes an entire chapter to arguing why the Kenkon'in manuscript of the *Denkōroku* must be counterfeit.⁴

¹ Ōkubo 1978, p. 113a.

² For his evaluation of the text, see Nakaseko 1979, pp. 14–18. It is cited in the index 55 times.

³ For a very positive review of Nakaseko, which also mentions his use of the *Denkōroku*, see Kagamishima 1979.

⁴ The biography appeared in two editions, each from a different publisher and with a different title: *Keizan: Nihon Sōtōshū no botai* 瑩山: 日本曹洞宗の母胎 (*Keizan: The Mother of Japanese Sōtō Zen*; 1973); and *Ningen Keizan* 人間瑩山 (*Keizan as a Human Being*; 1979). See chapter 4 (“Denkōroku” 伝光錄) in part 2 (“Ningen Keizan Jōkin” 人間瑩山紹瑾) in either edition. They are identical. Below I cite the 1979 edition.

While Sahashi's objections can easily be dismissed by scholars, they are worth reviewing here because they can serve to illustrate the larger non-academic context within which questions of authenticity arise. Sahashi first rehearses Ōkubo's 1953 terminological objections.¹ Then he focuses on his main objection: that the "empty space" (*kūhaku* 空白) separating 1300 (when Keizan supposedly presented his lecture) from 1430 (when the *Kenkon'in* manuscript was produced), a span of one and a half centuries, is simply too long. He contrasts this historical gap with the manuscript tradition of Dōgen's *Shōbōgenzō*, for which there exist partial copies that date from the time of Dōgen and his immediate disciples. Sahashi also insists that if the *Denkōroku* had existed prior to 1430, then it would have been copied by Bonsei 梵清 (-1427). Bonsei compiled the eighty-four-fascicle version of the *Shōbōgenzō* in 1419² and, while serving an honorary term as abbot of Sōjiji in 1423, also copied an early version of Reverend Keizan's *Rules of Purity*. Sahashi states that, if the *Denkōroku* had existed, then Bonsei certainly would have copied it too. The fact that there is no record of Bonsei having copied the *Denkōroku*, he says, proves that the text could not have existed during Bonsei's lifetime. Therefore it must have originated at *Kenkon'in* after Bonsei's death and been falsely attributed to Keizan.³

Sahashi's conclusions are easily refuted, and we now know that Ōkubo himself subsequently abandoned his doubts about the text. Tajima Ikudō's data shows that several extant manuscripts (e.g., Ryūmonji, Saimyōji, and Yōakuji) represent a filiation unrelated to the *Kenkon'in* version. Even if the *Kenkon'in* manuscript had never existed, this other filiation would not disappear. These dual filiations provide conclusive evidence that an earlier version of the text must have existed during Bonsei's lifetime. Bonsei's copy of Reverend Keizan's *Rules of Purity*, however, is much less certain. No such manuscript in Bonsei's hand is extant today. It is attested only indirectly by two pieces of evidence: first, a manuscript dated 1434 that purports to be a copy of an earlier one by Bonsei dated 1423;⁴ and second, the woodblock print edition of Reverend Keizan's *Rules of Purity*, published in 1681, contains an afterword attributed to Bonsei and dated 1423.⁵ The text of the afterword, however, is not found in the 1434 manuscript. In short, any evaluation of Bonsei's role in the manuscript tradition of Reverend Keizan's *Rules of Purity* also requires careful examination of contradictory evidence. Finally, there is the fallacy of argument from ignorance: the lack of evidence demonstrating that Bonsei had copied the *Denkōroku* proves only that we do not know if he copied it; it does not establish the fact that he did not.

Even fallacious arguments, however, can possess a certain appeal. No doubt many people must find the one and half centuries of empty space disconcerting. Many more people are probably comforted by the knowledge that the manuscript tradition of Dōgen's *Shōbōgenzō* is attested during his lifetime. Most people would

¹ Sahashi 1979, p. 212.

² Bonsei's compilation was the basis for the 84-fascicle *Shōbōgenzō* copied by Kidō Sōe at Chōenji in 1644, mentioned above.

³ Sahashi 1979, pp. 213–215.

⁴ *Tōkoku shingi* 洞谷清規 (1434), 1 fasc.; reprint in SZ 2, "Shūgen" 宗源 2, p. 687b.

⁵ *Keizan Oshō shingi* (1681), fasc. 2, leaf 52 recto; cf. T 2589.82.450c12–24.

agree that a well attested manuscript tradition is better than no attestations and that an earlier manuscript is better than a later one.

But if that is the case, how are we to evaluate Dōgen's *Bendōwa* 辨道話 (1231)? Today *Bendōwa* is widely regarded as an essential introduction to Dōgen's teachings. For the longest time, however, it lacked any manuscript tradition. Originally, it was not part of Dōgen's *Shōbōgenzō*.¹ It was first published in 1788 based on an otherwise unknown manuscript that has never been seen since. Until 1959, no one knew of any earlier records that even mentioned the existence of *Bendōwa*. Then in 1959 a posthumous study by Etō Sokuō (1888–1958) revealed the existence of a manuscript version of *Bendōwa* that he had discovered at Shōbōji 正法寺 monastery in Iwate. The manuscript is dated 1515 and purports to be a copy of an earlier one from 1332. Shōbōji had been founded in 1348 by Mutei Ryōshō 無底良韶 (1313–1361), a disciple of Gasan Jōseki (who was Keizan's disciple). The same manuscript with the copy of the *Bendōwa* also contains a transcript of a long, previously unknown lecture by Keizan. Here is another example of texts by Dōgen and Keizan being copied as a pair. The copy of *Bendōwa* must have been transmitted within Keizan's monastic community, but no other document related to Keizan or his immediate disciples mentions *Bendōwa*. Indeed, no documents anywhere attest to its historical authenticity. There is an obvious empty space, a historical gap, of one full century between the date when *Bendōwa* was composed and when the Shōbōji manuscript containing it purportedly was produced. Five and a half centuries of empty space separate the writing of *Bendōwa* from its first publication. The published version has no manuscript tradition whatsoever. There is no evidence to demonstrate that Bonsei ever copied *Bendōwa*. Should we surmise, therefore, that Sahashi would have argued that *Bendōwa* must be counterfeit?

Probably not. *Bendōwa* is supported by another kind of tradition. Since 1788, it has been read as an introduction to Dōgen's teachings. More importantly, those teachings have come to be understood through the interpretive lens of *Bendōwa*.² As a result, *Bendōwa* has become so intertwined with them that they substantiate its authenticity regardless of its lacking its own manuscript tradition. The *Denkōroku* lacks a similar degree of integration with another well-established doctrinal or textual tradition to provide it with similar external support.

Moreover, the *Denkōroku* and Dōgen's writings present very different profiles to the reader. Dōgen was a wordsmith who crafted compositions with poetic precision. His writings invite the reader to analyze the significance of each word. They draw one's attention to Dōgen as author. The *Denkōroku* began as a transcription of Keizan's oral lectures and is most effective in passages where readers can detect Keizan's voice. But the precise words he might have used in any specific passage cannot always be known with certainty, and the meaning of any specific expression must be interpreted through the narrative flow of the lectures and the people to whom they were addressed. Their author can be known only through his audience.

¹ Bodiford 2012, pp. 23–24.

² Especially as explained in *Shōbōgenzō bendōwa monge* 正法眼藏辨道話聞解 by Menzan Zuihō. See facsimile in EST 17.

FRONT MATTER

The following four items, all front matter from earlier editions of the *Denkōroku*, are included in the 2005 Shūmūchō edition of the *Denkōroku*.

1. PREFACE BY MUIN DŌHI 無隱道費 (1688–1756), INCLUDED IN THE ORIGINAL 1857 WOODBLOCK EDITION

傳光錄序

自從拈起金華倒却刹竿以還。西乾東震。衣法并付。燈燈不絕者三十三人。謂之祖師也。祖師之下。衣留不傳。法徧沙界。於是五家宗匠。人人握靈蛇之珠。家家抱荊山之玉者。謂之正法眼藏。又名大光明藏也。至矣大矣哉。吾總持開山佛慈禪師瑩山大和尚。嘗佩無字之印。下無舌之語。向從上祖師無見頂相。一一爲點眼。命之曰傳光錄。蓋大乘室內祕本也。近者前越某禪師。繕寫其全部以贈于余。見請之序。於是焚香敬誦之。則其書率以國字成。辭麗而理正眼活而道深。卽與永平高祖正法眼藏。相表裡者矣。余乎昔以爲真歇氏之道。流于東海而稱大得人。然恨以門風極尚質故。其言語無傳于世。學人未緣取則。今此書之流布也。洞宗多幸。其誰可不歡喜讚歎哉。而讀者庶勿爲國字以藐此書焉。何則所謂。正法眼藏涅槃妙心者。固已離文字言語。則何必漢文唐音而後得之哉。其義之所在亦明矣。

無隱費杜多 拜題

Preface to the *Record of the Transmission of Illumination*

From the holding up of a golden flower and the toppling of the flagpole onward, in India in the west to China in the east, the robe and dharma were conferred together, from lamp to lamp without cease, through thirty-three people.¹ Those are called the ancestral teachers. After the ancestral teachers, the robe was no longer transmitted, but the dharma pervaded innumerable realms. Among the masters of the five houses, “person after person grasped the pearl of the numinous serpent, and house after house embraced the jade of Mount Jing.”² This is called the

¹ thirty-three people (*sanjūsan nin* 三十三人). The reference here is to the first thirty-three ancestral teachers of Chan/Zen Lineage, from the First Ancestor, Mahākāśyapa, down through the Thirty-third Ancestor, Huineng. The transmission of Buddha's *saṃghāṭī* (robe) is said to have ended with Huineng, who had two equally legitimate dharma heirs.

² “person after person grasped the pearl of the numinous serpent, and house after house embraced the jade of Mount Jing” (*nin nin aka reija shi shu. ke ke hō Keizan shi gyoku* 人

“treasury of the true dharma eye.” It is also called the “treasury of great radiance.” It is the very greatest! Our Great Reverend Keizan, Zen Master Butsujī, founding abbot of Sōji Monastery, bearing the seal without letters and appending the talk without tongue, faced the invisible *uṣṇīṣas* of the past ancestral teachers and dotted their eyes one after another.¹ He titled it *Record of the Transmission of Illumination*. This is a secret text from the abbot’s room of Daijō Monastery. Recently, a certain Zen master from Maegoshi made a corrected copy of the whole and presented it to me with a request for this preface. Thereupon, lighting incense and respectfully reading it, I found it was written mostly in Japanese. Its language is elegant and its reasoning sound; its eye is vital and its words profound. It is the complement to the Eminent Ancestor Eihei’s *Treasury of the True Dharma Eye*. In the past, I thought that the way of Zhenxie,² transmitted over the Eastern Sea,³ would deliver a great many people. Yet, regrettably, because of the elevated quality of its lineage style, its words are not conveyed to the world, and students have no opportunity to grasp its norms. Now, this text will be circulated; what great good fortune for the lineage of Dongshan! Who would not rejoice and celebrate this? Readers, do not disdain this text because it is written in Japanese. Why? Because the treasury of the true dharma eye, the sublime mind of *nirvāṇa*, is surely beyond scripture and language. Why, then, must it be in Han writing or Tang pronunciation before one can attain it? This point is obvious.

Respectfully written by Ascetic Muin Hi⁴

人握靈蛇之珠。家家抱荊山之玉). This expression is a near quotation of the first line of a *kōan* that appears in the *Discourse Record of Chan Master Huanglong Huinan*:

Person after person, without exception, grasps the pearl of the numinous serpent; each, on their own, embraces the uncut jade of Mount Jing. But as long as you do not turn the light and reflect back on yourself, you are one who [as in Analects, 17] “keeps his treasure hidden in his bosom and leaves his kingdom in confusion.”

《黃龍慧南禪師語錄》人人盡握靈蛇之珠。箇箇自抱荊山之璞。不自回光返照。懷寶迷邦。(T 1993.47.638a5-6).

Note, however, that Muin changes the word “uncut jade” (C. *pu* 璞; J. *haku*), which represents a person’s as yet unfulfilled potential to see the innate buddha-nature, to “jade” (C. *yu* 玉; J. *gyoku*), thus indicating that the potential had been realized.

¹ faced the invisible *uṣṇīṣas* of the past ancestral teachers and dotted their eyes one after another (*kō jūjō sōshi muken chinzō, ichi ichi i tengen* 向從上祖師無見頂相。一一爲點眼). In addition to the visible protuberance on top of their heads known as the “head mark” (C. *dingxiang* 頂相; J. *chōsō*, *chinsō*, *chinzō*; S. *uṣṇīṣa*), buddhas are said to have an “invisible” (C. *wujian* 無見; J. *muken*) *uṣṇīṣa*, which is the “signless” mark of their awakening. In the Chan/Zen tradition, the word *dingxiang* 頂相 (J. *chinsō*, *chinzō*) is also used to refer to the mortuary portraits of former abbots. The dedication ceremony in which any Buddhist image is “brought alive” upon being enshrined on an altar is called “dotting the eyes” (C. *dianyan* 點眼; J. *tengen*). In the present context, to “dot the eyes” of the mortuary portraits of the past ancestral teachers means to “bring them alive” by explaining each of their circumstances.

² Zhenxie 真歇 (J. *Shinketsu*). Zhenxie Qingliao 真歇清了 (J. *Shinketsu Seiryō*; 1088–1151), treated in the *Denkōroku* as the Forty-seventh Ancestor of the Chan/Zen Lineage.

³ Eastern Sea (Tōkai 東海). In the present context, a reference to Japan.

⁴ Muin Hi 無隱費. → Muin Dōhi. See the Introduction (pp. 35, 63) for information regarding this preface by Muin Dōhi. If the preface is authentic, then its existence demon-

2. PREFACE BY SŌJI EKIDŌ 總持奕堂 (1805–1879), INCLUDED IN THE 1885
REVISED EDITION

傳光錄序

黑漆岷嶠夜裏奔。直得茶裏飯裏。先天爲心祖。乃隻手拈起總持無字印。五十三祖。一一印破。謂之以心傳心大光明藏也。若夫投子青章。古來有眼裏著塵沙者。蓋是未徹見得佛慈頂門的處之妄議也。不見道。寂住峯頭唱祖宗。威音劫外展家風。當年父子不相見。血脈從何得貫通。若能於是承肯得。則盡大地終無有第二人。認何閑影。更論大陽圓鑑之親疎。苟要見此錄。驀須拈將金鏡。抉除自己眼膜。以親參究。且道。黑漆岷嶠夜裏奔。即今落在誰手。

明治九年臘月中浣
總持奕堂 盤譚題

Preface to the *Record of the Transmission of Illumination*

Kunlun, black as lacquer, runs through the night, until it's in the tea and in the rice.¹ “That which is inborn we take as the mind-ancestor.”² Then, a single hand takes up the letterless seal of Sōji,³ and the fifty-three ancestors are stamped one by one. This is called the “treasury of great radiance” of the “transmission of mind by means of mind.” Concerning the chapter on Touzi Yiqing, from long ago there have been those with dust in their eyes. Surely theirs are the false assertions of

strates that someone during the eighteenth century wanted to publish the *Denkōroku*. If so, then at least some Buddhist clerics during that period had access to the *Denkōroku* and thought it worthy of study by a wide audience.

¹ **Kunlun, black as lacquer, runs through the night, until it's in the tea and in the rice** (*koku shitsu Konron yari hon. choku toku chari hanri* 黑漆岷嶠夜裏奔。直得茶裏飯裏). There are at least two ways to interpret this saying. (1) It may be a metaphor for the transmission of the buddha-mind, via the Chan/Zen Lineage, from India in the west (referred to as “Kunlun,” a mythological mountain) through China to Japan (referred to as “tea” and “rice”). The poetic image is that of the mountain fleeing or “running” (C. *ben* 奔; J. *hon, hashiru*), as if it could actually move, but doing so in utter stealth, as invisibly as “black lacquer” (C. *heiqi* 黑漆; J. *koku shitsu*) in the night. (2) It may also be a metaphor for the way in which *thusness* (reality as it is, seen directly, apart from conceptual constructs) manifests itself in the everyday affairs of “drinking tea and eating rice.” → Kunlun.

² **“That which is inborn we take as the mind-ancestor”** (*senten i shinso* 先天爲心祖). This is the final phrase of a verse attributed to Guizong Zhichang 歸宗智常 (Kishū Chijō; d.u.):

《景德傳燈錄》歸宗事理絕。日輪正當午。自在如師子。不與物依怙。獨步四山頂。優游三大路。欠咷飛禽墜。噴呻眾邪怖。機豎箭易及。影沒手難覆。施張若工伎。裁剪如尺度。巧鏤萬般名。歸宗還似土。語默音聲絕。旨妙情難措。棄箇眼還聾。取箇耳還瞽。一鏃破三關。分明箭後路。可憐大丈夫。先天爲心祖。(T 2076.51.451c26-452a3).

³ **Sōji** 總持. A reference to Sōji Monastery, and by metonymy to Keizan, its founding abbot.

people who have not yet been able to penetrate and see the vital spot on top of Butsuji's head. Have they not seen the account about the ancestral lineage being proclaimed on Jizhu Peak,¹ or that of the house style that was spread outside the *kalpa* of Majestic Voice? In those years, if father and son had not had a face-to-face encounter, how could the bloodline flow through them? But if they were able thus to accede to it, then ultimately throughout the entire great earth, there is no second person. So under what illusion would one argue over whether Taiyang² and Yuanjian³ were close or distant? If you wish to read this record, you should straightforwardly take up the golden lancet, gouge out your own eyes, and use them to investigate it intimately. Again, I say, Kunlun, black as lacquer, runs through the night; now, in whose hand has it fallen?

Intemperately written by Sōji Ekidō;
Meiji 9 [1876], middle third of the last month.

3. FOREWORD BY BUSSHŪ SEN'EI (1794–1864);
VERSION EDITED BY ŌUCHI SEIRAN, INCLUDED IN THE 1885
REVISED EDITION

凡例

一、余參方ノトキ、何國ノ旅僧トモイハズ、途中路錢盡タル由ニテ、祖錄アマタ出シ、此中所望ノ書アラバ些ノ路資ニ易ヘントイフ。其中此錄五冊ヲ所望シ、少シノ資料ヲ進ゼシカバ、其僧謝詞滿悅シテ揖別ス。是ヨリ先キ、余加ノ大乘ニ夏ヲ過シ、アラユル法寶ヲ拜見スレドモ、值遇ノ未熟ニヤ、祕藏ノ此錄、名ダモ聞カズ。然ルニ今偶マ旅中ニ之ヲ感得スルコト、緣力時力、實ニ感喜ニ甚ヘズ。爾來諸方ニテ、此錄ノ事ヲ問訊スルニ、其名ダモ聞知スル人、萬二一兩個ノミ。仍テ今之ヲ校刻シ以テ、同志ノ徒ニ頒タント欲ス。

一、余曾テ加州大乘、能州洞谷、兩古刹祕在ノ本ヲ懇請シ、及ビ諸方ノ古刹或ハ名徳書寫ノ數本ヲ得テ、之ヲ校讎スルニ差異マチマチ。只一二ノ三系ノミニアラズ。此ニ於テ之ニ從事スルコト殆ンド十有餘年。然ルニ其後住持事繁ク繕寫ニ暇ナキコト又二十年。誠ニ慊慊タリ。今隱栖ニ泊デ又三周。余遂行校正シテ漸ク完璧ヲ得タリ。

一、大乘ノ祕本ハ全部二冊ナリ。上卷ト下卷ト手跡異ナレリ。洞谷ノ祕本ハ原本燒失シ、今ハ他本ヲ寫シテ祕藏スト云ヘリ。全部五冊ナリ。此他諸家ノ寫本概々五冊ナリ。今刻ノ以テ二冊トナス者ハ、大乘祕在ノ古ヲ存シ、且ツ冊數多キハ缺ゲ易キヲ恐レテナリ。

一、諸方ノ祕本ニ騰寫ノ記文等アレドモ、今刻ニ載セズ。只一古寫本ノ尾ニ無隱禪師ノ序文アリ。校鑑スルニ正當ナリ。仍テ是ヲ載ス。敢テ今刻ノ序跋ト云ニ非ズ。

¹ Jizhu Peak (C. Jizhu Fengtou 寂住峯頭; J. Jakujū Hōtō). A reference, by metonymy, to Touzi Yiqing (1032–1083).

² Taiyang 太陽 (J. Taiyō). Taiyang Jingxuan (943–1027), the Forty-third Ancestor of the Chan/Zen Lineage according to the *Denkōroku*.

³ Yuanjian 圓鑑 (J. Enkan). Yuanjian Fayuan (991–1067).

只此録ノ源委ヲ知ラシムルノ一助トナスノミ。

一、此録初メ迦文佛ノ章ヨリ、終リ孤雲祖ノ章ニ至ルマデ、悉ク章章不昧、光光無礙ニシテ、佛佛祖祖ノ身心、頂相皮肉骨髓ナリ。忝クモ佛祖ノ兒孫タル者ハ、常ニ奉持頂戴セザルベカラズ。願フ所ハ祖訓親密ノ五語、之ヲ悠久ニ傳ヘント欲スルニ在リ。豈一言隻字モ私淑ヲ其間ニ加ヘンヤ。

安政四年丁巳
遠孫仙英謹識

Foreword

While on pilgrimage, I encountered a traveling cleric from I-know-not-what feudal domain who had exhausted his money in the middle of his journey. On that account, he showed me a bunch of ancestral records and said if there was any text I wanted he would exchange it for travel funds. Among them was this record in five volumes that I wanted, and when I proffered a small amount of resources, the cleric thanked me and took his leave with a face full of happiness. Although I had previously spent the retreat at Daijō Monastery in Kaga, where I saw all their *dharma treasures*, perhaps because [the karma for] encountering it was not yet ripe, I did not hear of even the title of this record, a secret treasure. But to obtain it now, quite unexpectedly while traveling, whether due to karma or lucky timing, truly filled me with the greatest joy. Thereafter, when I inquired about this record everywhere, those who had even heard of its title were but one or two in ten thousand. As a result, now, I am publishing it, with the hope that it will be distributed among my like-minded fellows.

I sought out texts hidden in the two old monasteries, Daijō in Kashū¹ and Tōkoku in Noshū² and I obtained several manuscripts that had been copied by eminent monks at various other old monasteries. When I compared them, there were all kinds of differences, not simply one or two variations due to miscopied glyphs. Dealing with those issues took me the better part of more than ten years. After that, moreover, I spent twenty years busy with the work of being abbot, which left me no free time in which to write a corrected copy. That was truly frustrating. Now, having lived in retirement for another three years, I have made the remaining corrections and finally completed it.

The secret manuscript at Daijō Monastery comprises two volumes in all, and the handwriting differs between the first and second volumes. I am told that the original of the secret manuscript at Mount Tōkoku [monastery] was lost in a fire, and that the one treasured there now is a copy of some other manuscript. It comprises five volumes in all. The copies found at various other temples, by and large, are in five volumes. That the present printing is in two volumes is to maintain the

¹ *Daijō in Kashū*. “Daijō” is Daijō Monastery. “Kashū” 加州 is an alternative designation for the premodern province of Kaga 加賀, an area in what is now Ishikawa Prefecture 石川県.

² *Tōkoku in Noshū*. “Tōkoku” is the mountain name of Yōkō Zen Monastery (Tōkoku-san Yōkōzenji 洞谷山永光禪寺), founded by Keizan Jōkin (1264–1325). “Noshū” 能州 is an alternative designation for the premodern province of Noto 能登, an area in what is now Ishikawa Prefecture 石川県.

old pattern of the copy hidden at Daijōji, and because I feared that if the number of volumes was large, it would be easier for some to get lost.

The secret manuscripts at various places have colophons, but the present printing does not include those. However, at the end of one old manuscript, there is a preface by Zen Master Muin. Upon examining it, I found it to be genuine. Accordingly, it is included here. However, I would not presume to call it a preface or postscript to the present printing. It is merely an aid to understanding the whole story of this record.¹

This record, from the first chapter on Śākyamuni Buddha to the last chapter on Ancestor Koun,² is free from obscurity in every chapter, and unobstructed in [its account of] illumination after illumination. It is the body and mind, the *usnīsa*, and the “skin, flesh, bones, and marrow” of buddha after buddha and ancestor after ancestor. How could we who are descendants of the buddhas and ancestors fail to constantly revere and embrace it? What I pray for³ consists in my desire that the intimately conveyed “five qualities of speech” of this ancestral admonition be eternally transmitted. How could I possibly add into it even a single saying or solitary glyph of my own creation?

Fourth year of the Ansei era, yin fire year of the snake [1857].
Respectfully, Distant Descendant Sen'ei.

¹ this record (*kono roku* 此錄). That is to say, the *Denkōroku*.

² Ancestor Koun (Koun So 孤雲祖). A designation for Ejō (1198–1280).

³ What I pray for (*negau tokoro wa* 願ノ所ハ). These words mirror the beginning of the prayer in a formal verse for the dedication of merit. The implication is that the merit earned by editing and publishing the *Denkōroku* is to be dedicated to the ends that are stated in the rest of the sentence.

4. INTRODUCTION TO THE 1885 REVISED EDITION,
BY ŌUCHI SEIRAN 大内青巒 (1845–1918)

重刊發凡

傳光錄五十有三章、太祖國師ノ法身舍利ナリ。古來諸山ノ寶庫ニ秘藏シテ輕シク世ニ示サズ。而シテ各本多少ノ異同アリ。亦夕鳥焉相錯ル者少カラズ。近江清涼寺仙英禪師、多年刻苦、諸本ヲ校讎シテ稍ヤ完璧ヲ得タリ。安政年間、之ヲ印行シテ初テ流布ニ屬ス。禪師證羊ノ功、亦勗メタリト謂フベシ。然ルニ其流布、愈盛ナルニ及デ、學者往往舊本龐大ニシテ、衣裳ニ納レ難キヲ憾ム。仍テ今之ヲ縮刷シテ一冊ト爲シ、以テ雲遊携帶ノ便ヲ謀ル。蓋シ能山貫首法雲普蓋禪師ノ命ニ出ル所ナリ。豈啻時好ヲ逐テ簡潔ヲ事トスルノミナランヤ。

仙英禪師ノ校讎、頗ル善ヲ盡セリト難ドモ、尚尙或ハ語格訛謬字体舛差スル者ナキニ非ズ。故ニ更ニ古寫本數種ニ對照シテ、其差謬ノ明瞭ナル者ハ直ニ之ヲ訂正シ、其疑ヲ闕ク者ハ上層ニ異同ヲ標示シテ後鑑ニ供ス。

舊本文例概ネ高祖大師ノ正法眼藏ニ倣ヒ、其和語訓讀ニ係ル者ハ、大凡國字ヲ以テ之ヲ書スト雖モ、間マタ然ラザル者アリ。夫レ正法眼藏ノ凡ソ和語ニ係ル者ハ、必ズ國字ヲ以テ之ヲ書シ、而シテ漢語音讀已ムヲ得ザルニ至テ、始テ漢字ヲ交エタル者ハ、誠ニ我國適實ノ文体ニシテ、祖意ノ存スル所、以テ世出世ノ格法ト爲スペキ者ナリト難モ、學者或ハ和語國字ノ訓詁ニ習ハザル者、却テ之ガ爲ニ看讀ニ困ミ、義解ヲ誤ル者多シ。曾テ本光禪師、彼書ヲ譯シテ漢文ト爲シ、以テ學者ノ便覽ヲ謀リタルモ、亦夕之ガ爲ナリ。而ルニ今ヤ漢文モ亦夕學者ノ便宜ヲ欠ク者アルヲ覺フ。故ニ本錄ハ文中和訓ノ者、概ネ國字ニ交ユルニ漢字ヲ以テシ、乃チ時文ノ体ト爲ス。例セバ「スペカラクカクノゴトクアキラムベシ」ヲ「須ラク是ノ如ク明ラムベシ」ト爲スガ如シ。是レ唯學者ノ看讀シ易カランコトヲ謀ルノミ。

舊本各章引用スル所ノ佛經祖傳等、或ハ直ニ漢文ヲ以テ之ヲ錄シ、或ハ之ヲ演譯セシ者アリ。今ハ悉ク其原書ニ就テ之ヲ照抄シ、章首ニ舉ル所ノ機縁ハ必ズ原文ヲ存シ、其他ハ皆之ヲ演譯ス。但偶頌韻語等ハ都テ舊貫ニ據ル。

舊本凡例、今聊力校勘スル所アリテニ三ノ添削ヲ加フ。又舊本卷首ニ載ル所太祖ノ略傳ハ、今全ク之ヲ削除ス。

各章章首ノ上層ニ例祖ノ稱號ヲ標掲セシ者ハ、全ク今案ニ出ヅ。

故弘濟慈德禪師、曾テ本錄ノ再校重刊ヲ謀リ、果サズシテ寂セラル。今此舉アルニ及デ、禪師所草ノ序文一篇ヲ故簡堆裏ヨリ得タリ。誠ニ奇遇ナリ。故ニ卷首ニ置テ、以テ今刻ノ序ト爲ス。

明治十八年七月
大内青巒 敬識

INTRODUCTION TO THE NEW EDITION

The fifty-three chapters of the *Denkōroku* is the *dharma body relic* of the National Teacher Great Ancestor [Keizan]. From ancient times it has been kept in secret in the storehouses of various monasteries and never lightly revealed to the world. Moreover, each edition has some differences, and there are not a few copyist's errors. Zen Master Sen'ei of Seiryō Monastery in Ōmi labored for many years to collate the various editions and gradually brought it to completion. During the Ansei era, it was printed and first put into circulation. The Zen Master's exploit of "witnessing the sheep"¹ must also be called a worthy effort. Nonetheless, as it circulated ever more widely, students often lamented the fact that the old books were too large to put into their robe sacks. This time, accordingly, it is being published in a reduced format as one volume, so it can easily be kept at hand while wandering about for instruction. This was ordered by Zen Master Hōun Fugai,² chief abbot of Mount No;³ how could it be just a smaller font in keeping with current taste?

The collated text of the Zen Master Sen'ei, despite his best efforts, is still not free from grammatical errors and printing mistakes. Therefore, having compared it with several old manuscripts, where its mistakes were obvious, I corrected them straight away, and where doubts remained, I noted the discrepancies in the margins for future reference.

In the old edition, as in the *Treasury of the True Dharma Eye* by the Great Master Eminent Ancestor,⁴ passages to be read in Japanese transcription are generally written in Japanese letters, though in places this is not the case. The *Treasury of the True Dharma Eye* always uses Japanese letters to represent Japanese words, but where it cannot avoid Chinese-style pronunciations of Chinese words, it mixes in Chinese glyphs. This is certainly a literary style well suited to our country, and the preservation of the intentions of the ancestors should constitute the rule for both worldly and otherworldly matters. However, there are many students, not trained in the reading of a literary style in which Japanese words are written entirely in the Japanese syllables, who find this difficult to read and make mistakes in interpreting the meaning. Formerly, Zen Master Honkō⁵ translated that work [the *Treasury of the True Dharma Eye*] into Chinese, so that it would be easier for students to read. Nowadays, however, it seems there are students who also lack facility in

¹ "witnessing the sheep" (*shōyō* 證羊). An allusion to a story in the *Analects of Confucius* about a son who saw his father steal a sheep and bore witness against him in court. Confucius says that the son should have protected the father and not exposed his crime. The point here is that Busshū Sen'ei's publication of a manuscript that had long been kept secret in the Sōtō School was a kind of betrayal of his own family.

² Zen Master Hōun Fugai (Hōun Fugai Zenji 法雲普蓋禪師). An honorific title of Aze-gami Baisen 畦上様仙 (1825–1901).

³ Mount No (Nozan 能山). A reference to Sōji Monastery in Noto 能登.

⁴ Great Master Eminent Ancestor (Kōso Daishi 高祖大師). An honorific title of Dōgen (1200–1253).

⁵ Zen Master Honkō (Honkō Zenji 本光禪師). Katsudō Honkō 瞽道本光 (1710–1773), author of *Shōbōgenzō sanchū* 正法眼藏參註.

reading Chinese. Therefore, in this edition of the *Denkōroku*, passages to be read in Japanese are generally written in Japanese letters with Chinese glyphs mixed in, as is the contemporary style. For example, “*su be ka ra ku ka ku no go to ku a ki ra mu be shi*” スベカラクカクノゴトクアキラムベシ [written entirely in Japanese letters] is rewritten as “*subekaraku kaku no gotoku akiramubeshi*” 須ラク是ノ如ク明ラムベシ [with a mixture of Chinese glyphs and Japanese letters]. This is done solely with the intention of making the text easier for students to read.

In the old edition, quotations from Buddhist *sūtras* or biographies of the ancestors that appear in each chapter are sometimes given in the original Chinese and sometimes rendered into Japanese. Here, I have compared all these against the original sources and, for the *pivotal circumstances*¹ given at the beginning of each chapter, I have always preserved the original Chinese text, while elsewhere I rendered them all into Japanese. Note, however, that verses and rhymed poems always follow the old [Chinese] style.

The Foreword from the old edition has been slightly revised and two or three items deleted. Also, the abbreviated biography of the Great Ancestor at the beginning of the old edition has been completely eliminated.

The designations of the ancestors displayed at the start of each section are all newly added to this edition.

The late Zen Master Gusai Jitoku had intended to publish a revised version of this text but passed away before he could. Now, on the verge of doing so, I found among his papers a preface he had drafted. Truly, it was a miraculous coincidence. Therefore, I have placed it at the front of this volume to serve as the preface to this edition.

Meiji 18 [1885], 7th month.
Respectfully, Ōuchi Seiran

¹ Ōuchi uses the term “*pivotal circumstances*” to refer to the section now labeled as “root case” (*honsoku* 本則).

TRANSLATION

RECORD OF THE TRANSMISSION OF ILLUMINATION
BY THE GREAT ANCESTOR, ZEN MASTER KEIZAN

(*Taiso Keizan Zenji senjutsu Denkōroku* 太祖瑩山禪師撰述傳光錄)

瑩山和尚傳光錄 侍者編

Reverend Keizan's *Record of the Transmission of Illumination*
compiled by his acolyte¹

師於正安二年正月十二日始請益。

On the 12th day of the 1st month in the 2nd year of the Shōan era,² the Master³ responded for the first time to a request for edification.⁴

¹ compiled by his acolyte (*jisha hen* 侍者編). Presumably this was a monk who served Keizan as secretary acolyte (*shōjō jisha* 書狀侍者), which was one of five kinds of acolyte that Zen abbots in medieval Japan had as personal assistants. → acolyte. The name of the acolyte, not given here, is unknown; it is possible that more than one person held that title and helped to compile the records that became the *Denkōroku*. Nor is it clear what “compile” (*hen* 編) means in this context. It could be that an acolyte simply wrote down what Keizan said as he was speaking, but it is equally possible that Keizan spoke from notes that his acolyte later had access to. The question of the genesis of the *Denkōroku* is discussed in the Introduction that appears in the present work.

² 12th day of the 1st month in the 2nd year of the Shōan era (*Shōan ni nen shō gatsu jūni nichi* 正安二年正月十二日). The date corresponds to February 3, 1300. Printed editions of the *Denkōroku* state that Keizan's presentation began on the 12th day. All the extant manuscript versions, however, identify the day as the 11th. *Busshū Sen'ei* (1794–1864) must have changed the date from the 11th to the 12th when he edited the text for printing.

³ the Master (*Shi* 師). The reference is to Zen Master Keizan, abbot of Daijō Monastery. In the records of the transmission of the flame and discourse record genres of Chan/Zen literature, it is a fixed convention for the Chan/Zen monk who is featured as the subject of the biography to be identified and quoted within it as “Master” (C. *Shi* 師; J. *Shi*), even when he is depicted as a youthful trainee (one who has not yet received dharma transmission) engaged in dialogue with his own teacher or other senior monks. The use of the term “Master” in the preface to the *Denkōroku* indicates, whether accurately or not, that everything that follows is a verbatim record of words actually spoken by Zen Master Keizan, although those words also include his direct quotation of other texts, especially in the Root Case and Pivotal Circumstances sections of each chapter. Presumably, the voice speaking in this sentence is that of the aforementioned acolyte who is said to have compiled the *Denkōroku*.

⁴ responded for the first time to a request for edification (C. *shi qingyi* 始請益; J. *hajimete shin'eki su* 始めて請益す). This line implies that the sermons by Keizan that became the *Denkōroku* were the very first that he delivered upon being installed as the abbot of Daijō Monastery. In this context, “request for edification” probably refers to a regularly scheduled series of sermons given by Keizan to his disciples in the setting of small convocations in the front meeting area of the abbot's quarters, but the expression was also used for less formal meetings between a Zen master and one or more of his disciples that took place in his personal room. → request for edification.

ROOT CASE¹ 【本則】

釋迦牟尼佛、見明星悟道曰、我與大地有情、同時成道。

Śākyamuni Buddha saw the morning star, awakened to the way, and said, “I, together with the great earth and sentient beings, simultaneously attain the way.”

PIVOTAL CIRCUMSTANCES 【機縁】

夫れ釋迦牟尼佛は、西天の日種姓なり。十九歳にして子夜に城を踰え、檀特山にして斷髪す。それよりこのかた、苦行六年、遂に金剛座上に坐して、蛛網を眉間に入れ、鵲巣を頂上に安じて、葦、坐をとほし、安住不動、六年端坐、三十歳臘月八日、明星の出しとき、忽ち悟道、最初獅子吼するに是言あり。

Śākyamuni Buddha belonged to the Sūrya-vamśa Clan in Western Lands. At nineteen years of age he leapt over the palace walls at midnight, then cut off his hair on Dāṇḍaka Mountain. Thereafter he practiced austerities for six years. Then he sat on the vajra seat as spiderwebs formed between his eyebrows, a magpie's nest rested atop his head, and reeds sprouted up through his seat. Peacefully abiding, without moving, for six [more] years he sat erect. On the 8th day of the last month² of his thirtieth year, when the morning star emerged, he suddenly awakened to the way, and his very first lion's roar consisted of these words.³

爾より以來、四十九年、一日も獨居することなく、暫時も衆の爲に、説法せざることなし。一衣一鉢欠くことなし。三百六十餘會、時時に説法す。終に正法眼藏を摩訶迦葉に付囑す。流傳して今に及ぶ。實に梵漢和の三國に流傳して、正法修行すること之を以て根本とす。

After that, for forty-nine years he [Śākyamuni] did not dwell alone for a single day, and there was not even a short time when he did not preach the dharma for the congregation. He was never without one robe and one bowl. At more than three hundred and sixty assemblies, from time to time he preached the dharma. In the end, he entrusted the treasury of the true dharma eye to Mahākāśyapa, and it has been disseminated down to the present. Indeed, it has been transmitted in the three countries of India, China, and Japan, where it has been used to form the basis for cultivating the true dharma.

¹ Root Case (C. *benze* 本則; J. *bonsoku*). The passage given here is a block of Chinese text, but it is not a direct quotation of any single extant source. Rather, the phrases contained in it appear to have been pieced together by Keizan on the basis of several works that were circulating in his day. For source texts, → morning star; → “I, together with the great earth and sentient beings, simultaneously attain the way.”

² 8th day of the last month (C. *la yue bari* 肅月八日; J. *rō getsu yōka*). The last (12th) month of the year was named after the winter sacrifice (C. *la* 肅; J. *rō*), which in ancient times took place three days after the winter solstice.

³ consisted of these words (kono gen ari 是言あり). That is to say, the words quoted in Chinese in the Root Case.

彼の一期の行状、以て遺弟の表準たり。設ひ三十二相、八十種好を具足すると雖も、必ず老比丘の形にして、人人にかはることなし。故に在世よりこのかた、正像末の三時、彼の法儀を慕ふ者、佛の形儀をかたどり、佛の受用を受用して、行住坐臥、片時も自己を先とせざることなし。

His [Śākyamuni's] bearing during that lifetime became the standard for his bereaved disciples. Although he was fully equipped with the thirty-two marks and eighty pleasing features, he always took the appearance of an old bhikṣu, no different from other people. Thus, ever since his time in the world, throughout the three periods of the true, semblance, and enfeebled [dharma], those who admire his proper manner have adopted Buddha's appearance and deportment, received and used what Buddha received and used,¹ and whether walking, standing, sitting, or reclining, never ceased to give priority to their own selves for even the shortest period of time.²

佛佛祖祖、單傳し來りて、正法斷絶せず。今の因縁分明に指説す。設ひ四十九年、三百六十餘會、指説すること異なりと雖も、種々因縁、譬喻言説、この道理に過ぎず。

What this episode clearly indicates is that the true dharma has come down to us through the individual transmission from buddha to buddha and ancestor to ancestor, without ever being cut off. Although what he indicated differed over forty-nine years and more than three hundred and sixty assemblies, the various episodes and parables he told do not go beyond this principle.³

¹ adopted Buddha's appearance and deportment, received and used what Buddha received and used (*Hotoke no gyōgi wo katadori, Hotoke no juyū wo juyū shite* 佛の形儀をかたどり、佛の受用を受用して). These words are a transcription into Japanese of a passage that appears in the opening chapter of *Rules of Purity for Chan Monasteries* under the heading “Receiving the Precepts”:

It is no trifling matter to adopt the appearance and deportment of Buddha, equip oneself with Buddha's moral precepts, and obtain what Buddha received and used.

《禪苑清規》像佛形儀、具佛戒律、得佛受用、此非小事。(CBETA, X63, no. 1245, p. 523, a22 // Z 2:16, p. 439, a9 // R111, p. 877, a9).

The Japanese verb *katadoru* (かたどる [= 像る]), translated here as “adopt,” represents the Chinese glyph *xiang* 像, which means “imitate” or “model after.” → what Buddha received and used.

² never ceased to give priority to their own selves for even the shortest period of time (*katatoki mo jiko wo saki to sezaru koto nashi* 片時も自己を先とせざることなし). In other words, they made it a priority to realize their true own-nature, which is the buddha-nature.

³ do not go beyond this principle (*kono dōri ni sugizu* この道理に過ぎず). The expression “this principle” refers to the treasury of the true dharma eye that was entrusted to Mahākāśyapa and individually transmitted down through the Chan/Zen Lineage of ancestral teachers. The claim is that the variety of verbal sermons (*sūtras*) preached by Buddha do not surpass, or contain any more wisdom, than that.

謂ゆる我とは釋迦牟尼佛に非ず。釋迦牟尼佛も、この我より出生し来る。唯、釋迦牟尼佛出生するのみに非ず。大地有情も皆是れより出生す。大綱を擧るとき、衆目悉く擧るが如く、釋迦牟尼佛成道するとき、大地有情も成道す。唯、大地有情成道するにのみに非ず、三世諸佛も皆成道す。恁麼なりと雖も、釋迦牟尼佛に於て、成道の思ひをなすことなし。大地有情の外に釋迦牟尼佛を見ること勿れ。設ひ山河大地、森羅萬像、森森たりと雖も、悉く是れ瞿曇の眼睛裏を免がれず。汝等諸人、また瞿曇の眼睛裏に立せり。唯立せるのみに非ず、今の諸人に換却しあはれり。又瞿曇の眼睛肉團子となりて、人人の全身、箇箇壁立萬仞せり。故に亘古亘今、明瞭たる眼睛、歴歴たる諸人と思ふこと勿れ。諸人即ち是れ瞿曇の眼睛なり、瞿曇即ち是れ諸人の全身なり。若し恁麼ならば、何を呼でか、成道底の道理とせん。

The “I” spoken of here¹ is not Śākyamuni Buddha. Śākyamuni Buddha, too, was born from this “I.” And it was not only Śākyamuni Buddha who was born: the great earth and sentient beings, too, were all born from this. “When one lifts up a great net, all of its pieces are lifted up together.” In like manner, when Śākyamuni Buddha attained the way, the great earth and sentient beings also attained the way. And it was not only the great earth and sentient beings who attained the way: the buddhas of the three times, too, all attained the way. Although this is so, Śākyamuni Buddha himself formed no thought of attaining the way.² Do not regard Śākyamuni Buddha as apart from the great earth and sentient beings. Even though mountains and rivers and the great earth — all the myriad, interconnected phenomena — are like a dense forest, none avoid being within Gautama’s eyes.³ All of you people are also standing within Gautama’s eyes. And it is not only that you are standing [within Gautama’s eyes]: they have been replaced by all of you

¹ The “I” spoken of here (*iwayuru ga to wa* 謂ゆる我とは). This refers to the first word attributed to Śākyamuni in the Root Case, where he is quoted as saying, “I, together with the great earth and sentient beings, simultaneously attain the way.” Keizan here begins a word-for-word commentary on that saying.

² Śākyamuni Buddha himself formed no thought of attaining the way (*Shakamuni Butsu ni oite, jōdō no omoi wo nasu koto nashi* 釋迦牟尼佛に於て、成道の思ひをなすことなし). The corresponding line in the Kenkon’in manuscript reads: “Do not think that Śākyamuni Buddha thereupon attained the way” (*Shakamuni Butsu o jōdō no omoi wo nasu koto nakare* 釋迦牟尼佛於成道の思ひを作すこと無れ). The negative imperative ending (*nakare* 無れ) found in the Kenkon’in manuscript is parallel to that of the following sentence, which begins, “Do not regard...” Nonetheless, in the 1857 woodblock edition compiled by Bussū Sen’ei (1794–1864), the negative copula “is not” (*nashi* 無シ) appears instead, and that usage is perpetuated in the Shūmūchō edition of the *Denkōroku* translated here. In handwritten *katakana*, the forms 無レ and 無シ are easily confused, which may be what happened. In any case, the subject of the sentence shifts from the reader, who “must not think,” to Śākyamuni Buddha, who “formed no thought.”

³ within Gautama’s eyes (*Kudon no ganzeiri* 瞿曇の眼睛裏). Because Gautama’s “eyes” (*ganzei* 眼睛) represents Buddha’s awakening, to be “within” (*ri* 裏) those eyes means to exist within the buddha-mind or buddha-nature, understood here as some kind of universal ground of being.

here.¹ You have also become the lumps of flesh that are Gautama's eyes,² and each and every person's entire body, one by one, is a *cliff* rising ten thousand fathoms. But do not think, on that account, that through past and through present those are exalted people³ with perfectly clear eyes. You people are identical with Gautama's eyes, and Gautama is identical with the entire body of each of you. If so, then what will you call the principle that underlies attainment of the way?

且問す、大衆、瞿曇の諸人と與に成道するか、諸人の瞿曇と與に成道するか。若し諸人の瞿曇と與に成道すると言ひ、瞿曇の諸人と與に成道すると言はば、全くこれ瞿曇の成道にあらず。因て成道底の道理と爲すべからず。成道の道理、親切に會せんと思はば、瞿曇、諸人、一時に拂却して、早く我なることを知るべし。我的與なる、大地有情なり。與の我なる、是れ瞿曇老漢に非ず。子細に點検し、子細に商量して、我を明らめ、與を知るべし。設ひ我を明らめたりといふとも、與を明らめずんば、亦た一隻眼を失す。

Well, monks of the great assembly, is it that Gautama attains the way together with you people, or is it that you people attain the way together with Gautama? If you say that you attain the way together with Gautama, or if you say that Gautama attains the way together with you, then that is not at all Gautama's attainment of the way. Accordingly, it cannot be regarded as the principle that underlies attainment of the way. If you wish to intimately understand the principle of attaining the way, then you must simultaneously brush away "Gautama" and "you people," and quickly understand what "I" represents. The "together with" of "I" is the great earth and sentient beings, but the "I" of "together with" is not that Old Guy Gautama. You must examine this in detail, consider it in detail, clarify "I," and understand "together with." Even if you clarify "I," if you do not clarify "together with," then you will still lose the one eye.⁴

¹ they have been replaced by all of you here (*ima no shonin ni kankkyaku shi owareri* 今の諸人に換却しおはれり). That is to say, Gautama's eyes have been "exchanged" (*kankkyaku* 換却) for, or "replaced by," the people in Keizan's audience, so those people now must act as Gautama's eyes.

² become the lumps of flesh that are Gautama's eyes (*Kudon no ganzei niku dansu to narite* 瞿曇の眼睛肉團子となりて). There is a play on words here, wherein the bodies of the people present and the eyeballs of Buddha are both called "meatballs" or "lumps of flesh" (*niku dansu* 肉團子). The translation here takes "all of you people" (*nanjira shonin* 汝等諸人) as the ongoing subject of the verb to "become" (*naru* なる). The modern Japanese translations of Azuma (p. 101) and Iida (p. 15) assume that "Gautama's eyes" (*Kudon no ganzei* 瞿曇の眼睛) are the subject of the verb to "become" (*naru* なる), as if those words were followed by the subject-marking particle "wa" (は). The English translations of Cook (p. 30) and Cleary (p. 2) do the same.

³ exalted people (*rekireki taru shonin* 歷歴たる諸人). The reference is apparently to the "buddhas of the three times," mentioned above. Elsewhere in the *Denkōroku* the adjective *rekireki* 歷歴 is translated as "perfectly obvious," but in the present context it probably has the meaning of "very important people," "notables," or "dignitaries" (*o rekireki* 挙歴々).

⁴ lose the one eye (*isseki gen wo shissu* 一隻眼を失す). There is a double meaning here. The expression *isseki*, in ordinary Japanese, means "one of a pair," i.e. one of a person's two eyes. However, in Chan/Zen texts, the "one eye" (C. *yizhi yan* 一隻眼; J. *isseki gen*) refers to the dharma eye: the awakened eye of a buddha.

然と雖も我と與と一般に非ず、兩般に非ず。正に汝等の皮肉骨髓、盡く與なり。屋裏の主人公、是れ我なり。皮肉骨髓を帶せず、四大五蘊を帶せず。畢竟して言はば、庵中不死の人を識らんと欲せば、豈今這の皮袋を離れんや。然れば大地有情の會をなすべからず。

While this is so, “I” and “together with” are not one thing, nor are they two different things. Truly, the skin, flesh, bones, and marrow of you all are entirely “together with.”¹ The lord master within the house: that is the “I.” It does not involve skin, flesh, bones, and marrow, nor does it involve the four primary elements or the five aggregates.² To sum the matter up in words, “if you wish to recognize the undying person within the hermitage, how could you possibly do so apart from this present bag of skin?”³ This being so, you should not form an understanding of “the great earth and sentient beings.”

設ひ春夏秋冬に、轉變し來りて、山河大地、時と與に異なりと雖も、知るべし、是れ瞿曇老漢の、揚眉瞬目なる故に、萬像之中獨露身なるなり。撥萬像也、不撥萬像也。法眼曰く、甚麼の撥不撥とか説かん。又地藏曰く、甚麼を喚でか萬像と作さん。然あれば、横參豎參し七通八達して、應に瞿曇の悟處を明らめ、自己の成道を會すべし。

Although spring, summer, autumn, and winter each come in turn, and the mountains and rivers and great earth change together with time, we know from Old Guy Gautama's raising the eyebrows and blinking the eyes that “amidst the myriad phenomena there is a solitary exposed body.” [There is a Zen saying] “would that expunge the myriad phenomena, or not expunge the myriad phenomena?” Fayan said, “What expunging or not expunging could one possibly talk about?”⁴

¹ the skin, flesh, bones, and marrow of you all are entirely “together with” (*nanjira no hi niku kotsu zui, kotogotoku yo nari* 汝等の皮肉骨髓、盡く與なり). There is a double meaning here. The expression “skin, flesh, bones, and marrow” refers to the different levels of understanding evinced by four disciples of Bodhidharma when he tested them and selected Huike as his principal *dharma* heir. Thus, Keizan is affirming that all people, regardless of whether their understanding is shallow or deep, gain awakening “together with” Gautama. At the same time, Keizan is continuing the trope in which he argues that the “entire body” (*zenshin* 全身) of everyone in his audience, including their physical skin, flesh, bones, and marrow, is identical with Gautama.

² nor does it involve the four primary elements or the five aggregates (*shidai goun wo tai sezu* 四大五蘊を帶せず). The four primary elements and the five aggregates are both Buddhist doctrinal formulas that analyze the human organism into its constituent elements.

³ “if you wish to recognize the undying person within the hermitage, how could you possibly do so apart from this present bag of skin?” (*anchū fushi no hito wo shiran to hosseba, ani ima kono hitai wo hanaren'ya* 庵中不死の人を識らんと欲せば、豈今這の皮袋を離れんや). This quote is a transcription into Japanese of the last line of a classical Chinese verse, “Venerable Shitou's Song of the Thatched Hut Hermitage.” → “if you wish to recognize the undying person within the hermitage, how could you possibly do so apart from this present bag of skin?”

⁴ Fayan said, “What expunging or not expunging could one possibly talk about?” (*Hōgen iwaku, nan no hatsu fuhatsu to ka tokan?* 法眼曰く、甚麼の撥不撥とか説かん). This is a transcription into Japanese of a line attributed to Fayan in a debate with Senior Seat Zifang, as reported by Hongzhi (a.k.a. Tiantong Jue) in his commentary to Case #64 of the

And Dizang said, “What could you possibly be calling ‘myriad phenomena’?”¹ Thus, you should investigate horizontally and investigate vertically² until, with seven penetrations and eight masteries, you clarify Gautama’s place of awakening and understand attainment of the way by your own self.

恁麼の公案、子細に見得し、一一に胸襟より流出して、前佛及び今時の人の語句をからず、次の請益の日を以て下語説道理すべし。

Having been able to see such a *kōan*³ in detail, on the next day that we hold a request for edification, one by one you must explain the principle with appended words produced from within your own breasts, not words borrowed from previous buddhas or present people.

山僧、亦た此一則下に卑語を着けんことを思ふ。諸人聞かんと要すや。

This mountain monk⁴ also thinks he will try to attach some humble words to this single case. People, do you wish to hear them?

Congrong Hermitage Record: 眼曰... 説甚麼撥不撥 (T 2004.48.267b27). Keizan cites the line because it helps explain what Fayan meant when he rejected both the “yes” and “no” answer to the question, “would that expunge the myriad phenomena, or not expunge the myriad phenomena?”

¹ Dizang said, “What could you possibly be calling ‘myriad phenomena’?” (Jizō iwaku, nani wo yonde ka banshō to nasan 地藏曰く、甚麼を喚でか萬像と作さん). This is a transcription into Japanese of a line attributed to Dizang Guichen (867–928) in a debate with Shaoxiu 紹修 (J. Shōshū; d.u.), as reported by Hongzhi Zhengjue (1091–1157; a.k.a. Tiantong Jue) in his commentary to Case #36 of the *Qingyi Record*:

《請益錄》藏曰、汝喚甚麼作萬象 (CBETA, X67, no. 1307, p. 478, c4 // Z 2:22, p. 423, c10 // R117, p. 846, a10).

Exactly the same words are also attributed to Fayan Wenyi (885–958) in a debate with Senior Seat Zifang, found in Case #64 of the *Congrong Hermitage Record*:

《從容錄》眼曰、喚甚麼作萬象 (T 2004.48.267b25–26).

Fayan and Shaoxiu were fellow disciples studying under Dizang Guichen (a.k.a. Luohan Guichen), and both eventually received dharma transmission from him.

² investigate horizontally and investigate vertically (C. hengcan shucan 橫參豎參; J. ōsan jusan). That is, “investigate” (C. can 參; J. san) the matter “horizontally and vertically” (C. hengshu 橫竖; J. ōju), i.e. “this way and that,” or “from every possible angle.” → vertical and horizontal.

³ such a *kōan* (*inmo no kōan* 恈麼の公案). The reference here is probably to the Root Case cited at the outset of this chapter, rather than any of the other *kōans* cited or alluded to in the Investigation section, but the grammar does not demand that interpretation.

⁴ this mountain monk (C. shanseng 山僧; J. sanzō). This is a self-deprecating term used by Chan/Zen masters to refer to themselves.

VERSE ON THE OLD CASE 【頌古】

一枝秀出老梅樹。荊棘與時築著來。

A single twig sprouts from the old plum tree;¹
Thorns and brambles,² as time goes by, encroach³ on it.

¹ **plum tree** (C. *meishu* 梅樹; J. *baiju*). In the literature of Chan/Zen, plum blossoms are a symbol of awakening, and the five petals of the plum flower represent the five houses of the Chan/Zen lineage that flourished after the Sixth Ancestor, Huineng. In the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Seeing Buddha" (*Kenbutsu* 見佛), to see buddha is likened to "seeing a single branch of plum" (*ken isshi bai* 見一枝梅).

² **Thorns and brambles** (C. *jingji* 荊棘; J. *keikyoku*). In the Daoist classic *The Way and its Power*, thorns and brambles are said to grow in the place where there has been a war, and are thus an ill omen (DDB, s.v. 荆棘). In the literature of Chan/Zen, entangled vines are a metaphor for convoluted, deluded conceptualizing and the verbiage associated with it.

³ **encroach** (C. *zhuzhu* 築著; J. *chikujaku*). This is a tentative translation. In colloquial Song dynasty Chinese, the verb *zhuzhu* 築著 (J. *chikujaku*) meant to "strike" or "hit," as with a fist or a staff. In the literature of Chan, masters are sometimes said to literally "hit" their disciples (typically on the nose, but also on the head, legs, etc.) to startle them out of their deluded attachment, but more often masters are merely quoted as saying, "I hit you," as a kind of rebuke that invokes corporal punishment in a figurative way but remains strictly verbal. → *strike resounding blows*. In the present context, however, the gradual growth of thorns and brambles on the old plum tree can scarcely be translated as "strike" or "hit." Other meanings of the verb *zhu* 築 (J. *chiku*) include: (1) to "poke," "prod," or "stab" with a sharp object; or (2) to "stimulate" or "irritate" by such poking. The second character in the compound, 著, when pronounced *zhuo* or *zhao* 著 (J. *chaku*, *jaku*), is interchangeable with 着, which means to "attach," "stick to," or "append." Thus, Keizan seems to be comparing his own "attachment" (*tsuku koto* 着くこと) of "words" (*go* 語) to the *kōan* with prickly vines that grow clinging to a plum tree. The "plum tree" (C. *meishu* 梅樹; J. *baiju*) in this trope represents Buddha's awakening, while the "thorns and brambles" (C. *jingji* 荆棘; J. *keikyoku*) that grow on it may stand for Keizan's own "irritating" comment.

ROOT CASE¹ 【本則】

第一祖、摩訶迦葉尊者。因世尊拈華瞬目、迦葉破顏微笑。世尊曰、吾有正法眼藏涅槃妙心、付囑摩訶迦葉。

The First Ancestor, Venerable Mahākāśyapa.² When the World-Honored One held up a flower and blinked his eyes, Kāśyapa cracked a slight smile. The World-Honored One said, “I have the treasury of the true dharma eye, the sublime mind of *nirvāṇa*, which I entrust to Mahākāśyapa.”

PIVOTAL CIRCUMSTANCES³ 【機縁】

摩訶迦葉尊者、姓は婆羅門。梵には迦葉波、此に飲光勝尊と曰ふ。尊者生る時、金光、室に満て、光ことごとく尊者の口に入る、因りて飲光と稱す。其身金色にして、三十一相を具足せり。唯烏瑟白毫の欠たるのみなり。

Venerable Mahākāśyapa’s clan was *brāhmaṇa*. The Sanskrit “Kāśyapa” is translated here⁴ as “Most Venerable Swallower of Light.” When the Venerable [Mahākāśyapa] was born, a golden light filled the room, and all the light entered the Venerable’s mouth, for which reason he was named Swallower of Light.⁵ His body was

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but it is not a direct quotation of any single extant source. Rather, the phrases contained in it appear to have been pieced together by Keizan on the basis of several traditional histories of the *Chan/Zen* lineage that were circulating in his day. For source texts, → entrusted to *Mahākāśyapa*.

² The First Ancestor, Venerable Mahākāśyapa (C. *Diyizu*, *Mohejiaye Zunzhe* 第一祖、摩訶迦葉尊者; J. *Daiisso*, *Makakashō Sonja*). This phrase functions as a heading, not the subject of a sentence that is grammatically contiguous in classical Chinese, as other translators have treated it. The monk Mahākāśyapa, a disciple of Śākyamuni Buddha, is named here as the First Ancestor of the *Chan/Zen* lineage in India. → *Mahākāśyapa*.

³ Pivotal Circumstances (*kien* 機縁). The information contained in this section appears to have been gleaned from a variety of biographical sources found in the Chinese Buddhist canon. → *Mahākāśyapa*.

⁴ here (*koko ni* 此に). That is, “here” in East Asia, where Chinese characters are used.

⁵ all the light entered the Venerable’s mouth, for which reason he was named Swallower of Light (*hikari kotogotoku Sonja no kuchi ni iru, yorite Onkō to shō su* 光ことごとく尊者の口に入る、因りて飲光と稱す). → *Swallower of Light*.

golden-hued,¹ and he was fully equipped with [the remaining] thirty-one marks.² Only the *uṣṇīṣa* and the *ūrṇā* were lacking;³ that is all.

多子塔前にして、初て世尊に值ひたてまつる。世尊、善來比丘とのたもふに、鬚髮すみやかに落ち袈裟體に掛る。乃ち正法眼藏を以て付囑し、十二頭陀を行じて、十二時中虚しく過ごさず。

In front of the Stūpa of Many Sons, he encountered the World-Honored One for the first time.⁴ When the World-Honored One said, “Welcome, *bhikṣu*,” his beard and hair instantly fell out, and a *kāṣāya* draped itself on his body.⁵ Thereupon, [Buddha] entrusted him with the treasury of the true dharma eye, and he practiced the twelve austerities, never wasting any time throughout the twelve periods of the day.

但形の醜悴し衣の麤陋なるを見て、一會悉く怪む。之に依て、處處の説法の會毎に、釋尊座を分ち迦葉を居らしむ。然しより衆會の上座たり。唯、釋迦牟尼佛一會の上座たるのみに非ず。過去諸佛の一會にも不退の上座たり。知るべし、是れ古佛なりといふことを。唯諸の聲聞の弟子の中に排列すること勿れ。

Seeing only the shabby appearance of his worn-out robes, all in the following were suspicious of him. In response to that, whenever Śākyamuni the Honored One preached the dharma at assemblies here and there, he shared his seat and

¹ His body was golden-hued (*sono mi konjiki ni shite* 其身金色にして). A golden-hued body (C. *shenpi jinse* 身皮金色; J. *shinpi konjiki*) is one of the thirty-two marks of a buddha.

² fully equipped with thirty-one marks (*sanjūissō wo gusoku seri* 三十一相を具足せり). The claim here is that Mahākāśyapa’s body is golden-hued, which is one of the thirty-two marks of a buddha, and that he had all of the other thirty-one marks, as well. The Kenkon’in manuscript of the *Denkōroku* clearly states that he was “fully equipped with thirty-two marks” (Azuma, 1970, p. 135). The 1857 woodblock edition compiled by Bussū Sen’ei (1794–1864), however, changes the line to read: “fully equipped with thirty-one marks” (*sanjūissō wo gusoku seri* 三十一相を具足せり). That does not really deviate from the Kenkon’in manuscript if we understand the object of the verb *gusoku su* 具足す (to “be complete” or “bring to completion”) to be the *remaining* thirty-one marks, the golden hue of Mahākāśyapa’s body having already been mentioned.

³ Only the *uṣṇīṣa* and the *ūrṇā* were lacking (*tada ushitsu byakugō no ketsu taru* 唯烏瑟白毫の欠たる). After claiming that he was fully equipped with all thirty-two marks of a buddha, the text follows standard hagiographical accounts of Mahākāśyapa’s appearance by admitting that he lacked two marks: (1) the fleshy lump on top of the head known as the *uṣṇīṣa*; and (2) the tuft of hair between the eyebrows known as the *ūrṇā*. → Mahākāśyapa.

⁴ In front of the Stūpa of Many Sons, he encountered the World-Honored One for the first time (*Tashitō mae ni shite, hajimete Seson ni ai tatematsuru* 多子塔前にして、初て世尊に值ひたてまつる). This biographical detail derives from accounts found in the Āgama Sūtras. → Mahākāśyapa.

⁵ When the World-Honored One said, “Welcome, *bhikṣu*,” his beard and hair instantly fell out, and a *kāṣāya* draped itself on his body (*Seson, zenrai biku to notamō ni, shuhatsu sumiyaka ni ochi kesa karada ni kakaru* 世尊、善來比丘とのたもふに、鬚髮すみやかに落ち袈裟體に掛る). This biographical detail derives from the account of the ordination of Uruvela Kāśyapa found in the Āgama Sūtras. → Kāśyapa. It contradicts the traditional account of Mahākāśyapa’s first encounter with Buddha in front of the Stūpa of Many Sons, according to which he had already gone forth from household life to become a śramaṇa and fashioned his own monastic robe out of very expensive cloth. → Mahākāśyapa.

had Kāśyapa sit next to him. Thereafter, he [Kāśyapa] was the senior seat at assemblies. And, he was not only the senior seat in Śākyamuni Buddha's following, but the senior seat who never retired in the followings of the buddhas of the past, as well. We know from this that he was an old buddha. Do not rank him among those who were merely śrāvaka disciples of Buddha.

然るに靈山會上八萬衆前にして、世尊拈華瞬目す。皆心を知らず、默然たり。時に摩訶迦葉獨り破顔微笑す。世尊曰く、吾に正法眼藏涅槃妙心、圓明無相の法門あり、悉く大迦葉に付囑すと。

That was the situation when, at an assembly on Vulture Peak, before a gathering of eighty thousand, the World-Honored One held up a flower and blinked his eyes. No one knew his intention, and they were silent. At the time, Mahākāśyapa alone cracked a slight smile. The World-Honored One said, "I have the treasury of the true dharma eye, the sublime mind of *nirvāṇa*, which is the fully clear and signless dharma gate. I entrust it entirely to Great Kāśyapa."

INVESTIGATION 【拈提】

謂ゆる彼時の拈華は祖祖單傳し來りて、妄りに外人をして知らしむることなし。故に經師論師、多くの禪師の知るべき所に非ず。實に知りぬ、其實處を知らざることを。

The story of the "holding up of a flower" at that time has been *individually transmitted* from ancestor to ancestor;¹ it has not been made known, recklessly, to outsiders. Therefore, it is not something that *sūtra* masters and treatise masters, or many Zen masters,² are likely to know about. Truly, I have come to understand that they do not know the truth of this matter.

然も恁麼なりと雖も、恁麼の公案、靈山會上の公案に非ず。多子塔前にして付囑せし時の言なり。傳燈錄、普燈錄等に載る所は、是れ靈山會上の説といふこと非なり。最初に佛法を付囑せしとき、是の如きの式あり。

Although it reads like this, such a *kōan*³ is not a *kōan* from an assembly on Vulture Peak. It is a saying from the time when [the dharma] was entrusted in front of the

¹ *individually transmitted from ancestor to ancestor* (*soso tandem* 祖祖單傳). The story of the "World-Honored One held up a flower" on Vulture Peak was, as a matter of fact, widely circulated in Chan/Zen literature. → dharma transmission from Śākyamuni to Mahākāśyapa. Thus, the implication here is that the well-known story is not the true story, the latter having been passed down only by word of mouth — i.e. *individually transmitted* from master to disciple — through an elite sub-branch of the Chan/Zen Lineage, which probably means the Caodong (Sōtō) line that culminates in Keizan himself.

² *Zen masters* (*Zenji* 禪師). The Zen masters referred to here are probably Keizan's contemporaries who are dharma heirs in some branch of the Zen Lineage other than his own. However, it is possible that Keizan is referring to the category of *dhyāna* masters (*zenji* 禪師), who are listed alongside *sūtra* masters and treatise masters in early Chinese Buddhist literature, and who are not necessarily members of the Chan/Zen Lineage at all. → *five kinds of master*.

³ *such a kōan* (*inmo no kōan* 恈麼の公案). That is, the story of the "World-Honored One held up a flower."

Stūpa of Many Sons. What is recorded in works such as *Record of the Transmission of the Flame* and *Record of the Pervasive Spread of the Flame*,¹ which is that these words were spoken at an assembly on Vulture Peak, is mistaken. When the buddha-dharma was first entrusted, there was this sort of formality.²

故に佛心印を傳ふる祖師に非ざれば、彼の拈華の時節を知らず、又彼の拈華を明らめず。諸禪徳、子細に參到し、子細に見得して、迦葉の迦葉たることを知り、釋迦の釋迦たることを明らめ、深く圓妙の道を單傳すべし。

Thus, if one is not an ancestral teacher who transmits the seal of the buddha-mind, one does not know the timing of that “held up a flower” and does not understand that “held up a flower.” Zen worthies, you should meticulously inquire until you arrive at understanding, are able to see in detail, know what is Kāśyapa about Kāśyapa, understand what is Śākyā about Śākyā, and individually transmit this profound and completely sublime way.

拈華は暫らく置く、彼の瞬目せし所、人人明らめ来るべし。汝等よのつね揚眉瞬目すると、又是れ瞿曇の拈華瞬目せしと、一毫髪も隔らず。汝等、語話微笑すると、摩訶迦葉、破顔微笑せしと、全く毫髪も異なることなし。然れども、彼の揚眉瞬目せし者を明らめざれば、西天に釋迦あり迦葉あり、自心に皮肉骨髓あり、許多の眼華、多少の浮塵、無量劫來、未だ曾て解脱せず、未來劫も亦沈淪すべし。

Setting aside, for the moment, “held up a flower,” each person should come to clarify the place where he blinked his eye. When all of you routinely raise your eyebrows and blink your eyes, there is not a hair’s-breadth of separation between that and Gautama’s “held up a flower and blinked his eyes.” When all of you smile slightly when talking, there is not even a single hair’s-breadth of difference between that and Mahākāśyapa’s “cracked a slight smile.” Nevertheless, if you are not clear about who it is that raises the eyebrows and blinks the eyes, then Śākyamuni and Kāśyapa will be in Western Lands, and “skin, flesh, bones, and marrow” will be in your own minds.³ With so many eye flowers and so much floating dust,

¹ works such as *Record of the Transmission of the Flame* and *Record of the Pervasive Spread of the Flame* (Dentōroku, Futōroku nado 傳燈錄、普燈錄等). This refers to the Jingde Era *Record of the Transmission of the Flame*, completed in 1004; the Jiatai Era *Record of the Pervasive Spread of the Flame*, compiled in 1204; and other Chan/Zen texts in the genre known as records of the transmission of the flame.

² this sort of formality (*kono gotoki no shiki* 是の如きの式). The word *shiki* 式 can mean: (1) “style,” “fashion,” “form” or “mode”; (2) “type,” “model,” or “example”; or (3) “ceremony,” or “rite.” It is not clear what the text is referring to here. It could be the “style” of holding up a flower to preach a wordless sermon, or it could be the “formality” of Śākyamuni’s public proclamation of Mahākāśyapa as dharma heir. Because the *Denkōroku* is contesting when and where the words of the *kōan* were spoken, the latter is more likely the intended meaning.

³ “skin, flesh, bones, and marrow” will be in your own minds (*jishin ni hi niku kotsu zui ari* 自心に皮肉骨髓あり). The Kenkon'in manuscript of the *Denkōroku* (Azuma, 1970, p. 136) reads “will be in your own bodies” (*jishin ni* 自身に). The 1857 woodblock edition compiled by Busshū Sen'ei (1794–1864) rewrote this as “will be in your own minds” (*jishin ni* 自心に), which is what the Shūmūchō edition of the *Denkōroku* says here. The Japanese pronunciation of both versions is identical, but the meaning is very different. The reading “in your own bodies” makes perfect sense, because the text is discussing the

you have yet to be liberated for innumerable *kalpas* past, and you will surely be drowning for *kalpas* yet to come.

若し一度彼の主人公を識得せば、摩訶迦葉まさに、汝諸人の鞋裏に在て動指することを得ん。知らずや、瞿曇揚眉瞬目せし所に、瞿曇乃ち滅却しすることを。迦葉破顔せし所に、迦葉乃ち得悟し來ることを。是れ則ち吾有に非ずや。正法眼藏却て自己に付囑し畢りぬ。故に喚で迦葉と爲すべからず、喚で釋迦と爲すべからず。曾て、一法の他に與ふるなく、一法の人に受るなし。之を喚で正法と爲す。彼れを顯はさんが爲に、華を拈じて不變なることを知らしめ、破顔して長齡なることを知らしむ。恁麼に師資相見、命脈流通す。

If you once become conscious of that *lord master*,¹ then truly Mahākāśyapa will be in all of your shoes, able to move your toes. Don't you know that in the place where Gautama raised his eyebrows and blinked his eyes, Gautama is utterly extinguished and done with,² and that in the place where Kāśyapa cracked a slight smile, Kāśyapa comes to have an attainment of awakening? Is this not precisely [what is meant by] "I have"?³ The treasury of the true dharma eye, on the contrary,⁴ was entrusted to one's own self,⁵ and that was all there was to it.⁶ Thus, you

errors that deluded, unawakened disciples are likely to make. To think that "Śākyamuni and Kāśyapa are in Western Lands" is to externalize the awakening that Buddha transmitted, imagining that it is something that existed in ancient India, without realizing that the only place it can actually exist is right here and now within one's own mind. Conversely, to think that the *skin, flesh, bones, and marrow* that Bodhidharma transmitted to his four disciples, respectively, is simply a literal reference to elements of a human body, which everyone has, is to miss the metaphorical meaning, which is that "*skin, flesh, bones, and marrow*" stands for complete and perfect awakening — something that the deluded people do not have. The reading "will be in your own minds" makes little sense in this context.

¹ **that lord master** (*kano shujinkō* 彼の主人公). This refers back to "who it is that raises the eyebrows and blinks the eyes."

² **Gautama is utterly extinguished and done with** (*Kudon sunawachi mekkyaku shi owaru* 瞿曇乃ち滅却ししたる). One meaning of "utterly extinguished" here may be that Gautama (Śākyamuni Buddha) attains final *nirvāna*, which, like the attainment of awakening mentioned next, is a Buddhist technical term. → utter extinction. Another meaning is that Gautama is "utterly extinguished" in the sense that one no longer imagines him as an entity that exists "in Western Lands," i.e. apart from one's own consciousness.

³ **Is this not precisely "I have"?** (*kore sunawachi waga u ni arazuya* 是れ則ち吾有に非ずや). The two words "I have" (C. *wo you* 吾有; J. *waga u*) come at the start of Śākyamuni's statement, quoted earlier in the Root Case: "I have the treasury of the true dharma eye" (C. *wo you zheng fayan zang* 吾有正法眼藏; J. *ware ni shōbōgenzō ari* 吾れに正法眼藏有り).

⁴ **on the contrary** (*kaerite* 却て). That is to say, contrary to the claim that Śākyamuni entrusted the treasury of the true dharma eye to Mahākāśyapa, or contrary to the common-sense understanding of that story.

⁵ **entrusted to one's own self** (*jiko ni fushoku shi* 自己に付囑し). The own self (*jiko* 自己) mentioned here is the same as the *lord master* spoken of above. It is one's "original self," the innate *buddha-mind*.

⁶ **that was all there was to it** (*owarinu* 畢りぬ). The point here is that the act of entrusting the treasury of the true dharma eye does not involve one person literally giving anything to another person: it begins and "ends" with the realization of one's own self by one's own self.

should not proclaim that it involved Kāśyapa, and should not proclaim that it involved Śākyā. There is no giving of a *single dharma* to another, and no receiving of a *single dharma* from anyone. This is what we proclaim as the *true dharma*. In order to demonstrate this, one held up a flower and made known that which is unchanging; the other cracked a slight smile and made known his seniority.¹ In this way, master and disciple have a face-to-face encounter, and the vital bloodline flows uninterrupted.

圓明の了知、心念渉らず、正しく意根を坐斷し鷄足山に入り、遙に慈氏の下生を待つ。故に摩訶迦葉、今に入滅せず。諸人、若し親く學道して子細に參徹せば、迦葉不滅のみに非ず、釋迦も亦た常住なり。故に汝等諸人、未曾生より直指單傳して、古に亘り今に亘りて築著磕著す。故に諸人二千年前の昔を思慕すること勿れ。唯急に今日に辦道せば、迦葉鷄足に入らず、正に扶桑國に在て出世することを得ん。故に釋迦の肉親今猶ほ暖かに、迦葉微笑また更に新たならん。

Fully clear complete knowing does not involve thought:² having utterly cut off the faculty of mind, as was fitting, [Mahākāśyapa] entered Cocksfoot Mountain to await the far-off birth of Maitreya. Therefore, even now Mahākāśyapa has not entered extinction.³ People, if you intimately study the way and thoroughly investigate it in detail, then not only is Kāśyapa not extinguished, but Śākyā too abides eternally. Thus it is that, since long before any of you people were born, they directly pointed to and individually transmitted [the true dharma] and, from the past right down to the present, they have been striking resounding blows. Therefore, you people should

¹ made known his seniority (*chōrei naru koto wo shirashimu* 長齡なることを知らしむ). The “seniority” (C. *zhangling* 長齡; J. *chōrei*) mentioned here has a double meaning. In the first place, it refers to Mahākāśyapa’s dharma age (C. *faling* 法齡; J. *hōrei*): the number of years (C. *ling* 齡; J. *rei*) that have elapsed since a monk’s ordination, which determines seniority in the monastic *saṅgha*. Mahākāśyapa is said to have occupied the senior seat in the assembly of Buddha’s followers. That position was not in question, so when Mahākāśyapa smiled slightly, what he “made known” was his unsurpassed wisdom, which is the other meaning of “seniority” here. In the Confucian cultures of East Asia, age and wisdom are often correlated, as when a Chan/Zen master is called an “old teacher” (C. *laoshi* 老師; J. *rōshi*).

² Fully clear complete knowing does not involve thought (*enmyō no ryōchi, shinnen watarazu* 圓明の了知、心念渉らず). These words are a paraphrase in Japanese of a characterization of Mahākāśyapa, taken from the *Heroic March Sūtra* (written in Chinese), that was used as a *kōan* by Hongzhi Zhengjue (1091–1157) and subsequently commented on by Dōgen in his *Extensive Record of Eihei*. → “fully clear complete knowing does not rely on thought.”

³ even now Mahākāśyapa has not entered extinction (*Makakashō, ima ni nyūmetsu sezu* 摩訶迦葉、今に入滅せず). In most Buddhist texts, to “enter extinction” (*nyūmetsu* 入滅) means to “enter *nirvāṇa*,” and that is probably the intended meaning here as well. To deny that Mahākāśyapa has entered *nirvāṇa* would be to agree with the many hagiographies that say that he is not yet dead, but rather “entered into the trance of cessation” in Cocksfoot Mountain, where he will later revive and pass on to Maitreya the robe that he received from Śākyamuni. → Mahākāśyapa. However, it is possible that the *Denkōroku* is taking issue with that standard account, in which case the claim that he “has not entered extinction” means that he is not really absorbed in the trance of cessation, but still somehow active in the world.

not yearn for some bygone age two thousand years past. If you just pursue the way urgently today, then Kāśyapa will not enter Cocksfoot Mountain, but truly will appear in the world right here in this Country of Fusō.¹ Thus it is that Śākyā's blood relations will be warm even now,² and Kāśyapa's slight smile will also be fresh.

恁麼の田地に到り得ば、汝等却て迦葉に嗣ぎ、迦葉却て汝等に受けん。七佛より汝等に到るのみに非ず、汝等まさに七佛の祖師たることを得ん。無始無終古來今を絶して、即ち是れ正法眼藏付囑有在ならん。之に依て釋迦も迦葉の付囑を得て、兜率天に今に有在なり。汝等も靈山會上にして有在不變易なり。

If you are able to arrive at such a standpoint, then it is you, on the contrary, who will be the heirs of Kāśyapa,³ and Kāśyapa, on the contrary, will receive [the dharma] from you. Not only will [the lineage] extend from the seven buddhas to you, but truly you will become the ancestral teachers of the seven buddhas. To have no beginning and no end, and to cut off past, future, and present: just this is [the meaning of the saying] “the treasury of the true dharma eye is entrusted and remains in existence.”⁴ On account of this, Śākyā too receives Kāśyapa's entrust-

¹ Country of Fusō (C. Fusang Guo 扶桑國; J. Fusō Koku). A poetic name for Japan.

² Śākyā's blood relations will be warm even now (*Shaka no nikushin ima nao atataka ni... naran* 釋迦の肉親今猶ほ暖かに... ならん). The Shūmūchō edition of the *Denkōroku* speaks here of Śākyā's “blood relations” (*nikushin* 肉親), a word that refers to a person's family members or “flesh and blood,” which makes little sense. The Kenkon'in manuscript, however, says that Śākyā's “physical body (*nikushin* 肉身) will be warm even now” (Azuma, 1970, p. 136), a statement that does make sense in the context and is almost certainly the intended meaning. The two terms — “blood relations” (*nikushin* 肉親) and “physical body” (*nikushin* 肉身) — are homonyms in Japanese, which explains how a mistake could have been made.

³ then it is you, on the contrary, who will be the heirs of Kāśyapa (*nanjira kaerite Kashō ni tsugi* 汝等却て迦葉に嗣ぎ). According to the Chan/Zen lineage myth, it is Ānanda who “became the heir to” (*tsugu* 嗣ぐ) Kāśyapa, so if Keizan's followers were to accomplish that, it would be “on the contrary” (*kaerite* 却て) to what is expected.

⁴ just this is “the treasury of the true dharma eye is entrusted and remains in existence” (*sunawachi kore shōbōgenzō fushoku uzai naran* 卽ち是れ正法眼藏付囑有在ならん). The saying quoted here comes from the *Discourse Record of Chan Master Xuansha Shibei*, where it occurs in a comment by Xuedou Zhongxian (980–1052) that is attached to a kōan featuring Xuansha Shibei (835–908) and his disciple Gushan Shenyen (862–938). Xuedou's saying, “the treasury of the true dharma eye is entrusted and remains in existence,” plays on a line that occurs in the *Lotus Sūtra*: “Buddha wishes to take this *Sūtra of the Lotus of the Sublime Dharma* and entrust it, that it remain in existence” (T. 262.9.33c14–15). Xuedou's saying is also quoted by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “Prediction” (*Juki* 授記). Keizan states here that to “cut off past, future, and present” (*ko rai kon wo zetsu* 古來今を絶して) in awakening is what Xuedou meant when he said, “the treasury of the true dharma eye is entrusted and remains in existence.” That interpretation follows Dōgen's closely. → entrusted and remains in existence.

ment, and he remains in existence right now in Tuṣita Heaven.¹ All of you also remain in existence in the assembly on Vulture Peak, and are not changing.²

道ふことを見ずや、常在靈鷲山、及餘諸住處、大火所燒時、我此土安穩、天人常充滿と。唯、靈山會上ののみ所住處といふに非ず、豈、梵漢本朝も亦た洩ることあらんや。如來の正法流轉して一毫髪も欠ることなし。若し然れば此會は、是れ靈山會たるべし。靈山は是れ此會たるべし。

Have you not seen the following words?³

I will always be on Vulture Peak,
and at other places where I dwell.
When [this *kalpa* is] incinerated by great fire,
those lands of mine will be safe and secure,
always filled with gods and humans.

[The Buddha] does not say that the places dwelt in are limited to the assembly on Vulture Peak alone. How could India, China, or this imperial land⁴ possibly be excluded? The Tathāgata's true *dharma* has continuously flowed and revolved⁵ without so much as a single hair's-breadth of deficiency. If that is so, then the

¹ he remains in existence right now in Tuṣita Heaven (Tosotsu ten ni ima ni uzai nari 兜率天に今に有在なり). Tuṣita Heaven is where Śākyamuni Buddha resided before his final birth as a prince of the Śākyā clan.

² not changing (*fu hennyaku* 不變易). This is a variation of the expression “unchanging” (*fuhen* 不變), which appeared earlier.

³ the following words (*iu koto* 道ふこと). The quotation that follows is part of a verse spoken by Śākyamuni Buddha in Chapter 16 of the *Lotus Sūtra*, entitled “Lifespan of the Tathāgata” (C. *Rulai shouliang pin* 如來壽量品; J. *Nyorai juryō hon*), in which he declares his eternal existence:

I will always be on Vulture Peak,
and at other places where I dwell.
When living beings see the *kalpa* end,
incinerated by great fire,
those lands of mine will be safe and secure,
always filled with devas and humans.

常在靈鷲山 及餘諸住處。
衆生見劫盡 大火所燒時、
我此土安隱、天人常充滿。 (T 262.9.43c5-7).

One line of this verse, “When living beings see the *kalpa* end,” is elided in the *Denkōroku* citation of it.

⁴ this imperial land (*honchō* 本朝). That is, Japan, referred to as “this” or “our” (*hon* 本) “imperial court” (*chō* 朝).

⁵ continuously flowed and revolved (*ruten shite* 流轉して). The word *liuzhuan* 流轉 (J. *ruden* or *ruten*) entered the lexicon of Chinese Buddhism as a translation of *samsāra*, meaning “transmigration” in the round of birth and death. Its use in the present context makes little sense and is almost certainly a mistaken substitution for the homonym *ruden* 流傳, meaning to “disseminate” or “transmit extensively.” The Kenkon'in manuscript of the *Denkōroku* says that “the dissemination of the Tathāgata's true *dharma* (*nyorai no shōbō ruden* 如來ノ正法流傳) has been without so much as a hair's-breadth of deficiency” (Azu-ma, 1970, p. 137), which makes sense.

present assembly itself must be the Vulture Peak assembly, and Vulture Peak itself must be the present assembly.

唯諸人の精進と不精進とに依て、諸佛、頭出頭沒せるのみなり。今日も頻りに辦道し、子細に通徹せば、釋尊直に出世なり。唯、汝等自己不明に依て釋尊昔日入滅す。汝等已に佛子たり。何ぞ佛を殺すべけんや。故に急に辦道して速かに慈父と相見すべし。よのつね釋迦老漢、汝等と俱に行住坐臥し、汝等と俱に言語伺候して、一時も相離ることなし。一生若し彼の老漢を見ずんば、諸人悉く皆不孝の人たらん、已に佛子といふ。若し不孝の者ならば、千佛の手も及ばず。

It is merely people's vigor or lack of vigor that determines whether the buddhas appear or disappear. Even in the present day, if one continuously pursues the way and thoroughly understands it in detail, then Śākyamuni will immediately appear in the world. It is only because all of you remain unclear about your own self that Śākyamuni long ago entered extinction. You are already *children of Buddha*. How could it be suitable for you to kill Buddha?¹ This is why you must immediately pursue the way and quickly meet your compassionate father. As a matter of course, that Old Guy Śākyā walks, stands, sits, and reclines along with all of you; engages in conversation and socializing along with all of you;² and is never apart from you at any time. If any of you go through your entire lives without seeing that Old Guy, then no matter who you are you will be a person who is utterly unfilial. You are already called *children of Buddha*. If you are unfilial, then even the hands of the thousand buddhas cannot reach you.

今日大乗の子孫、また恁麼の道理を指説せんとするに卑語あり。諸人、聞かんと要すや。

Today, this descendant of *Daijō* again has humble words to try to indicate such a principle. People, do you wish to hear them?

¹ How could it be suitable for you to kill Buddha? (*nanzo Hotoke wo korosu beken'ya* 何ぞ佛を殺すべけんや). In this context, to “kill” Buddha means to assume that he has died and entered *nirvāṇa* and is no longer accessible.

² along with all of you (*nanjira to tomo ni* 汝等と俱に). This does not mean, as other translators assume, that Śākyamuni is the conversation partner. Rather, he is an invisible presence who is always there no matter what one is doing, including conversing with other people, twenty-four hours a day.

VERSE ON THE OLD CASE 【頌古】

可知雲谷幽深處。更有靈松歷歲寒。

Know that in the dark, deep place of the cloudy valleys,
there still exists a numinous pine, living through the year's frigidity.¹

¹ year's frigidity (*saikan* 歲寒). This lecture was presented during the wintertime, so the reference to the "year's frigidity" probably meets the poetic demand for a seasonal trope. Tajima (1978, p. 246) points out that this verse alludes to a passage in the *Analects* of Confucius:

The Master said: "Only after the year's frigidity can we know how the pine and the cypress are the last to wither."

《論語、子罕第九》子曰歲寒、然後知松柏之後彫也。(*Analects*, Ch. 9.28).

Tajima also suggests that the "dark, deep place of the cloudy valleys" is a reference to the bowels of Cocksfoot Mountain, where Mahākāśyapa is said to be sitting in trance, waiting for the future buddha Maitreya. Mahākāśyapa would thus be likened to a "numinous pine" (*C. lingsong* 靈松; J. *reishō*) that stays alive and green through the depths of winter.

ROOT CASE¹ 【本則】

第二祖、阿難陀尊者、問迦葉尊者曰、師兄、世尊、傳金襴袈裟外、別傳箇什麼。迦葉召阿難。阿難應諾。迦葉曰、倒却門前刹竿著。阿難大悟。

The Second Ancestor, Venerable Ānanda, asked Venerable Kāśyapa, “Brother, apart from the World-Honored One’s transmission of the *kāśāya* of gold brocade, what is it that was transmitted separately?” Kāśyapa called, “Ānanda!” Ānanda answered, “Yes?” Kāśyapa said, “Topple the flagpole in front of the gate!” Ānanda greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

夫れ阿難尊者は、王舍城の人なり。姓は刹帝利、父は斛飯王。實に世尊の從弟なり。梵語には阿難陀、此には慶喜といひ、又は歡喜といふ。如來成道の夜に生る。

Now, Venerable Ānanda² was a man of Rājagrha. His clan was *kṣatriya*, and his father was King Dronodana. In fact, he was the World-Honored One’s cousin. The Sanskrit “Ānanda” has the meaning here³ of “Jubilant” or “Joyful.” He was born on the night that the Tathāgata attained the way.

容顔端正にして、十六大國も隣とするなし。見る人ごとに歡喜す。故に名と爲す。多聞第一にして聰明博達なり。佛の侍者たること二十年、佛の説法として宣説せざるなく、佛の行儀として學し來らざることなし。世尊、迦葉に正法眼藏を傳付せしきぎみ、同く阿難に付囑して曰く、副貳傳化すべしと。之に依て迦葉に隨ふこと亦二十年、あらゆる正法眼藏、悉く通達せずといふことなし。

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage quoted here is a famous *kōan* that first appears in the discourse record of Huangbo Xiyun (-850). → “topple the flagpole in front of the gate!”

² Venerable Ānanda (*Anan Sonja wa* 阿難尊者は). The block of text that begins with these words is a Japanese transcription of an identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Second Ancestor, Ānanda”:

《景德傳燈錄》第二祖阿難。王舍城人也。姓刹利帝。父斛飯王。實佛之從弟也。梵語阿難陀。此云慶喜。亦云歡喜。如來成道夜生。(T. 2076.51.206b7-9).

The remainder of the information about Ānanda given in this Pivotal Circumstances section appears to have been gleaned from a variety of biographical sources found in the Chinese Buddhist canon. → Ānanda.

³ here (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

His handsomeness was unmatched throughout the sixteen great kingdoms.¹ Those who saw him were joyful, so that became his name. Called “Foremost in Hearing,” he was wise and greatly accomplished. He served twenty years as the acolyte of Buddha, and there was no dharma preaching of Buddha that he did not proclaim, nor anything in the comportment of Buddha that he did not adhere to. When the World-Honored One transmitted the treasury of the true dharma eye to Kāśyapa, he likewise entrusted it to Ānanda, telling him, “You should assist in its propagation.”² Complying with that, [Ānanda] followed Kāśyapa for another twenty years, and there was no part of the treasury of the true dharma eye that he did not penetrate.

INVESTIGATION 【拈提】

夫れ祖師の道の他家に類せざること、之を以て證本と爲すべし。阿難すでに多聞第一、廣學博達なり。佛まのあたり聽許しますこと多し。然れども、尚ほ正法を傳持し、心地を開明することなし。

Now, this story should be taken as proof that the way of our ancestral teachers is unparalleled by that of other schools. Ānanda was already “Foremost in Hearing,” having broad learning and great accomplishment. Buddha personally approved

¹ unmatched throughout the sixteen great kingdoms (*jūroku daikoku mo rin to suru nashi* 十六大国も隣とするなし). This expression derives from a cliché, found in many Chinese Buddhist texts, that someone is “without peer in the sixteen great kingdoms” (C. *shiliu daguo wu yi wei lin* 十六大国無以爲隣; J. *jūroku daikoku mu i i rin*). In the Kenkon’in manuscript, however, the last glyph is written *rin* 倫 (“ethical relationships”), not *rin* 隣 (to “neighbor,” or “stand next to”). These two glyphs sound identical but look completely different. A copyist could not mistake them, but a listener might. This suggests that the Kenkon’in manuscript represents a transcription of an actual lecture, not an authored monograph.

² likewise entrusted it to Ānanda, telling him, “You should assist in its propagation” (*onajiku Anan ni fushoku shite iwaku, fukuji denge subeshi to* 同く阿難に付囑して曰く、副貳傳化すべしと). This statement seems to contradict the assertion made later in this chapter that Ānanda did not inherit the dharma from Śākyamuni, and indeed was not qualified to inherit it because he had not yet attained awakening. However, the statement is really just a transcription into Japanese of a line taken from the biography of Śākyamuni in the *Jingde Era Record of the Transmission of the Flame*:

Moreover, he commanded Ānanda to assist in the propagation [of the dharma].

《景德傳燈錄》并勅阿難副貳傳化。(T 2076.51.205b28-29).

That line, in turn, was borrowed from the *Baolin Biographies* (compiled 801), which states that:

He had already commanded Ānanda to assist in its propagation.

《寶林傳》无勅阿難、副二傳化 (Tanaka, p. 31).

For details, → entrust to *Mahākāśyapa*. In the latter text, it is clear that when Buddha asked both Kāśyapa and Ānanda to preserve and propagate the treasury of the true dharma eye, what he meant was the “treasury of sūtras” (C. *xiuduoluo zang* 修多羅藏; J. *shutara zō*; S. *sūtra-piṭaka*) that was compiled (C. *jieji* 結集; J. *ketsujū*) at the First Council, after his death. → treasury of the true dharma eye.

him in many ways. Nevertheless, he [Ānanda] had not yet received transmission of the true dharma, nor shed light on the mind ground.

迦葉、畢婆羅窟にして、如來の遺教を結集せんとせしとき、阿難、未證果なるに依て、彼の室に入ることを得ず、許さず。時に阿難、密に思惟して、速かに阿羅漢果を證す。而して入んとするに、迦葉の曰く、既に證果せば神通を現じて入るべしと。時に阿難、小身を現じて鑰の穴より入る。終に畢婆羅窟に入る。

In Vaibhāra Cave, when Kāśyapa went to compile the teachings that the Tathāgata had left behind, Ānanda had not yet realized the fruit,³ and thus was unable to enter that chamber. He was not allowed in. At the time, Ānanda privately reflected and quickly realized the fruit of arhatship. Then, when he tried to enter, Kāśyapa said, “If you have already attained realization, you should demonstrate your supernormal powers and enter.” At that moment Ānanda manifested a tiny body and came in through the keyhole, finally entering Vaibhāra Cave.

諸弟子悉く曰く、阿難は佛の給仕として多聞にして廣學なり。一器の水を一器に傳ふるが如し。少しも遺漏なし。願くは阿難を請して再説せしめん。迦葉、阿難に語て曰く、衆悉く汝を望む。汝再び座に登り、請ふ宣説せよ。時に阿難、密に如來の付囑を護し、又迦葉の所請を受て、遂に立て衆の足を禮し、座に登りて、如是我聞一時佛住と宣説して、一代の聖教悉く宣説す。迦葉、諸弟子に語て曰く、如來の所説と異れりや、否やと。諸弟子曰く、如來の所説と一字も異なるなしと。

All the disciples said: “Ānanda, as Buddha’s servant, has heard much and has broad learning. With him, it is like one vessel full of water being poured into another vessel,⁴ without spilling even a little. We would like to ask Ānanda to repeat those sermons.” Kāśyapa said to Ānanda, “The entire congregation is looking to you. They request you to ascend the seat again and proclaim the teachings.” At that time Ānanda guarded that which had secretly been entrusted him by the Tathāgata and accepted Kāśyapa’s request. He immediately stood, bowed at the feet of the congregation, ascended the seat and, proclaiming, “Thus have I heard: at one time Buddha dwelt at...,” he recited all the sagely teachings of Buddha’s entire lifetime. Kāśyapa addressed the disciples, saying, “Are there, or are there not, any deviations from what the Tathāgata preached?” The disciples said, “There is not a single word that deviates from what the Tathāgata preached.”

諸弟子は皆是れ三明六通の大羅漢なり。聞漏らすことなし。異口同音に曰く、知らず、是れ如來再來しますか、是れ阿難の所説かと疑ふ。佛法の大海水、流て阿難の身に入ると讚歎す。如來の所説、今に流傳するは阿難の所説なり。

³ not yet realized the fruit (*mi shōka naru* 未證果なる). In this case, the “fruit” that Ānanda had yet to attain was the fruit of arhatship. It was not the awakening that he attained under Kāśyapa some twenty years later.

⁴ it is like one vessel full of water being poured into another vessel (*ikki no mizu wo ikki ni tsutauru ga gotsoshi* 一器の水を一器に傳ふるが如し). That is to say, the way that Ānanda heard and remembered Buddha’s sermons “is like one vessel full of water being poured into another vessel, without spilling even a little.”

The disciples were great arhats who all possessed the three awarenesses and six supernormal powers. There was nothing missing from what they heard.¹ Their different voices all sounded alike as they cried, “We do not know. We wonder,² is this the return of the Tathāgata,³ or is this spoken by Ānanda?” They praised him, saying, “All the waters of the vast ocean of the buddha-dharma have flowed into the person of Ānanda.”⁴ As for what was taught by the Tathāgata, what is in circulation at present is what was spoken by Ānanda.⁵

實に知る、此道は多聞に依らず、證果に依らざることを。之を以て證據と爲すべし。然も尚ほ迦葉に隨ふこと二十年、今の因縁の處にして始めて大悟す。既に如

¹ nothing missing from what they heard (*kikimorasu koto nashi* 聞漏らすことなし). This could mean that the arhats, due to their possession of the “supernormal power of the divine ear” (one of the six supernormal powers), never missed hearing anything that was spoken. In the present context, however, the point seems to be that Ānanda was able to recite Buddha’s words without omitting any that the arhats had themselves heard directly from Buddha.

² wonder (*utagau* 疑ふ). Literally, to “doubt.” According to the *Words and Phrases of the Lotus*, attributed to Zhiyi (538–597), the assembly of arhats had three kinds of doubts while listening to Ānanda recite Buddha’s sermons:

When Ānanda ascended the high seat and called out “I heard...” it gave the assembly doubts. Ānanda’s body and Buddha’s body looked similar, except that Ānanda was three fingers shorter. The assembly wondered: “Has Śākyā the Honored One returned to this world? Or, has a buddha from another world come here? Or, has Ānanda attained buddhahood?” When he said, “I heard,” those three doubts arose.

《妙法蓮華經文句》阿難登高座稱我聞遣衆疑。阿難身與佛相似、短佛三指。衆疑釋尊重出。或他方佛來。或阿難成佛。若唱我聞三疑即遣。(T 1718.34.4a6-8).

³ return of the Tathāgata (*Nyorai sairai* 如來再來). Literally, the “second coming” (*sairai* 再來) of the “Thus Come” (*nyorai* 如來). There is a play on words here.

⁴ “All the waters of the vast ocean of the buddha-dharma have flowed into the person of Ānanda” (*buppō no daikaisui, nagarete Anan no mi ni iru* 佛法の大海水、流て阿難の身に入る). A similar line appears twice in the *Words and Phrases of the Lotus*, attributed to Zhiyi (538–597):

All the waters of the vast ocean of the buddha-dharma have flowed into the mind of Ānanda.

《法華文句》佛法大海水流入阿難心。(T 1718.34.4b17-18, & 18b28-29).

Zhiyi was quoting from the *Treatise on the Great Perfection of Wisdom*, where the same line appears in a verse praising Ānanda (T 1509.25.84a19). Note that the original Chinese speaks of the “mind of Ānanda” (C. *Anan xin* 阿難心; J. *Anan shin*), whereas the *Denkōroku* says “person of Ānanda” (*Anan no mi* 阿難の身). The change of glyphs can be explained, perhaps, by the fact that in the Sino-Japanese reading (*on yomi* 音読み) they are homonyms: because “mind” (*shin* 心) and “body” or “person” (*shin* 身) are pronounced the same, it is possible that someone listening to Keizan give this sermon used the wrong glyph when transcribing it. However, in ordinary conversation the native Japanese reading (*kun yomi* 訓読み) of the glyph 身, which is *mi*, would more likely be used, so the theory of a listening error is weakened somewhat.

⁵ As for what was taught by the Tathāgata, what is in circulation at present is what was spoken by Ānanda (*Nyorai no shosetsu, ima ni ruden suru wa Anan no shosetsu nari* 如來の所說、今に流傳するは阿難の所說なり). In other words, all the teachings attributed to Buddha at present are, in fact, ones that were proclaimed by Ānanda after Buddha’s death.

來の成道の夜に生れし人なり。華嚴等は聞かざる所なり。然れども佛の覺三昧を得て、聞かざる所を宣説す。然れども祖師道に於て不入なることは、我等が不入と全く以て同なり。

From this we know for sure that our way¹ does not rely on hearing much, nor does it rely on realizing the fruit [of arhatship]. We should take this [Root Case] as proof of that. Although he [Ānanda] followed Kāśyapa for twenty years, it was only at the point when this episode took place that he first had a great awakening. As someone born on the night when the Tathāgata had just attained the way, he was not in a position to hear the likes of the *Flower Garland Sūtra*.² Nevertheless, by attaining the *samādhi* of Buddha's awakening,³ he proclaimed that which he had not heard. In any case, his non-entry into the way of the ancestral teachers is absolutely the same as our own non-entry.

抑も阿難は乃往過去の昔、空王の所にして、今の釋迦佛と同時に阿耨多羅三藐三菩提心を發しき。阿難は多聞を好む。故に未だ正覺を成ぜず。釋迦佛は精進を修しき。之に依て等正覺を成じたまふ。實に知る、多聞は道の障礙たること、是れ其證據なり。故に華嚴經に曰く、譬へば貧窮の人の他の寶を算へて自ら半錢の分なきが如し。多聞も亦復た是の如しと。親切に此道に訣著せんと思はば、多聞を好むこと勿れ。直に勇猛精進すべし。

Well now,⁴ in the far distant past, while in the presence of King of Emptiness, both Ānanda and our current Buddha, Śākyamuni, simultaneously aroused the

¹ **our way** (*kono michi* 此道). Literally “this” (*kono* 此) “way” (*michi* 道). A reference to the way of the buddhas and ancestors, i.e. the way of the Chan/Zen Lineage.

² **not in a position to hear the likes of the Flower Garland Sūtra** (*Kegon nado wa kikazaru tokoro nari* 華嚴等は聞かざる所なり). According to Buddhist doctrinal taxonomies (C. *panjiao* 判教; J. *hankyō*) current in medieval China and Japan, the *Flower Garland Sūtra* was the first sermon preached by Buddha, but it proved too difficult for his audience so he switched to teaching the *Hinayāna sūtras*. The point here is that Ānanda would have been too young to hear the *Flower Garland Sūtra* when it was originally preached.

³ **by attaining the *samādhi* of Buddha's awakening** (*Hotoke no kakuzanmai wo ete* 佛の覺三昧を得て). This explanation is also found in the *Words and Phrases of the Lotus*, attributed to Zhiyi (538–597). → Ānanda.

⁴ **Well now** (*somosomo* 抑も). This conjunction introduces an account, one that starts here and continues down to the sentence that begins “From this we know for sure that,” that is a paraphrase in Japanese transcription of a passage from the *Lotus Sūtra* that reads:

[The World-Honored One said,] “Good sons! I and Ānanda and others, in the presence of Buddha ‘King of Emptiness,’ simultaneously aroused the thought of *anuttarā-samyak-sambodhi*, but Ānanda delighted in hearing much, while I always strove vigorously. For this reason, I have already attained *anuttarā-samyak-sambodhi*, while Ānanda has protected and memorized my *dharma*.”

《妙法蓮華經》諸善男子！我與阿難等於空王佛所、同時發阿耨多羅三藐三菩提心。阿難常樂多聞。我常勤精進。是故我已得成阿耨多羅三藐三菩提。而阿難護持我法。(T 262.9.30a2-6).

Note that Keizan inserts a statement into his paraphrase of the *Lotus Sūtra* that is not there at all: to wit, that “Ānanda...had yet to attain perfect awakening.” For a full translation of the *Lotus Sūtra* passage, in which the context of Buddha's remarks about Ānanda (which Keizan entirely ignores) is clear, → Ānanda.

thought of *anuttarā-samyak-sambodhi*. But Ānanda enjoyed hearing much, so he had yet to attain perfect awakening. Śākyamuni Buddha cultivated vigor and, on account of that, attained complete and perfect awakening. From this we know for sure that hearing much is an obstruction to the way: this¹ is proof of that. It is for this reason that the *Flower Garland Sūtra* says: “Take, for example, a destitute person who counts another’s treasure, while himself having not half a cent; hearing much is also like that.”² If you wish to adhere closely to this way, do not delight in hearing much; you should straight away practice courageous vigor.

然るに敢保すらくは、傳衣の外、更に事あるべしと。因て或時間て曰く、師兄、世尊金襴の袈裟を傳る外に、別に箇の甚麼をか傳ふと。迦葉、時到ることを知て、阿難と召す。阿難應諾す。迦葉聲に應じて曰く、門前の刹竿を倒却著せよと。阿難、聲に應じて大悟す。佛衣自然に阿難の頂上に來入す。其金襴の袈裟といふは、正しく七佛傳持の袈裟なり。

However, [Ānanda] formed the conviction that “apart from transmission of the robe, there must be something else.” Therefore, at a certain time he asked,³ “Brother, apart from the World-Honored One’s transmission of the *kāṣāya* of gold brocade, what is it that was transmitted separately?” Kāśyapa, knowing that the time had arrived, called “Ānanda!” Ānanda answered, “Yes?” In response to Ānanda’s voice, Kāśyapa said, “Topple the flagpole in front of the gate!” Ānanda responded to those words and had a great awakening. The Buddha’s robe spontaneously arrived atop Ānanda’s head.⁴ That *kāṣāya* of gold brocade, surely, was the *kāṣāya* that had been received in transmission by the seven buddhas.

(彼の袈裟に三つの説あり。一つは如來胎内より持すと。一つは淨居天より奉ると。一つは獵師これを奉ると。又外に數品の佛袈裟あり。達磨大師より曹溪所傳の袈裟は、青黒色にて屈眞布なり。唐土に到て青き裏を打てり。今六祖塔頭に藏めて國の重寶と爲す。是れ智論に謂ゆる如來麤布の僧伽黎を著ぐと、是なり。彼の金襴は金氈なり。經に曰く、佛の姨母、手づから自ら金氈の袈裟を紡繕して、持して佛に上ると、是なり。是れ多品中の一二のみ。其靈驗の如きは、數多

¹ this (kore 是れ). The referent is the passage from the *Lotus Sūtra* that is paraphrased in Japanese in the previous three sentences of the *Denkōrokū*.

² “hearing much is also like that” (tamon mo mata kaku no gotoshi 多聞も亦復た是の如し). This quotation is a Japanese transcription, omitting only the words “day and night,” of four phrases of a verse that appears in the *Flower Garland Sūtra*, translated by Bud-dhabhadra (ca. 359–429):

Take, for example, a destitute person,
day and night counting another’s treasure,
while himself having not half a cent.
Hearing much is also like that.

《華嚴經》譬如貧窮人、日夜數他寶、自無半錢分、多聞亦如是。
(T 278.9.429a3-4).

³ he asked (toite iwaku 問て曰く). The quotation that follows these words is a Japanese transcription of the Chinese found in the Root Case.

⁴ atop Ānanda’s head (Anan no chōjō 阿難の頂上). In medieval Chinese Buddhist and Japanese Zen monasteries, it was customary for monks to place their folded *kāṣāya* “atop their heads” (C. *dingshang* 頂上; J. *chōjō*) prior to donning it, holding the hands in *gasshō*, and chanting the Verse for Donning the *Kāṣāya*.

の因縁、經書に有り。昔婆舍斯多尊者、惡王の難に遭て、火中に五色の光明を放つ。火滅して後、佛袈裟安然たり。佛衣なることを信す。)

(There are three explanations concerning that *kāṣāya*. One is that the Tathāgata had it from when he was in the womb. Another is that it was presented to him by a Pure Abode deva.¹ Another is that a hunter² presented it to him. There are also several other *kāṣāyas* that were Buddha's. The *kāṣāya* transmitted from Great Master Bodhidharma to Caoxi consisted of bluish-black fine cotton cloth. After it arrived in China, a blue lining was added. Now it is stored in the stūpa site of the Sixth Ancestor³ and regarded as a valued treasure of the country. This is the one spoken of in the *Wisdom Treatise*, where it says that the Tathāgata wore a *samghāti* of coarse cloth.⁴ The gold brocade of that one was gold wool. It is the one mentioned in the *Sūtra*,⁵ where it says Buddha's aunt wove⁶ a gold wool *kāṣāya*

¹ Pure Abode deva (C. Jingju tian 淨居天; J. Jōko ten). According to the biography of Śākyamuni found in the *Tiansheng Era Record of the Spread of the Flame*, compiled in 1036, this was a deva from the Pure Abode Heaven who urged the future Buddha to leave the palace of his father, the king, and go forth from household life. That urging was needed because the king wished to prevent him from becoming a wandering ascetic, as had been predicted by the seer Asita. → Pure Abode deva.

² hunter (C. lieshi 獵師; J. ryōshi). According to the *Sūtra on Past and Present Causes and Effects* and other texts, the hunter was actually a deva from the Pure Abode Heaven. → Pure Abode deva.

³ Now it is stored in the stūpa site of the Sixth Ancestor (*ima Rokuso tatchū ni osamete 今六祖塔頭に藏めて*). According to the biography of the Sixth Ancestor, Huineng, that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.236c-237a), the robe that was handed down from Bodhidharma to Huineng was worshiped at the imperial palace from the years 760 to 765. It was then returned to the Baolin Monastery on Mount Caoxi, where Huineng had been abbot, and where his stūpa site chapel was located. The robe was placed in that chapel and the local military commander was ordered to protect it as a treasure of the realm. → transmission of the robe.

⁴ This is the one spoken of in the *Wisdom Treatise*, where it says that the Tathāgata wore a *samghāti* of coarse cloth (*kore Chiron ni iwayuru Nyorai sofū no sōgyari wo tsuku to, kore nari* 是れ智論に謂ゆる如來麤布の僧伽黎を著くと、是なり). The *Wisdom Treatise* (*Chiron* 智論) is the *Treatise on the Great Perfection of Wisdom*. The grammar of this sentence indicates that “this” (*kore* 是れ), i.e. the fine cotton *kāṣāya* transmitted from Bodhidharma to Caoxi (Huineng), “is” (*kore nari* 是れなり) the *samghāti* of coarse cloth mentioned in the *Wisdom Treatise*, which is also said to have been made by Buddha's aunt, out of wool. It is impossible for a robe to be both soft cotton and coarse wool, so the text is evidently corrupt here.

⁵ mentioned in the *Sūtra* (Kyō ni iwaku 經に曰く). The scripture referred to is probably the *Sūtra of the Wise and the Foolish* (T 202.4), fascicle 12 (波婆離品 第五十).

⁶ wove (*bōtoku* 紡績). This word appears in the Shūmūchō edition of the *Denkōroku* (p. 28), but the second glyph 繢 is an obscure one that we have been unable to find in any other source. Neither the most comprehensive dictionaries of CJK glyphs nor any of the specialized glossaries of rare and variant glyphs list anything similar. The 1857 woodblock edition of the *Denkōroku* compiled by Bussū Sen'ei (1794–1864) gives the pronunciation of this word as “*bōshū*” and glosses its meaning as to “weave” (*tsumugu* ツムグ). After careful consideration of the available evidence, we have concluded that the term with the obscure glyph actually corresponds to *bōshoku* 紡緝.

with her own hands and carried it and presented it to Buddha. These are just one or two among many others. Ones that have miraculous signs associated with them appear in numerous episodes in *sūtra* books. Long ago when Venerable Vasiṣṭa encountered persecution by an evil king, from inside the fire [the *kāṣāya*] emitted five-colored radiance. After the fire went out, Buddha's *kāṣāya* was unharmed, which proves that it was Buddha's robe.)

慈氏に傳授する、夫れ是なり。

It is the one that will be transmitted to Maitreya.¹

正法眼藏、兩人には付囑せず、唯迦葉一人、如來の付囑を得る。又阿難、二十年給仕して正法を傳持す。然れば此宗、教外別傳なることを知りぬべし。然るに近來おろそかにして一同とす。若し一同ならば、阿難は即ち三明六通の羅漢、如來の付囑を受て第二祖阿難と曰はん。今經教を會せんこと、阿難に勝る人あらんや。若し阿難に超過する人あらば、許すべし、教意一なりと。若し啻に一なりと謂はば、何ぞ煩はしく二十年給仕し、今、倒却刹竿著の處にして明らめん。知るべし、經意教意もとより祖師の道とすべからず。

The treasury of the true dharma eye was not entrusted to two people. Only Kāśyapa, one person, received the Tathāgata's entrustment. Also, Ānanda served [Kāśyapa] for twenty years before receiving transmission of the true dharma. Accordingly, we know that this axiom is separately transmitted apart from the teachings. However, in recent years they have been foolishly regarded as one and the same.² If they were one and the same, then Ānanda, as an arhat with the three awarenesses and six supernormal powers, would have received the Tathāgata's entrustment and become known as the "Second Ancestor, Ānanda." How could there have been anyone who surpassed Ānanda in understanding the *sūtra* teachings? If there had been someone who surpassed Ānanda, then we would have to admit that it [the true dharma] is the same as the meaning of the teachings. If we say they were simply identical, then why did he [Ānanda] give his service for twenty years and then gain un-

¹ It is the one that will be transmitted to Maitreya (*Jishi ni denju suru, sore kore nari* 慈氏に傳授する、夫れ是なり). This sentence is evidently out of place: the referent would be clearer if the sentence came before the parenthetical note. That is because the robe referred to must be the "*kāṣāya* of gold brocade" that "spontaneously arrived atop Ānanda's head." That robe is said to have been "directly transmitted by the seven buddhas," but the buddhas never actually meet each other, so intermediaries are needed to pass the garment on. The parenthetical note gives three alternative explanations concerning how Śākyamuni received it from the previous buddha. One of those involves his miraculous possession of it while still in his mother's womb; the other two posit the intercession of a deva from the Pure Abode Heaven. The robe that came from the seven buddhas is destined to go to the future buddha, Maitreya, with the help of Mahākāśyapa, who will take it into Cocksfoot Mount to await Maitreya's appearance in the world. Thus, although the robe magically materialized on Ānanda's head, it could not have been the one that was purportedly transmitted to Ānanda, handed down to later ancestral teachers in the Chan/Zen Lineage such as Venerable Vasiṣṭa, or brought to China by Bodhidharma.

² However, in recent years they have been foolishly regarded as one and the same (*shikaru ni kinrai orosoka ni shite ichidō to su* 然るに近來おろそかにして一同とす). That is to say, the axiom of Chan/Zen, which is the true dharma (i.e. the mind-dharma), has been foolishly regarded as the same as the dharma transmitted in the written teachings.

derstanding in the context of “topple the flagpole”? We know from this that the meaning of the *sūtras*, which is the meaning of the *teachings*, is certainly not to be taken as the way of the ancestral teachers.

佛の佛ならざるに非ず。給仕して、設ひ侍者たりと雖も、佛心に通處なくんば、爭でか其心印を傳へん。多聞廣學に依らざること知るべし。設ひ心さとく耳ときに依て、諸の書籍聖教を以て、一字も遺落する所なく聞持すと雖も、心若し通ぜずんば徒に隣の寶を算ふるが如し。恨むらくは、經教に其心なきには非ず。然れども阿難未通に依てなり。何に況や東土日本、依文解義、經の心を得ざるをや。

It is not that Buddha was not a *buddha*. When serving him, even if one does so as an acolyte, if one has not penetrated the *buddha-mind*, how could one possibly receive transmission of his *mind-seal*? You should know that it does not depend on hearing much or broad *learning*. Even if, by means of an astute intellect and keen hearing, he [Ānanda] memorized all texts and *sagely teachings* without omitting a single word, as long as *mind* was not penetrated, it was just as if he were vainly counting his neighbor's treasure. The regrettable thing is not that the *sūtra teachings* lack that *mind*, but that Ānanda had not yet penetrated it. In the Eastern Land and in Japan,¹ how much more are those who rely on the written word to understand the meaning unable to grasp the *mind* of the *sūtras*?

更に知るべし、佛道ゆるかせならざることを。一代聖教に通ずる阿難、如來の弟子として宣説せんに、誰か從はざらん。然れども迦葉に給仕し從ひて、大悟の後再び宣説せしことを知るべし。恰も火の火に合するが如く、明かに實道に參ぜんと思はば、己見舊情、憍慢我慢を捨て、初心を廻し佛智を會すべし。

You should know, furthermore, that it will not do to make light of the way of the *buddhas*. Ānanda had mastered the *sagely teachings* of the [Buddha's] entire lifetime. When, as the *Tathāgata*'s disciple, he went to proclaim them, who would not listen to him? Nevertheless, we know that he served and followed Kāśyapa, and after his great awakening he again proclaimed them. Just like fire combining with fire, if you want to clearly investigate the true way, then discarding your own views, old feelings, pride, and arrogance, you must turn back to your beginner's *mind* and unite with *buddha-awareness*.

謂ゆる今の因縁、日頃は金襴の袈裟を傳へて、佛弟子たるの外、更に別なしと思へり。然れども迦葉に從ひて、親しく給仕して後、更に通ずることあることを。迦葉、時既に相適ふことを知て、阿難と召す。恰かも谷神の喚ぶに從ひ響を作すが如し。阿難乃ち應ず。石火の石を離れて出るが如し。夫れ阿難と召すも、阿難を喚ぶに非ず。響き應じ答ふるに非ず。

In the aforementioned episode, [Ānanda] had long thought that the *kāśāya* of gold brocade was transmitted, that [Kāśyapa] was a disciple of Buddha, and that there was nothing else to it. Nevertheless, after following and intimately serving [Kāśyapa], he also thought that there was something more to penetrate. When Kāśyapa knew the time was right, he called, “Ānanda!” Just like the rising of an echo following a call to the valley spirit,² Ānanda responded immediately. It was

¹ In the Eastern Land and in Japan (C. Dongtu Riben 東土日本; J. Tōdo Nihon). It is also possible that these four glyphs refer to “Japan, this Eastern Land.” → Eastern Land.

² Just like the rising of an echo following a call to the valley spirit (*atakamo kokujin no*

like a spark leaping from flintstone. Although he called “Ānanda!” he was not calling to Ānanda, nor was the reply that of a responding echo.

倒却門前刹竿著といふは、西天の法に、佛弟子お及び外道等論議せんとするとき、兩方に幡を建て、若し一方負るとき、乃ち此幡を折り倒す。負るとき鼓鐘を鳴らさずして、負くるを表す。謂ゆる今の因縁も、迦葉と阿難と相並んで、幡を建るが如し。此に到て阿難すでに出身すれば、迦葉、幡を巻くべし。一出一沒なり。

“Topple the flagpole in front of the gate!” refers to a procedure in Western Lands¹ whereby, whenever disciples of Buddha as well as followers of other paths debated, both sides erected flags, and whichever side lost thereupon tore down their flag. When they lost, that signaled the loss, without sounding a drum or bell. In the aforementioned episode, too, it is as if Kāśyapa and Ānanda squared off and erected flags. At that point, if Ānanda had already come into his own,² Kāśyapa would have had to fold up his flag. This is “one emerges, one submerges.”³

yobu ni shitagai bibiki wo nasu ga gotoshi 恰かも谷神の喚ぶに従ひ響を作すが如し). In the Daoist classic *The Way and its Power*, also known as the *Laozi*, it is said that:

The valley spirit that never dies is called the mysterious feminine. The gate of the mysterious feminine is called the root of heaven and earth. It is gossamer, if it exists at all; using it is effortless.

《老子》谷神不死、是謂玄牝。玄牝之門、是謂天地根。綿綿若存、用之不勤。(Laozi 老子, Chapter 6).

Here “valley spirit” (C. *gushen* 谷神; J. *kokujin*) is a metaphor for the way itself, the functioning of which is spontaneous, effortless, and “without intention” (C. *wuwei* 無爲; J. *mui*). Keizan invokes this image to make the point that the exchange between Kāśyapa and Ānanda was spontaneous and uncontrived. At the same time, the “spirit” (*kami* 神) of a “gorge” or “valley” (*tani* 谷) is, in the Japanese popular imagination, the invisible being who answers when someone shouts or “calls out” (*yobu* 喚ぶ), and is thus a poetic way of referring to an echo (*bibiki* 響).

¹ a procedure in Western Lands (*Saiten no hō* 西天の法). The claim made here about the use of flagpoles in Indian Buddhism is not supported by any historical evidence known to modern scholarship. It is not necessarily wrong, but from our standpoint today it is no better than a guess about the proper context for interpreting the meaning of the *kōan* in which the phrase “topple the flagpole” appears. The historical use of flagpoles at Tang and Song Chinese Buddhist monasteries is more germane to understanding the *kōan*, but that is not known, either. → “topple the flagpole in front of the gate!”

² if Ānanda had already come into his own (*Anan sude ni shusshin sureba* 阿難すでに出身すれば). In other words, if Ānanda had already gained awakening, received dharma transmission, and assumed his position as Second Ancestor in the Chan/Zen Lineage. → *come into one's own*.

³ This is “one emerges, one submerges” (*ishutsu ichibotsu nari* 一出一沒なり). There is a double meaning here. In the first place, Keizan is saying that if Ānanda had already gained awakening, received dharma transmission, and assumed his position as Second Ancestor in the Chan/Zen Lineage, then his “emergence” (*shutsu* 出) would call for the retirement or “sinking” (*botsu* 没) of the First Ancestor, Kāśyapa. However, the quote itself comes from the literature of Chan, where it has nothing to do with succession in the lineage. It is, rather, an indicator of deluded thinking; for an example of that usage, → “one emerges, one submerges.” Thus, Keizan seems to be criticizing the ideas of a “winner” and “loser” in the debate, or succession in the lineage, on the grounds that awakening transcends such distinctions.

然れども今の因縁然るに非ず。迦葉も是れ刹竿、阿難も是れ刹竿。若し刹竿ならば此理顯はるべからず。刹竿一度倒るるとき、刹竿乃ち顯はるべし。迦葉、倒却門前刹竿著と指説するに、阿難、師資の道通するに依て言下に大悟す。大悟の後、迦葉も乃ち倒却し、山河皆崩壊す。之に依て佛衣自然に阿難の頂上に來入す。

But that is not how this episode goes. Kāśyapa is a flagpole, and Ānanda is also a flagpole. But if we suppose that they are flagpoles, then the principle of this [episode] is unlikely to be evident. When the flagpole is once toppled, the flagpole should indeed be evident. When Kāśyapa indicated, “Topple the flagpole in front of the gate!” Ānanda, by penetrating the way of master and disciple, had a great awakening as soon as the words were finished. After his great awakening, Kāśyapa too was toppled, and the mountains and rivers all crumbled. As a result of this, Buddha’s robe spontaneously arrived atop Ānanda’s head.

然れども此因縁を以て、赤肉團上、壁立千仞にとどまること勿れ。淨潔にとどまること勿れ。進で以て谷神の有ることを知るべし。諸佛番番出世し、祖師代代指説す。唯是れ此事なり。心を以て心を傳ふ、終に人の知る所に非ず。設ひ顯はれたる赤肉團、迦葉阿難も、是れ那人の一面兩面に出世するなりと雖も、迦葉阿難を以て那人とすること勿れ、今汝等諸人、箇箇壁立萬仞せる、彼の那人の千變萬化なり。若し那人を識得せば、諸人一時に埋却せん。若し然らば倒却刹竿を我外に求むべからず。

However, do not use this episode to stop with “upon this lump of red meat, a cliff rising one thousand fathoms.” Do not stop at cleanliness. You must, by advancing, know the existence of the valley spirit. What the buddhas appear in the world for, time after time, and what the ancestral teachers indicate, generation after generation, is only *this matter*.¹ “Using mind to transmit mind,” after all, is not something known to people.² Even if we suppose that lumps of red meat have come forth, Kāśyapa and Ānanda included, that are appearances in the world of one face or two faces of that person, we must not take Kāśyapa or Ānanda as that person. All of you people now, each a “cliff rising one thousand fathoms,” are but the thousand variations and million transformations of that person. If you gained consciousness of that person, then you would “bury people at the same time.” If that were the case, you would certainly not be looking outside yourselves for “toppling the flagpole.”³

今日大乗の子孫、また著語せんと思ふ。諸人、聞かんと要すや。

Today this descendant of *Daijō* again wishes to attach words. People, do you wish to hear them?

¹ **this matter** (*kono koto* 此事). The reference here is to “knowing the existence of the valley spirit,” i.e. seeing the nature and attaining buddhahood.

² **is not something known to people** (*hito no shiru tokoro ni arazu* 人の知る所に非ず). → *transmit mind by means of mind*.

³ “**toppling the flagpole**” (C. *daoque chagan* 倒却刹竿; J. *tōkyaku sekkan*). A reference to the saying that occurs in the Root Case of this chapter. → “*topple the flagpole in front of the gate!*”

VERSE ON THE OLD CASE 【頌古】

藤枯樹倒山崩去。溪水瀑漲石火流。

Vines wither, trees topple, mountains crumble away.
Valley streams cascade, flowing like sparks from flintstone.

ROOT CASE¹ 【本則】

第三祖、商那和修尊者、問阿難陀尊者、何物諸法本不生性。阿難指和修袈裟角。又問、何物諸佛菩提本性。阿難又取和修袈裟角引。時和修大悟。

The Third Ancestor, Venerable Śāṇavāsin, asked Venerable Ānanda, “What kind of thing is the fundamentally non-arising nature of dharmas?” Ānanda pointed to the corner of Śāṇavāsin’s *kāṣāya*. [Śāṇavāsin] again asked, “What kind of thing is the original nature of the bodhi of buddhas?” Ānanda took the corner of Śāṇavāsin’s *kāṣāya* and pulled it. At that moment, Śāṇavāsin greatly awakened.

PIVOTAL CIRCUMSTANCES² 【機縁】

師は、摩突羅國の人なり。梵には商諾迦といひ、此には自然服といふ。和修生まれしとき、衣を着て生る。其れより以來、夏は涼き衣となり、冬は暖かなる衣となる。乃ち發心出家せしとき、俗服自から袈裟となる。佛在世の蓮華色比丘尼の如し。唯、今生恁麼なるのみに非ず。和修昔し商人たりしとき、百佛に毘百丈を奉つる。其れより以來、世世生生の間自然服を著す。大凡一切の人、本有をすて當有に到らざる間を名けて中有とす。其時の形悉く皆衣をきす。今、和修尊者の如きは、中有にしても衣を著す。

The Master [Śāṇavāsin] was a man of Mathurā. The Sanskrit “Śāṇaka” has the meaning here³ of “spontaneously clothed.”⁴ When Śāṇavāsin was born, he came forth wearing a robe. After that, in summer it became a cool robe, and in winter it became a warm robe. When he aroused the thought of bodhi and went forth from household life, his secular clothing spontaneously became a *kāṣāya*. It was just like Utpalavarṇā Bhikṣuṇī, of Buddha’s time in the world.⁵ However, it was not only

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but no part of it can be found in extant Chan/Zen texts that predate the *Denkōroku*, so the source that Keizan is quoting is unknown.

² Pivotal Circumstances (C. *jiyuan* 機縁; J. *kien*). This section consists largely of Japanese transcriptions of material that is found in Chinese in the biography of the “Third Ancestor, Śāṇavāsin” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.206c25-207a29). However, because the material has been reorganized to some degree, strictly speaking it is not a direct quotation of a Chinese original. For the *Jingde Era Record of the Transmission of the Flame* biography in question, → Śāṇavāsin.

³ here (koko ni 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

⁴ The Sanskrit “Śāṇaka” has the meaning here of “spontaneously clothed” (Bon ni wa Shōdaka to ii, koko ni wa jinen fuku to iu 梵には商諾迦といひ、此には自然服といふ). This is a transcription into Japanese of a line from the biography of Śāṇavāsin in the *Jingde Era Record of the Transmission of the Flame*: 梵云商諾迦、此云自然服 (T. 2076.51.206c28). The actual meaning of *śāṇaka* in Sanskrit is “hemp cloth,” not “spontaneously clothed.” → Śāṇavāsin.

⁵ just like Utpalavarṇā Bhikṣuṇī, of Buddha’s time in the world (Butsu zaise no Renge-shiki Bikuni no gotoshi 佛在世の蓮華色比丘尼の如し). These words echo a phrase from

like that for his current lifetime. During a long-ago life as a merchant, Śāṇavāsin had presented a hundred buddhas with a hundred bolts of cloth. Thereafter, life after life, birth after birth, he was spontaneously clothed. Generally speaking, all people go through a period called the intermediate existence after abandoning this existence and before arriving at their future existence. Their bodies during that time are all completely without clothes. But those like this Śāṇavāsin wear clothes even during the intermediate existence.¹

又、商那和修といふは、西域の九枝秀といふ草の名なり。聖人生るるとき、此草、淨潔の地に生ずるなり。和修生れしとき、此草亦生じき。之に依て名とす。在胎六年にして生れき。

Moreover, “Śāṇavāsin” is the name of a grass in the regions west of China called the nine-leaf hemp. Whenever a sage is born, this grass grows on pure ground. When Śāṇavāsin was born, this plant sprouted along with him, and on that account he was given his name. He was born after spending six years in the womb.

昔世尊一つの青林を指して、阿難に語て曰く、此林地を優留茶と名く。我滅後一百年に、比丘商那和修といふ者あらん、此處にして妙法輪を轉ぜんと。一百年いま師ここに生る。遂に慶喜尊者の付囑を受く。乃ち此林に住まる。法輪を轉じて火龍を降す。火龍歸伏して此林を奉つる。是れ實に世尊の來記たがはず。

Long ago, the World-Honored One pointed to a green grove and said to Ānanda: “That grove is named Urumanḍa.² One hundred years after my death, there will be a person named Śāṇavāsin Bhikṣu, and here he will turn the wheel of the sublime dharma.” One hundred years later, the Master [Śāṇavāsin] was born here. Eventually he received the entrustment of Venerable Jubilant, whereupon he resided in this grove. He turned the wheel of dharma, and a fire dragon descended. The fire dragon submitted and presented this grove to him. Truly these events agree with the World-Honored One’s prediction.

the *Treatise on the Great Perfection of Wisdom* that Dōgen quotes in the chapter of his *Treasury of the True Dharma Eye* entitled “Merit of the Kaśāya” (*Kesa kudoku* 翳裟功德): “As is explained in the *Jātaka Sūtra of Utpalavarṇā Bhikṣuṇī*, during Buddha’s time in the world, this bhikṣuṇī attained arhatship with the six supernormal powers.” For the full context, → *Utpalavarṇā Bhikṣuṇī*. It is fairly certain, therefore, that Keizan was referring by proper name to the nun featured in that sūtra and mentioned by Dōgen, not to any other nun who belonged to the generic category of “lotus-blossom hued” (C. *lianhuase* 蓮華色; J. *rengeshiki*). However, the story of *Utpalavarṇā Bhikṣuṇī* that Keizan alludes to says nothing about her being spontaneously clothed. The point of her story, rather, is that her eventual attainment of arhatship was the karmic result of having once, in a former life as an actress, donned a nun’s robe in jest. There is another nun mentioned by Dōgen in his “Merit of the Kaśāya” who is said to have been spontaneously clothed, life after life, as the result of a good deed done in a former existence; her name is Śuklā Bhikṣuṇī. Keizan appears to have had the latter bhikṣuṇī in mind, but he confused her with *Utpalavarṇā Bhikṣuṇī*.

¹ wear clothes even during the intermediate existence (*chū ni shite mo e wo chaku su* 中有にしても衣を著す). For a discussion in sūtra and Abhidharma literature of the phenomenon of being spontaneously clothed even during intermediate existence, → Śuklā Bhikṣuṇī.

² *Urumanḍa* (*Uruda* 優留茶). The name of a mountain in Mathurā where Śāṇavāsin is said to have founded Naṭabhaṭṭika Monastery.

然るに和修尊者はもと雪山の仙人なり。阿難尊者に投じて今の因縁あり。謂ゆる何物か是れ諸法本不生の性と。實に是れ人の未だ問はざる所なり。和修獨り問ふ、誰か諸法本不生の性なからん。然れども有ることを知らず、又問ふことなし。

Be that as it may, originally Venerable Śāṇavāsin was a wizard in the Himālayas.¹ The episode we are considering now took place when he joined with Venerable Ānanda, asking, “What kind of thing is the fundamentally non-arising nature of dharmas?” Truly, this was something people had never yet asked. Śāṇavāsin alone asked, “Who could lack the fundamentally non-arising nature of all dharmas?” However, not knowing of its existence, there is no asking about it.

何としてか不生の性といふ。萬法諸法悉く此處より出生すと雖も、此性遂に出生する者なし。故に不生の性といふ。故に悉く本不生なり。山これ山に非ず、水これ水に非ず。故に阿難、和修の袈裟角を指す。

What, then, is the *unarisen nature*?² Although the myriad *dharmas* — all *dharmas* without exception — arise from *this place*, this nature ultimately has nothing that it gives rise to. That is why it is called the “non-arising nature.” That is why everything is fundamentally non-arising. “Mountains are not mountains, and rivers are not rivers.” That is why Ānanda pointed to the corner of Śāṇavāsin’s *kāṣāya*.

INVESTIGATION 【拈提】

夫れ袈裟といふは梵語、此には壞色といひ不生色といふ。實に是れ色を以て見るべきに非ず。又かみ諸佛より、しも一切の蝶蟻蚊虻に到るまで、其依報正報悉く是れ色なり。一邊の所見此の如し。然れども便ち又是れ聲色に非ず。故に三界の出づべきなく、道果の證すべきなし。此の如く會すと雖も、和修再び問ふ、何物か諸佛菩提の本性なると。

¹ **wizard in the Himālayas** (*Sessen no sennin* 雪山の仙人). According to the biography of Ānanda in the *Jingde Era Record of the Transmission of the Flame*, Śāṇavāsin and Upagupta belonged to a group of five hundred wizards in the Himālaya Mountains who were admitted to the Buddhist monastic order by Ānanda and five hundred arhats. → Ānanda.

² **unarisen nature** (*fushō no shō* 不生の性). The Chinese Root Case that Keizan is commenting on speaks of the “fundamentally non-arising nature of dharmas” (C. *zhufa ben busheng xing* 諸法本不生性; J. *shohō hon fushō shō*), which means that the fundamental “quality,” “characteristic,” or “nature” (C. *xing* 性; J. *shō*) of all *dharmas* is that they “do not arise” (C. *busheng* 不生; J. *fushō*). Keizan, however, either mistakenly or willfully changes the meaning of the Chinese when he begins to speak of an “unborn” or “unarisen” (*fushō* 不生) “essence” or “nature” (*shō* 性) that all people “have” (*aru* 有る) whether they know it or not, which must be a reference to the *buddha-nature*.

The Sanskrit “*kāṣāya*” has the meaning here¹ of “dull color,”² and it has the meaning of “color/form that does not arise.”³ Truly, this is a case of “not possible to see by means of form.”⁴ Moreover, from the buddhas above on down to the crickets, ants, mosquitoes, and flies below, secondary and primary recompense are entirely matters of “form.” Everything that is seen around us is like this. Nevertheless, it is neither voice nor form. Therefore, there is no need to escape the three realms and no need to realize the fruits of the path. Although he understood in this way, Śāṇavāsin again asked, “What kind of thing is the original nature of the bodhi of buddhas?”

曠大劫よりこのかた、錯まらざること恁麼なりと雖も、一度有ることを知らざれば、徒に眼にさえらる。故に諸佛出生の處を明らめんと恁麼に問ふ。喚ぶに從ひて應じ、叩くに從ひて出ることを知らしめんとして、殊更に和修の袈裟の角を取て引き知らしむ。時に和修大悟す。

Although non-erring, from vast great *kalpas* past, is like this, if you do not learn of its existence at least once, then your eyes will be futilely obstructed. Therefore, to clarify the place from which buddhas are born, he [Śāṇavāsin] asked in such a way. To let him know that [buddhas] respond when one calls and appear when one inquires, [Ānanda] let him know by pulling sharply on the corner of Śāṇavāsin’s *kāṣāya*. At that moment, Śāṇavāsin greatly awakened.

實に夫れ無量劫よりこのかた、相錯らざること此の如くなりと雖も、一度築著せざるが如きは、自己の諸佛の智母なることをも知るべからず。之に依て諸佛番番出世し、祖師代代指説す。曾て一法の人に授くべきなく、更に一法の他に受くべきなしと雖も、自面に搜りて鼻孔にさはるが如くなるべし。

Truly, although it has unmistakably been thus from innumerable *kalpas* ago, if you do not strike it at least once, you cannot know that your own self is the wisdom mother of the buddhas. Based on this, buddhas appear in the world one after

¹ here (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

² “dull color” (C. *huaise* 壊色; J. *ejiki*). Dōgen states in the chapter of his *Treasury of the True Dharma Eye* entitled “Merit of the *Kāṣāya*” (*Kesa kudoku* 袈裟功德) that: “Generally speaking, the *kāṣāya* should be dyed blue, yellow, red, black, or purple. Whatever color it is, make it a dull version of that color (*ejiki* 壊色)” (DZZ 2.318). In Sanskrit, the word *kāṣāya* denotes an earthy pigment containing ferric oxide that varies from light yellow to brown or red and is often translated as “ocher.”

³ “color/form that does not arise” (*fushō shiki* 不生色). There is a double entendre here that plays on the word *shiki* 色, which means “color” in ordinary Japanese, but also translates the Sanskrit *rūpa* or “form” in the standard Buddhist list of *dharmas* known as the five aggregates. Because Keizan is speaking of *kāṣāya*, which is a color (or mode of color), the expression *fushō shiki* 不生色 could be translated as “color that does not arise” or the “color of non-arising.” However, given the preceding discussion of the “fundamentally non-arising nature of all *dharmas*,” it is clear that he is talking about “form,” the first of the five aggregates.

⁴ “not possible to see by means of form” (*shiki wo motte miru beki ni arazu* 色を以て見るべきに非ず). This is a line from the *Diamond Sūtra*, where Śākyamuni Buddha says that if someone sees him “by means of form,” that person “cannot see the Tathāgata.” → “not possible to see by means of form.”

another, and generation after generation of ancestral teachers give indications. Although there is not a single dharma that one can receive from another person, nor a single dharma that one can give to another, it should be like searching one's own face and touching one's nose.

參禪は須らく自ら參悟すべし。悟り畢りては人に遭ふべし。若し人に遭はずんば、徒に依草附木なり。實に參禪徒らにすべからず。一生虚くすべからざること、今の和修の因縁を以て明めつべし。徒に自然天然の見を發すべからず。己見舊見を先とすべからず。

To inquire into Zen must be to inquire, of one's own accord, into awakening. Once awakened, you should encounter people.¹ If you do not encounter people, then you will futilely “depend on grass and cling to trees.”² Truly inquire into Zen, and do not waste your time. Lest you live your entire life in vain, you must clarify this episode about Śāṇavāsin. Do not futilely arouse views regarding spontaneity or naturalness. Do not give precedence to what you have already seen, or your longstanding views.

又思ふべし、佛祖の道は人を擇び機を擇ぶ、我等が堪る所に非ずと。恁麼の所見、實に是れ愚劣の中の愚劣なり。昔人孰れか是れ父母所生の身に非ざる、孰れか是れ恩愛名利の人ならざりし。然れども、一度すでに參ぜしとき、必ず參徹しき。故に天竺より我朝に到るまで、正像末の三時異なるとも、證果の聖賢、山をしめ海をしむ。

We must also realize that we cannot abide the idea that the way of the buddhas and ancestors selects certain people and selects certain abilities. Such a view is truly the stupidest and most shallow of the stupid and shallow. Did not the people of long ago possess bodies born of their fathers and mothers? How could those people have lacked the bonds of affection, and of fame and profit? Nevertheless, when they once began to inquire, without fail they thoroughly investigated. Therefore, from India down to our kingdom, regardless of differences among the three periods of the true, semblance, and enfeebled [dharma], the numbers of sages and wise people who realized the fruits could top the mountains and fill the seas.

然れば汝等諸人、見聞を具足すること既に古人に異ならず、設ひ何れの處に到るとも、悉く言ふべし、汝等此人なりと。迦葉阿難と、四大五蘊かはれる所なし。何に依てか道に於て古人にかはるべき。唯、究理辨道せざるに依て、徒に人身を失却するのみ非ず、終に己れあることを知らず。此の如く虚しくす可らずと相承して、阿難も重ねて迦葉を師とし、阿難陀また和修を接し、師資の道傳通す。

¹ encounter people (*hito ni au* 人に遭ふ). Most commentators take this to mean meeting with a Zen master, to make sure one's awakening is genuine.

² “depend on grass and cling to trees” (C. *yicao fumu* 依草附木; J. *esō fuboku*). This is a quotation of Wumen Huikai's (1183–1260) introduction to his *kōan* collection, the *Gateless Barrier*, which makes it clear that inquiring into Chan means penetrating the “barriers,” i.e. *kōans*, established by the ancestral teachers of the Chan/Zen Lineage. Those who cannot do so are deluded people, compared to ghosts who “depend on grass and cling to trees.”

Therefore, none of you people differ from the ancients in being *fully equipped* with the ability to see and hear. No matter what place we might suppose you will arrive at, it is entirely correct to say that all of you are *this person*. Along with Kāśyapa and Ānanda, nobody is anything other than the four primary elements and five aggregates. Why then, with regard to the way, should you be any different from the ancients? Simply because you do not investigate the principle and pursue the way, you not only squander this human body,¹ but in the end you never know that *self* exists. Having *directly received* the understanding that he should not waste his life in that way, Ānanda also took a master for a second time² in Kāśyapa, and likewise connected with Śāṇavāsin, widely propagating the way of master and disciple.

此の如く流通し来る正法眼藏涅槃妙心、佛の在世と異なることなし。故に佛生國に生れざることを恨むること勿れ。佛在世に遭はざることを悲しむこと勿れ。昔し厚く善根を植え、深く般若の良縁を結ぶ。之に依て大乗の會裡に集まる。實に是れ迦葉と肩を並べ、阿難と膝を交ゆる如し。然れば一日賓主たりとも、終身すなはち佛祖たらん。妄りに古今の情に封ぜらること勿れ。聲色の法に滯ほること勿れ。夜間をも日裡をも、虚しく度ること勿れ。子細に辦道功夫して、古人の徹處に到り、今時の印記を受くべし。

Having been conveyed to us in this manner, the treasury of the true dharma eye, the *sublime mind of nirvāṇa*, is not different from when Buddha was in the world. Therefore, do not regret that you were not born in the land where Buddha was born. Do not rue that your life does not coincide with Buddha's time in the world. Long ago, you planted good *karmic roots* in abundance and connected deeply with the good *karma* of *prajñā*. As a result of that, you have gathered together in this community of *followers of Daijō*,³ where truly it is as if you are lined up shoulder to shoulder with Kāśyapa and meeting knee to knee with Ānanda. Therefore, although we are *guest and host* for one day,⁴ you will spend your whole lives as *buddhas* and *ancestors*. Do not, foolishly, be bound by feelings about past or present. Do not be obstructed by *dharmas* of sound or form.⁵ Whether night

¹ *squander this human body* (*itazura ni ninshin wo shikkyaku suru* 徒に人身を失却する). In the Buddhist view, being born as a human being is a rare and precious opportunity to gain liberation from the *round of rebirth*.

² *second time* (*kasanete* 重ねて). The first time that Ānanda took a master, that master was Śākyamuni Buddha.

³ *community of followers of Daijō* (*Daijō no eri* 大乗の會裡). The reference here is to the community of monks, not all of them necessarily present or even still living, made up of the *dharma heirs* of *Daijō Gikai* 大乘義介 (1219–1309) and their disciples. That would include, but not be limited to, all of the monks assembled at *Daijō Monastery* (*Daijōji* 大乘寺), who were listening to Keizan's sermon.

⁴ *we are guest and host for one day* (*ichi nichi hinju tari* 一日賓主たり). “One day” (*ichi nichi* 一日) means “for now,” or “temporarily.” What Keizan means is that he himself, as abbot, is the “host,” while his audience of disciples and followers are “guests.” → *guest and host*.

⁵ *dharmas of sound or form* (*shōshiki no hō* 聲色の法). In other words, the *dharmas* or “things” one hears or sees. This refers back to the earlier statement, deriving from the *Lotus Sūtra*, that the Tathāgata cannot be known through his voice or *form*.

or day, do not pass your time in vain. By making a concentrated effort to pursue the way in detail, and arriving at the place that was penetrated by the ancients, you should receive the seal of approval of the present time.

適來の因縁を明さんと思ふに、又卑頌あり。聞かんと要すや。

Thinking that I may illuminate the aforementioned episode, I have a humble verse. Do you wish to hear it?

VERSE ON THE OLD CASE 【頌古】

萬仞巖上無源水、穿石拂雲湧沸來。散雪飛花縱亂亂。一條白練絕塵埃。

On a cliff rising ten thousand fathoms, there is no spring of water, just a bubbling up from perforated stones and whisking clouds. Swirling snow, flying flowers: let them be chaotic and confused; in a single strip of white silk, there is a cutting off of dust and dirt.

ROOT CASE¹ 【本則】

第四祖、優婆颶多尊者、執事和修尊者三載、遂爲落髮、作比丘。尊者因問曰、汝身出家耶、心出家耶。師曰、實是身出家。尊者曰、諸佛妙法、豈拘身心。師乃大悟。

The Fourth Ancestor, Venerable Upagupta, managed affairs for Venerable Śāṇavāśin for three years before finally being tonsured and becoming a *bhikṣu*. The Venerable [Śāṇavāśin] asked him, “Does your body go forth from household life, or does your mind go forth from household life?” The Master [Upagupta] said, “Truly, it is the body that goes forth from household life.” The Venerable [Śāṇavāśin] said, “How could the *sublime dharma* of the buddhas be contingent on body or mind?” The Master thereupon greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Upagupta]²

呶利國の人なり。又優婆颶多と名く。姓は首陀。十五歳にして和修尊者に參ず。十七歳にして出家し、二十二歳にして證果す。行化して摩突羅國に到る。得度の者甚だ多し。之に依て魔宮震動し波旬愁怖す。

was a man of the Country of Pāṭaliputra. He was also called Upagutta. His clan was *sūdra*. In his fifteenth year, he sought instruction from Venerable Śāṇavāśin. In his seventeenth year, he went forth from household life, and in his twenty-second year, he realized the fruit. Carrying out conversions, he arrived in the Country of Mathurā, and a great many people there gained deliverance. The Palace of Māra shook on that account, and Pāpiyān was frightened.³

¹ Root Case (C. *benze* 本則; J. *honsoku*). The exact source of this Chinese passage is unknown. A very similar exchange is found in the *Jingde Era Record of the Transmission of the Flame*, but Upagupta's response to Śāṇavāśin's question is different:

The Venerable [Śāṇavāśin] asked him, “Does your body go forth from household life, or does your mind go forth from household life?” He [Upagupta] answered, “My coming here to go forth from household life is not for the sake of body or mind.”

《景德傳燈錄》尊者問曰。汝身出家心出家。答曰。我來出家非爲身心。(T 2076.51.207b29-c1).

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fourth Ancestor, Venerable Upagupta”:

《景德傳燈錄》呶利國人也。亦名優波颶多。又名邬波颶多。姓首陀。父善意。十七出家。二十證果。隨方行化至摩突羅國。得度者甚眾。由是魔宮震動。波旬愁怖。(T 2076.51.207b1-4).

³ Pāpiyān was frightened (*Hajun shūfu su* 波旬愁怖す). For a detailed account of Māra's battle with Upagupta, see Strong (1992, pp. 93–117).

證果の人を得る毎に、四指の籌を石室に投す。其室、縱十八肘廣十二肘、其間に充滿す。

Each time he [Upagupta] got a person¹ to realize the fruit, he tossed a tally² the length of four fingers into a rock grotto. The grotto measured eighteen forearms deep by twelve forearms wide, and that entire space was filled.

一肘は二尺なり。彼の一生の間の得度し得たる籌を以て茶毘す。得度の人多きこと、恰かも如來在世の如し。故に世舉りて號して無相好佛と曰ふ。波旬、憤りを作して入定の時節を窺ひ、

One forearm is two feet. The tallies from all the people who gained deliverance during his lifetime were used for his [Upagupta's] cremation. The people who gained deliverance were so numerous that it was just like when the Tathāgata was in the world. For all of these reasons, he was admired in the world and called a "buddha without marks." Pāpiyān became resentful and spied on [Upagupta], picking a time when the latter had entered into concentration.

遂に其魔力を盡して以て正法を害せんとす。尊者乃ち三昧に入てその所由を觀す。波旬また窺ふて密に瓔珞を持して之を頸に懸く。時に尊者また彼れを伏せんと思ふ。定より起て、乃ち人狗蛇の三屍を取て、化して華鬘となす。輒言を以て波旬を慰諭して曰く、汝われに瓔珞を與ふ、甚だ是れ珍妙なり。我れ華鬘あり、以て相報くい酬奉せん。波旬、大に喜で頸を延べて之を受く。乃ち變じて三種の臭屍となる。蠱蟲壞爛せり。波旬、厭惡して大に憂惱を生ず。己が神力を盡して捨ることを得ず、解くことを得ず、移動すること能はず。乃ち六欲天に昇りて、諸の天主に告ぐ。又梵天に詣して、其の解脱を求む。彼れ、各告て曰く、十力の弟子の所作神變なり、我輩凡陋なり、何ぞ能く之を去らん。波旬曰く、然らば則ち奈何せん。梵王曰く、汝、心を尊者に歸すべし、即ち能く除斷せん。乃ち爲に偈を説き、其をして廻向せしむ。曰く、若し地に因て倒れば、還て地に因て起く。地を離れて起つことを求めば、終に其理なけん。還て十力弟子に依て、解脱を求むべし。波旬、教を受け已て、即ち天宮を下り、尊者の足を禮して哀露懺悔す。尊者曰く、汝今より後、如來の正法に於て更に娆害を作さんや否や。波旬曰く、我れ誓て佛道に廻向して、永く不善を斷ぜん。尊者曰く、若し然らば汝自ら唱えて、口づから歸依三寶と言ふべし。魔王合掌して三び唱ふ。華鬘悉く除く。

Thereupon,³ he [Pāpiyān] mustered all of his demonic strength to harm the

¹ Each time he got a person (*hito wo uru goto ni* 人を得る毎に). The two sentences that follow are a paraphrase, in Japanese transcription, of a passage in Chinese that appears later (not contiguous with the preceding quotation) in the biography of the "Fourth Ancestor, Venerable Upagupta" in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》證果最多。毎度一人以一籌置於石室。其室縱十八肘。廣十二肘。充滿其間。(T 2076.51.207b26-28).

² tally (*chū 筹*). For a detailed account of the role of tally sticks in the legends of Upagupta, see Strong (1992, pp. 139–143).

³ Thereupon (*tsui ni 遂に*). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Fourth Ancestor, Venerable Upagupta":

《景德傳燈錄》遂竭其魔力以害正法。尊者即入三昧觀其所由。波旬復伺便。密持瓔珞壓之于頸。及尊者出定。乃取人狗蛇三屍化爲華鬘。軟言慰諭波旬曰。汝與

true dharma. The Venerable [Upagupta] thereupon entered into samādhi and observed the situation. Pāpiyān, noting this, secretly took a necklace and hung it around [Upagupta's] neck. At that time the Venerable [Upagupta] decided to subdue him. Arising from his meditative trance, he took three corpses — those of a human, a dog, and a snake — and transformed them into a garland of flowers. With gentle words he placated Pāpiyān, saying, “You have given me a necklace which is extremely rare and marvelous; I have a flower garland that I wish to present to you in return.” Pāpiyān, greatly pleased, extended his neck and accepted it. Thereupon it changed back into the three stinking corpses, infested with venomous maggots and rotting. Pāpiyān, disgusted, was greatly alarmed. Although he exhausted all his supernormal strength, he was unable to get rid of it, free himself from it, or move it. Thereupon, Pāpiyān ascended to the six heavens of the desire realm and addressed all the chiefs of the devas. He also visited the Brahmā Heaven, and sought liberation from it. Each told him, “That [necklace] is a supernormal transformation produced by a disciple with ten powers. We are just ordinary inferiors. How could we possibly remove it?” Pāpiyān said, “If that is the case, then what can I do?” The Brahmā King said, “You should entrust your heart to the Venerable [Upagupta]. Then you will be able to completely eliminate [the necklace].” Thereupon, he preached a verse for him, and with that turned him toward reform. The verse said:

If you fall over because of the ground,
reverse that by using the ground to get back up.
If you try to get up apart from the ground,
in the end there is no way that will work.

[The Brahmā King also said,] “You should reverse [your plight] by seeking liberation with the help of the disciple with ten powers.” Pāpiyān, having accepted these teachings, descended from the heavenly palace, prostrated himself at the feet of the Venerable [Upagupta], confessed, and repented. The Venerable [Upagupta] said, “From now on, will you try to damage the Tathāgata's true dharma or not?” Pāpiyān replied, “I vow to turn to the way of the buddhas and to forever cut off that which is not good.” The Venerable [Upagupta] said, “If that is the case, then you must recite of your own volition, and with your own mouth say, ‘I take refuge in the three treasures.’” The Māra King made a gasshō and recited [the verse of taking refuge] three times. The flower garland was removed instantly.

我瓔珞甚是珍妙。吾有華鬘以相酬奉波旬大喜引頸受之。即變爲三種臭屁蟲蛆壞爛。波旬厭惡大生憂惱。盡己神力不能移動。乃升六欲天告諸天王。又詣梵王求其解免。彼各告言。十力弟子所作神變。我輩凡陋何能去之。波旬曰。然則奈何。梵王曰。汝可歸心尊者即能除斷。乃爲說偈令其迴向曰。若因地倒、還因地起、離地求起、終無其理。波旬受教已。即下天宮禮尊者足哀露懺悔。毘多告曰。汝自今去。於如來正法更不作妨害否。波旬曰。我誓迴向佛道永斷不善。毘多曰。若然者汝可口自唱言歸依三寶。魔王合掌三唱。華鬘悉除。(T 2076.51.207b4-b22).

此の如く佛法の威験を施し、恰かも如來在世の如し。十七歳落髮のきざみ、和修問て曰く、汝身出家するや、心出家するや。夫れ佛家もとより身心の二出家あり。

Thus were awesome miracles of the buddha-dharma performed, just like when the Tathāgata was in the world. At the moment in his [Upagupta's] seventeenth year when his head was tonsured, Śāṇavāsin asked him, “Does your body go forth from household life, or does your mind go forth from household life?” Now, the house of Buddha has from the beginning had two types of going forth from household life: that of the body and that of the mind.

謂ゆる身出家といふは、恩愛を棄て家郷を離れて、髪を剃り衣を染め、奴婢を蓄はへず、比丘となり、比丘尼となり、十二時中辯道し来る。故に時として虚しく過ることなふして、外か所願なし。故に生をも喜ばず、死をも懼れず。心は秋月の皎潔たるが如く、眼は明鏡の翳なきが如し。心を求めず、性を望まず、聖諦なほ作さず、況や世執をや。是の如くし來りて、凡夫地にも住まらず賢聖位にも拘らず、轉た無心道人たり。是れ則ち身出家人なり。

The “bodily going forth from household life” spoken of here [in the Root Case] means abandoning the bonds of affection, leaving one's hometown, shaving one's head, dyeing one's robes,¹ not keeping slaves, and becoming a bhikṣu or bhikṣunī, so as to pursue the way throughout the twelve periods of the day. Consequently, one wastes no time and has nothing else that is wished for. Consequently, one neither delights in life nor fears death. One's mind resembles the pure whiteness of the autumn moon, and one's eyes are like a bright mirror free from any haziness. With no seeking of [buddha-] mind, no wishing [to see] the [buddha-] nature, and not even practicing the noble truths,² how could one have any worldly attachment? Coming along in this way, one neither dwells at the stage of ordinary people, nor concerns oneself with the rank of the worthy sages, but evolves into a person of the way who has no-mind. That, in short, is the person who “bodily goes forth from household life.”

謂ゆる心出家といふは、髪を剃らず衣を染めず、設ひ在家に住み、塵勞に在りと雖も、蓮の泥に染まず、玉の塵を受けざるが如し。設ひ因縁ありて、妻子ありとも、芥の如く塵の如く覺して、一念も愛心なく、一切貪著することなく、月の空裡に掛かるが如く、玉の盤上に走るに似て、鬧市中にて閑者を見、三界の中にじて劫外を明らめ、煩惱を斷除するも病なりと知り、真如に趣向するも邪なりと明らむ。涅槃生死是れ空華なり、菩提煩惱ともに管せず、是れ則ち心出家人なり。

The “mentally going forth from household life” spoken of here [in the Root Case] refers to those who neither shave their head nor dye their robes, but who, although they live at home and have worldly toil, are like lotus flowers unsullied by mud,³

¹ dyeing one's robes (*koromo wo some* 衣を染め). In other words, wearing the *kāṣāya* or “dyed robes” (C. *ranyi* 染衣; J. *zen'e*) of a Buddhist monk or nun.

² not even practicing the noble truths (*shōtai nao nasazu* 聖諦なほ作さず). The meaning here is probably “not consciously following the eight-fold path,” which is the fourth of the four noble truths.

³ lotus flowers unsullied by mud (*hasu no doro ni somazu* 蓮の泥に染まず). The lotus plant is rooted in muck at the bottom of a pond, but its flower rises above the murky wa-

or like jewels that repel dust. Even if one has karmic involvements such as wives or children, one realizes that they are like rubbish or motes of dust. Without a single desirous thought, without the attachment of craving for anything, like the moon hanging in the sky, or like a jade ball rolling over a plate, one is in a busy market-place but sees the one who is at ease.¹ While in the three realms, one clarifies what is outside the *kalpas*, knows that “even cutting off mental afflictions is a disease,”² and clarifies that “even heading toward thusness is wrong.”³ “*Nirvāṇa* and *samsāra* are sky flowers,”⁴ and one is concerned with neither *bodhi* nor mental afflictions. This is the person who “mentally goes forth from household life.”

故に身出家か心出家かと問ふなり。然も是の如くなからん出家は、是れ出家に非ず。故に此問をなし来る。然るに龜多答て曰く、實に是身出家すと。此に心を存せず、性と説かず、玄を談ぜず。唯四大五蘊の身、方には是れ出家することを知る。不運にして至り得る、故に如意足なることを明らむ。不求にして得たり。故に不可得を明らむ。是の如くなる故に、實に身出家すと謂ふ。

Thus [Śāṇavāsin] asked, “Does your body go forth from household life, or does your mind go forth from household life?” However, going forth from household life that is not like this is not going forth from household life. Nevertheless, he came to ask this question. Accordingly, Upagupta answered, “Truly, it is the body that goes forth from household life.” In this he did not maintain any state of mind, did not speak of [buddha-] nature, and did not discuss profundities. He merely knew that the body made of the four primary elements and five aggregates was properly going forth from household life. He clarified [the saying] that, “Because one is able to arrive without moving, it is the supernormal ability to be wherever one wishes.”⁵ He obtained it without seeking. Therefore, he clarified that it is un-

ter and is unsullied. It is thus a metaphor for the bodhisattva who lives in the world but, through insight into emptiness, remains unattached to it.

1 the one who is at ease (*kanja* 閑者). That is, the self, or buddha-mind.

2 “even cutting off mental afflictions is a disease” (*bonnō wo danjo suru mo yamai nari* 煩惱を斷除するも病なり). This is a Japanese gloss of the fifth line of a Chinese verse attributed to a lay practitioner of Chan, a government official named Zhang Zhuo. → Presented Scholar Zhang Zhuo.

3 “even heading toward thusness is wrong” (*shinnyo ni shukō suru mo ja nari* 真如に趣向するも邪なり). This is a Japanese gloss of the sixth line of a Chinese verse attributed to a lay practitioner of Chan, a government official named Zhang Zhuo. → Presented Scholar Zhang Zhuo.

4 “*Nirvāṇa* and *samsāra* are sky flowers” (*nehan shōji kore kūge nari* 涅槃生死是れ空華なり). This is a Japanese gloss of the eighth and final line of a Chinese verse attributed to a lay practitioner of Chan, a government official named Zhang Zhuo. → Presented Scholar Zhang Zhuo.

5 “Because one is able to arrive without moving, it is the supernormal ability to be wherever one wishes” (*fuun ni shite itari uru, yue ni nyoisoku naru* 不運にして至り得る、故に如意足なる). This is a Japanese gloss of a line that Dōgen cites in Chinese in the chapter of his *Treasury of the True Dharma Eye* entitled “Thirty-seven Factors of Bodhi” (*Sanjūshichi hon bodai bunpō* 三十七品菩提分法):

Śākyamuni Buddha said, “Arriving without moving is called the supernormal ability to be wherever one wishes.”

《正法眼藏、三十七品菩提分法》釋迦牟尼佛言、未運而到、名如意足。 (DZZ 2.136).

obtainable. Because the matter is like this, he said, “Truly, it is the body that goes forth from household life.”

然れども諸佛の妙法、這箇の見解を爲すべからず。故に和修指説するに曰く、諸佛實に是れ身出家するに非ず、心出家するに非ず。四大五蘊を以て見るべきに非ず、理性玄妙を以て證すべきに非ず。故に聖凡ともに解脱し、身心同く脱落し来る。虛空の内外なきが如く、海水の表裡なきに似たり。設ひ幾許の妙理、無量の法門、千差萬別なりと雖も、唯這の事をのみ説き来る。

Nevertheless, you should not form this kind of view about the *sublime dharma* of the *buddhas*. Thus, *Śāṇavāsin* indicated the matter, saying, “For the *buddhas*, truly, it is not a matter of bodily *going forth from household life*, nor is it a matter of mentally *going forth from household life*.” It is not possible to see [*buddha*] by means of the four primary elements or five aggregates.¹ It is not possible to verify [*buddhahood*] by means of logic or subtlety. Thus, sages and ordinary people together gain *liberation*, and body and mind alike come to be sloughed off. It is just like empty space, which has no interior or exterior, and it resembles ocean water in that it has no inside or outside. However many sublime *principles* there might be, however innumerable the *dharma gates*, with their thousands of differences and tens of thousands of distinctions, they teach just *this matter*.

然れば唯我獨尊を佛と謂ふべからず、無來無去と謂ふべからず、誰か父母未生といひ、空劫以前といはん。此處に到りて、生不生を超越し、心不心を解脱す。器に隨ふ水の如く、物に倚る空の如し。執れども手に満ることなく、探れども跡を得ることなし。即ち是れ諸佛の妙法なり。此處に到りて衆多存することなく、和修も起ることなき故に、動靜を以てせず、去來を以てせず。設ひ是非あり彼我ありとも、水の底の聲の如く、空の中の端なきに似たり。然も一度覺觸せざれば、千萬の法門無量の妙理も、徒に業識流注となる。

¹ It is not possible to see by means of the four primary elements or five aggregates (*shidai goun wo motte miru beki ni arazu* 四大五蘊を以て見るべきに非ず). This is reminiscent of a line that appears in Chapter 3 of the *Denkōroku*: “It is not possible to see [the *Tathāgata*] by means of form” (*shiki wo motte miru beki ni arazu* 色を以て見るべきに非ず). That is a transcription into Japanese of a Chinese phrase that is used as a *kōan* (i.e. topic for commentary) in the *Extensive Record of Chan Master Hongzhi* (T 2001.48.6c8) and many other Chan texts: “Cannot be seen by means of form, cannot be sought by means of sound” (*C. buke yi se jian, buke yi sheng qiu* 不可以見、不可以聲求). It derives from a passage in the *Diamond Sūtra*, where *Śākyamuni Buddha* says:

If someone sees me by means of form,
or seeks me through the sound of my voice,
that person is following a false path
and cannot see the *Tathāgata*.

《金剛般若波羅蜜經》若以色見我、以音聲求我、是人行邪道、不能見如來。(T 235.8.752a17-18).

Be that as it may, “Only I alone am honored”¹ does not refer to the [man] Buddha, and “no coming and no going”² does not refer to him either. Who could be said to be “before your father and mother were born,” or “prior to the kalpa of emptiness”? Reaching this place, one transcends arising and non-arising, and is liberated from minding and not minding.³ It is like water that follows [the shape of] its container, like space that conforms to [the shape of] objects. Even when grasped, it does not fill the hands; even when sought, no traces of it can be found. This very thing is the *sublime dharma* of the *buddhas*. Reaching this place, Upagupta has no existence, and Śāṇavāsin has no arising, which is why they are not to be regarded as moving or still, and not to be regarded as going or coming. Even if there are affirmation and negation, other and self, those are like voices under water or the limitlessness of space. Nonetheless, if you do not wake and feel it at least once, then even millions of *dharma* gates and innumerable sublime principles become merely the continuous flow of karmically conditioned consciousness.

是の如く指説する所、龜多尊者忽ち大悟す。恰かも青天に忽雷の霹靂せるが如く、大地に猛火の發生するに似たり。迅雷一度震ふて、龜多耳根を斷ずるのみに非ず。速かに命根を喪し、猛火忽ち焼けて、諸佛の法門、祖師の頂顛悉く灰燼と爲り畢りぬ。恁麼の灰燼顯はれて、龜多尊者と號す。堅きこと石の如く、黒きこと漆の如し。幾回か人の本色を失し全身を打碎して、徒に籌を投げて空の數をとり、空を焼て空の跡を遺す。

Receiving [Śāṇavāsin’s] indications in this way, the Venerable Upagupta suddenly had a great awakening. It resembled a sudden thunderclap in a blue sky, or the earth bursting out in raging fire. The sudden thunder shook a single time. Not only was Upagupta’s faculty of hearing cut off, but his life potential was soon destroyed. The raging fire burned rapidly, and the *dharma* gates of the *buddhas* and the pates of the ancestral teachers were reduced to ashes; that is all. Such ashes having appeared, they were titled “Venerable Upagupta.” They were as hard as stone and as black as lacquer. How many times did he lose sight of people’s original form and pulverize their entire bodies, uselessly throw tallies and take the measure of the sky, or burn the sky and leave behind traces of the sky?

¹ “Only I alone am honored” (C. *wei wo duzun* 唯我獨尊; J. *yui ga dokuson*). A reference to the statement that Śākyamuni Buddha is supposed to have made at the time of his birth: “In the heavens above and [on this earth] below heaven, only I alone am honored” (C. *tianshang tianxia wei wo duzun* 天上天下唯我獨尊; J. *tenjō tengē yui ga dokuson*). → Śākyamuni.

² “no coming and no going” (*murai muko* 無來無去). A description of the *Tathāgata* (Buddha) given in the perfection of wisdom class of *sūtras*. → “no coming and no going”

³ **minding and not minding** (*shin fushin* 心不心). The meaning of this expression, which is not a standard Buddhist technical term, is unclear. BGDJ (1165d) cites this occurrence of the phrase *shin fushin* 心不心 in the *Denkōroku* and explains it as “not lapsing into duplicity” (*futagokoro ni da shinai koto* 二心に墮しないこと). The word “duplicity” (*futagokoro* 二心), however, refers to the “double-dealing” or “treachery” of a “two-faced” person, a meaning that scarcely fits the context here. The verb to “mind” (*shin* 心) can mean to “think about,” “consider,” “pay attention to,” or “care about” something. Thus, the expression *shin fushin* 心不心 might also be translated as “thinking and not thinking,” etc.

今日大乗の兒孫、跡を雲外に尋ね、言を青天に着けんと思ふ。諸人聞かんと要すや。

Today this descendant of *Daijō*, having sought for traces beyond the clouds, wishes to attach some words to the blue sky. People, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

家破人亡非内外。身心何處隱形來。

Home destroyed, people lost, there is no inside or outside.
Body and mind: where has their form been concealed?

ROOT CASE 【本則】

第五祖、提多迦尊者曰、

The Fifth Ancestor, Venerable Dhītika, said,¹

出家者、無我我故、無我我所故、即心不生滅故、即是常道。諸佛亦常。心無形相、其體亦然。龜多曰、汝當大悟、自心通達。

“Because the one who goes forth from household life is the *self* of no-self, and because there is no ‘me’ or ‘mine,’ the *mind* does not arise or cease, and that is the constant way. Buddhas, too, are constant: their minds are formless, and their bodies are the same.” Upagupta said, “You must greatly awaken to the fact that your own mind is pervasive.”

師乃大悟。

The Master [Dhītika] thereupon had a great awakening.

PIVOTAL CIRCUMSTANCES 【機縁】

師は摩伽陀國の人なり。初め生れし時、父の夢に、金日、屋より出て天地を照耀す。前に一の大山あり、諸寶嚴飾せり。山頂に泉涌て、滂沱として四方に流る。師、龜多尊者に參ぜし初に、此事を語る。龜多尊者、爲めに之れを解して曰く、大山は我身なり。泉涌は汝が智慧を發して法無盡なり。日、屋より出るは汝今入道の相なり。天地を照耀するは、汝が智慧の超越なりと。師は元と香象と名く、因て今之名に易ふ。梵に提多迦と曰ひ、此に通真量と曰ふ。師、説を聞き已りて偈を説て曰く、「巍巍七寶山。常出智慧泉。回爲真法味。能度諸有縁。」龜多尊者も亦た偈を説て曰く、「我法傳於汝。當現大智慧。金日從屋出。照耀於天地。」

The Master [Dhītika]² was a man of the Country of Magadhā. When he

¹ Venerable Dhītika, said (*Daitaka Sonja iwaku* 提多迦尊者曰). The block of Chinese text that follows these words is similar to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fourth Ancestor, Upagupta”:

《景德傳燈錄》出家者無我我故。無我我所即心不生滅。心不生滅即是常道。諸佛亦常。心無形相其體亦然。尊者曰。汝當大悟心自通達。(T 2076.51.207c2-4).

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fifth Ancestor, Venerable Dhītika”:

《景德傳燈錄》摩伽陀國人也。初生之時父夢金日自屋而出照耀天地。前有大山諸寶嚴飾。山頂泉涌滂沱四流。後遇龜多尊者。爲解之曰。寶山者吾身也。泉涌者法無盡也。日從屋出者汝今入道之相也。照耀天地者汝智慧超越也。尊者本名香眾。師因易今名焉。梵云提多迦。此云通真量也。多迦聞師說已歡喜踊躍。而唱偈言。巍巍七寶山。常出智慧泉。迴爲真法味。能度諸有縁。龜多尊者亦說偈曰。我法傳於汝。當現大智慧。金日從屋出。照耀於天地。(T 2076.51.207c14-26).

was just born, his father dreamed that a golden sun emerged from the room and illuminated heaven and earth. Before him there was a large mountain, adorned with jewels. Spring water flowed from the mountain's summit, gushing out in the four directions. When the Master [Dhītika] first sought instruction from Venerable Upagupta, he told him of this event. Venerable Upagupta interpreted it for him, saying: "The great mountain is my body. The flowing spring is the arising of your wisdom, which is an inexhaustible dharma. The sun emerging from the room is a sign of your having now entered the way. Illuminating heaven and earth is the transcendence of your wisdom." The Master [Dhītika] was originally named Incense Elephant,¹ but because of this, his name was changed to what it is now. The Sanskrit "Dhītika" has the meaning here² of "Penetrating the Measure of Truth." The Master [Dhītika], having listened to this explanation, spoke a verse, saying:

From the majestic seven-jeweled mountain
constantly issues the spring of wisdom,
turning it into the flavor of the true dharma,
able to deliver all with karmic connections.

Upagupta also spoke a verse, saying:

My dharma was transmitted to you;
now manifest great wisdom.
The golden sun leaves the room
to illuminate heaven and earth.

然しより師禮拜して隨從し、卒に

Then the Master [Dhītika] made prostrations [to Upagupta] and followed him, at long last

出家を求む。龜多問て曰く、汝出家を志求す。身の出家か心の出家か。師曰く、我れ來て出家を求む、身心の爲に非ず。龜多曰く、身心の爲にせず、復た誰か出家する。師曰く、出家は乃至、師乃ち大悟す。

seeking to go forth from household life.³ Upagupta questioned him, saying,

¹ Incense Elephant (C. Xiangxiang 香象; J. Kōzō). The 1857 woodblock edition of the *Denkōroku* compiled by Busshū Sen'ei (1794–1864) as well as the 1885 revision by Ōuchi Seiran 大内青巒 (1845–1918) and the Shūmūchō edition of the *Denkōroku* all give this name. However, all Chinese sources translate Dhītika's name as "Incense Heap" (C. *xiāngzhōng* 香衆, also written as 香眾; J. *kōshū*), so it is probable that the glyph 象 ("elephant") is a copyist's error for the similar looking 衆 or 犀 ("heap"); see Tajima, 266a.

² here (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures.

³ seeking to go forth from household life (*shukke wo motomu* 出家を求む). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Fourth Ancestor, Upagupta" and includes wording that is also found in the Root Case of this chapter:

《景德傳燈錄》志求出家。尊者問曰。汝身出家心出家。答曰。我來出家非為身心。尊者曰。不為身心復誰出家。答曰。夫出家者無我我故。無我我故即心不生滅。心不生滅即是常道。諸佛亦常。心無形相其體亦然。尊者曰。汝當大悟心自通達。(T 2076.51.207b28-c4).

“Is the going forth from household life that you seek a going forth of the body or a going forth of the mind?” The Master [Dhitika] replied, “My coming to seek going forth from household life is not for the sake of body or mind.” Upagupta said, “If it is not for body or mind, then who is it that goes forth from household life?” The Master [Dhītika] replied, “Because the one who goes forth from household life is” ...and so on, down to...¹ The Master [Dhītika] thereupon had a great awakening.

INVESTIGATION 【拈提】

實に是れ出家は我我なきの我を顯はす。故に身心を以て辨すべきに非ず。此我我なきの我、即ち常道なり。生滅を以て測るべきに非ず。故に諸佛に非ず、衆生に非ず、況や四大五蘊三界六道ならんや。故に心に形相なし、設ひ見聞あり覺知ありとも、終に去來に非ず、動靜に非ず。是の如く見得する、即ち是れ心を知得する底の漢、尚ほ是れ聞解と謂つべし。

Truly, going forth from household life manifests the self that is “the self of no-self.” Therefore, it is not something that can be discerned on the basis of body or mind. This self that is “the self of no-self” is the constant way. It is not something that can be fathomed through arising and ceasing. Since it is not buddhas and it is not living beings, how could it possibly be the four primary elements, five aggregates, three realms, or six destinies? Thus, mind has no form, so even if there is seeing and hearing, or there is perceiving and knowing, ultimately it neither goes nor comes, and is neither moving nor still. A person who is able to see like this, that is, a fellow who comes to know this mind, still must be called one who hears and interprets.

故に提多迦、恁麼に解すと雖ども、龜多、點して曰く、汝まさに大悟して心自ら通達すべしと。恰か貿易の物に、皇帝の印を下すに似たり。王印もし題するとき、是れ毒に非ず、是れ疑ひに非ず。亦た是れ公物に非ず、故に人使用し来る。師資の道、相契ふこと是の如し。

Therefore, although Dhītika interpreted matters as he did, Upagupta instructed him, saying, “You must greatly awaken to the fact that mind is in itself pervasive.” It is just like receiving the imperial seal of approval when bartering for goods. When something is marked with the king’s seal, it is not poison, not suspicious, and not public property. Therefore, people come to use it. The way of master and disciple, when they match tallies, is like this.

設ひ理として通ぜずといふことなく、道として明らめずといふことなしと云ふとも、須からく大悟して始めて得べし。一度大悟せざれば、徒に知解の客となりて、遂に心地に通ぜず。故に佛見法見未だ免がれず。自縛他縛何れの時か遁れん。

The last sentence of the quoted passage, “The Master [Dhītika] thereupon had a great awakening,” is found in the Root Case, but not in the Chinese of the *Jingde Era Record of the Transmission of the Flame*.

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

Even if it is not the case that you have failed to penetrate the principle, and not the case that you have failed to clarify the way, you will only be able to get it for the first time if you greatly awaken. If you have never once greatly awakened, then you uselessly become a guest with intellectual interpretation who never penetrates the *mind ground*. In that case, you have not yet avoided views of *buddha* and views of *dharma*.¹ When will you ever escape the shackles that are “self” and the shackles that are “other”²?

然れば設ひ四十九年の説、一字も遺落せず、三乘五乘、一法も錯謬せざと雖も、一度大悟せざれば眞の衲子と許し難し。然れば設ひ千經萬論を講得し、佛を影向せしめ、大地を震動せしめ、天華を亂墜せしむとも、早く是れ座主の見解、未だ本色の衲僧に非ず。

Accordingly, even if you do not forget a single word of the forty-nine years of preaching,³ and you are not mistaken about a single *dharma* of the three vehicles and five vehicles, if you have never once greatly awakened, then it is hard for you to be accepted as a true patch-robed one. Even if you can lecture on a thousand *sūtras* or ten thousand treatises, summon the appearance of a *buddha*,⁴ cause the earth to quake, or bring heavenly flowers fluttering down in profusion, that is still the view of a scholarly abbot: you are not yet a genuine patch-robed monk.

然れば三界唯心と會すべからず、諸法實相と會すべからず、悉有佛性と會すべからず、畢竟空寂と會すべからず。實相、尚ほ是れ節目に拘はる。皆空却て落空に同じく、悉有また性靈に似たり。唯心未だ覺知を免がれず。然れば此事を求めんと思はん人、千經萬論の中に求むること有らば、恨むらくは捨父逃逝の漢なり。

Accordingly, you should not understand it as “the three realms are mind only”;⁵ you should not understand it as the “true sign of all dharmas”;⁶ you should not understand it as “without exception possess *buddha-nature*”;⁷ and you should not

¹ *views of buddha and views of dharma* (C. *fojian fajian* 佛見法見; J. *bukken hōken*). The implication here is that any and all views, even Buddhist ones, are inherently deluded.

² *the shackles that are “self” and the shackles that are “other”* (C. *zifu tafu* 自縛他縛; J. *jibaku tabaku*). This refers to the deluded attachment to self, on the one hand, and external things (dharmas) on the other. To hold any views whatsoever is to fail to understand the emptiness of both self and dharmas.

³ *forty-nine years of preaching* (*shijūkūnen no setsu* 四十九年の説). The Buddha is said to have preached the *dharma* for forty-nine years, the length of time between his awakening and his *nirvāṇa*. → Śākyamuni.

⁴ *summon the appearance of a buddha* (*hotoke wo yōgō seshime* 佛を影向せしめ). This alludes to the belief that (1) in certain places (e.g. a particular cave), a miraculous “shadow” (C. *ying* 影; J. *yō*) of Buddha can appear to those who are pure of mind; or (2) that practitioners skilled in techniques of visualization meditation can conjure up *buddhas*, who appear before them as glowing “apparitions” (C. *ying* 影; J. *yō*).

⁵ *“the three realms are mind only”* (C. *sanjie weixin* 三界唯心; J. *sangai yuishin*). A saying that is emblematic of the Yogācāra school doctrine of mind only. → three realms are mind only.

⁶ *“true sign of all dharmas”* (C. *zhufa shixiang* 諸法實相; J. *shohō jissō*). A saying that is emblematic of Tiantai (J. Tendai) School doctrine. → true sign of all dharmas.

⁷ *“without exception possess buddha-nature”* (C. *xi you foxing* 悉有佛性; J. *shitsu u*

understand it as “*in the final analysis, empty and quiescent*.¹ [The saying] “true sign” is still caught up in differentiating. [The saying] “all are empty,” on the other hand, is the same as the mistaken view of emptiness. [The saying] “without exception possess,” too, sounds like it refers to a spiritual essence. [The saying] “mind only” has not yet escaped from perceiving and knowing. Accordingly, people who think they want to seek those things, if they seek them in the thousand sūtras or ten thousand treatises, regrettably, are fellows who “abandon their father and run away.”

故に一一自己の寶藏を開いて、一大藏經を運出せんとき、聖教自づから我有なることを得ん。若し恁麼に證得せざんば、佛祖悉く是れ汝が怨なり。故に謂ふ、那箇の魔魅か汝をして出家せしめ、那箇の魔魅か汝をして行脚せしむ。道ひ得ても也た又下に死し、道ひ得ざるも也た又下に死すと。恁麼なる故に謂ふ、出家は身心の爲に非ざと。是の如く解すと雖も、尚ほ是れ本色の衲子に非ず。再び指出して始て大悟して通ずることを得たり。

Therefore, only when each one of you breaks open the treasure store of your own self and brings out from it the entire canon will you be able to make the sagely teachings your own. If you cannot gain realization in such a way, then the buddhas and ancestors will all resent you. Thus the saying:²

What demonic spell caused you to go forth from household life, and what demonic spell caused you to set out on pilgrimage? If you can speak, you will die beneath my pitchfork, and if you cannot speak, you will also die beneath my pitchfork.

Because this was so, [Dhītika] said, “*Going forth from household life is not for the sake of body or mind*.” Although he interpreted things in this way, he was still not a genuine patch-robed monk. Only when [Upagupta] pointed it out again was he [Dhītika] able, for the first time, to greatly awaken and penetrate this.

bussō). A saying that is emblematic of the doctrinal position taken in the Northern text of the *Sūtra of the Great Nirvāṇa*, which is that “*all living beings, without exception, possess buddha-nature*.”

1 “*in the final analysis, empty and quiescent*” (C. *bijing kongji* 畢竟空寂; J. *hikkyō kūjaku*). A saying that is emblematic of the doctrinal position taken in the perfection of wisdom genre of sūtras. → “*all dharmas, in the final analysis, are empty and quiescent*.”

2 **Thus the saying** (*yue ni iu* 故に謂ふ). The quotation that follows is a Japanese transcription of an identical Chinese passage from the *Jingde Era Record of the Transmission of the Flame*:

Reverend Bimoyan of Mount Wutai always carried a wooden pitchfork. Whenever he saw a monk come and make prostrations he held the pitchfork against his neck and said, “What demon caused you to go forth from household life, and what demon caused you to set out on pilgrimage? If you can speak, you will die beneath my pitchfork, and if you cannot speak, you will also die beneath my pitchfork. Speak quickly!”

《景德傳燈錄》五台山祐巖和尚常持一木叉。每見僧來禮拜。即叉却頸云。那箇魔魅教汝出家。那箇魔魅教汝行脚。道得也叉下死。道不得也叉下死。速道。(T 2076.51.280a29-b3).

然れば諸仁者、子細に辨道し、綿密に功夫し、文に依て義を解することなく、覺に依て靈を辨まふることなく、乾坤大地、凡聖依正を大に破壊して、前後に往返すと雖も、一絲の障礙なく、上下に出入すと雖も、一塵の隔歴なくして、更に虚空に窟籠をゑり。平地に波瀾をおこして、佛面を看得し、悟道明心を識得して、葫蘆藤種葫蘆を纏ひ來り、一顆の圓光珠玉を回し來て、佛祖堂奥の事あることを知て、始て得べし。

Accordingly, gentlemen, pursue the way *meticulously*. Make a concentrated effort, thoroughly, without interpreting the meaning on the basis of scriptures and without discerning the spiritual on the basis of intellect. Suppose you were, thereby, to completely destroy the great earth with its *yang* and *yin*; to destroy ordinary and sage; to destroy circumstantial and primary recompense; and to move back and forth between before and after; and suppose you were to exit and enter, above and below, without even a single thread of obstruction: you would then rid yourself of every single mote of dust that had blocked you, and also be able to “dig a pit cage in empty space.” Nevertheless, you will first be able to gain it only when you have stirred up great waves on level ground; been able to contemplate the buddha face; gained a consciousness of awakening to the way and clarifying mind; entangled yourself with the “bottle gourd’s spreading vines and the bottle gourd”;¹ come to revolve the jewel that is a *single kernel of perfect luminosity*; and learned what affairs lie deep within the halls of the buddhas and ancestors.

適來の因縁、敢て卑語を著けんとおもふ。聞かんと要すや。

Now, if I may be so bold, I wish to attach my humble words to the aforementioned episode. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

得髓須知得處明。輪扁猶有不傳妙。

To get the marrow, one must know the attainment of what is luminous.²

Wheelwright Bian still has mysteries he does not transmit.³

¹ entangled yourself with the “bottle gourd’s spreading vines and the bottle gourd” (*kotoroshu koro wo matoi kitari* 葫蘆藤種葫蘆を纏ひ來り). This is a pun on a saying attributed to Tiantong Rujing (1163–1228). → “spreading vines of the bottle gourd entangle the bottle gourd.” Keizan uses the compound verb “become entangled” (*matou kitaru* 纏ふ来る) to suggest that his listeners should “entangle” themselves in the saying itself. The implication is that by meditating persistently on Rujing’s words, one may come to an understanding about the relationship between *buddha-mind* (the gourd) and the discursive thought (the tangled vines) that it produces. Although the latter obscures the former, ultimately they are one and the same plant. Thus, realizing how “entanglement” works by getting ever more entangled is a path to awakening.

² what is luminous (*shomyō* 處明). → single drop of perfect luminosity.

³ mysteries he does not transmit (*juden myō* 不傳妙). The story of Wheelwright Bian says that he was unable to transmit his preternatural skills to his son because they could not be explained in words. → Wheelwright Bian.

ROOT CASE¹ 【本則】

第六祖、彌遮迦尊者。五祖因示曰、佛言修仙學小、似繩牽挽。汝可自知、若棄小流、頓歸大海、當證無生。師聞契悟。

The Sixth Ancestor was Venerable Miśraka. The Fifth Ancestor [Dhitika] instructed him, saying, “Buddha said that *cultivating wizardry and training in the inferior* is like pulling with a rope.² You should know for yourself that if you abandon the small stream and instantly return to the great ocean, you will realize what is *non-arising*.” The Master [Miśraka] heard this, tallied and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は中印度の人なり。

The Master [Miśraka] was a man of Central India.

八千の仙人の長者たり。一日、衆を率ひて提多迦尊者を瞻禮して曰く、吾れ昔し師と同く梵天に生ず。吾は阿私陀仙人に遇て仙法を受く。師は十力の弟子に逢て禪那を修習す。是より報分れ、途を殊にして已に六劫を経たり。尊者曰く、支離として劫を累ね、誠なる哉、虛ならず。今、汝、邪を捨て正に歸して以て佛乗に入るべし。 師曰く、昔し阿私陀仙人、我に記を授て曰く、汝、却後六劫、當に同學に遇て無漏果を證すべしと。今相遇ふ宿縁に非ずや。願くは和尚、慈悲、我をして解脱せしめよ。尊者、時に出家受具せしむ。 餘の仙衆、始め我慢を生ず。時に尊者大神通を示す。仙衆、此に於て俱に菩提心を發して、一時に出家す。

¹ Root Case (C. *benze* 本則; J. *honsoku*). The Chinese text given here is nearly identical to a passage that appears in the *Outline of the Linked Flames of Our Lineage* under the heading “Fifth Ancestor, Miśraka” (CBETA, X79, no. 1557, p. 18, c5-7 // Z 2B:9, p. 225, c11-13 // R136, p. 450, a9-13).

² pulling with a rope (C. *sheng qianwan* 繩牽挽; J. *nawa no kenban suru* 繩の牽挽する). The force of this metaphor in the Chinese text of the Root Case is not clear. Later in this chapter of the *Denkōroku Keizan* twice interprets it as meaning a lack of liberation: being “dragged by a rope” through the round of birth and death. However, the point of the metaphor in the Root Case seems to be that *cultivating wizardry and training in the inferior* are ineffective practices that will not lead to liberation, just as “pulling with a rope” is a kind of effort that is difficult and unlikely to succeed. There is an ancient Chinese saying that appears in the *History of the Latter Han*:

Pulling the cart of one’s servant, one is unable to make it go.
牽挽臣車、使不得行。 (Cited in DKJ 7:7559b).

The expression “pull with a rope” (C. *sheng qianwan* 繩牽挽) appears in the *Discourse Record of Reverend Qianyan* (CBETA, J32, no. B273, p. 228, a1-2), where it refers to pulling an ox with a rope, which works best if it is threaded through the powerful animal’s nostrils, causing it pain if it resists. That invokes the famous Ox-herding pictures, in which the ox symbolizes one’s own innate *buddha-mind*, which has become lost in the wilderness of delusion and must be recaptured and systematically disciplined.

He [Miśraka] was the leader of eight thousand wizards.¹ One day, he led the congregation in paying homage to Venerable Dhītika and said: “Long ago I was, as were you, Master, reborn in the Brahmā Heaven. I met the wizard Asita and learned wizardry from him. You, Master, met a disciple with ten powers and practiced *dhyāna* together with him. After that, our karmic fortunes were separated, and since we parted ways, already six *kalpas* have passed.” The Venerable [Dhītika] said, “It has been *kalpas* since we parted, but truly it was not in vain. Now, you should abandon the false, take refuge in the true, and enter the *buddha*-vehicle.” The Master [Miśraka] said: “Long ago, the wizard Asita gave me a prediction, saying, ‘After six *kalpas*, you will meet a fellow student and thereby realize uncontaminated results.’ Is not our meeting one another now the result of karma from previous lives? Please, Reverend, through your compassion, liberate me.” The Venerable [Dhītika] thereupon had him go forth from household life and receive the full precepts. Those remaining in the assembly of wizards initially became arrogant. But then the Venerable [Dhītika] demonstrated his great supernormal powers, and based on that the assembly of wizards all gave rise to the thought of *bodhi* and simultaneously went forth from household life.

故に八千の仙衆、八千の比丘と爲て、相從て出家せんとせしきざみ、尊者示して曰く、佛言く、仙を修し小を學するは、乃至、師聞て契悟す。

Thus the congregation of eighty thousand wizards became eighty thousand *bhikṣus*, and as they followed each other in going forth from household life, the Venerable [Dhītika] instructed them, saying, “Buddha said that cultivating wizardry and training in the inferior” ...and so on, down to...² The Master [Miśraka] heard this, tallied and awakened.

INVESTIGATION 【拈提】

其れ仙を學し壽命長遠なることを得、神通妙用を得ると雖も、過去八萬劫、未來八萬劫を通理するのみ。前後遠く鑑みることなし。非想非非想を修して無心想定に入ると雖も、悲むらくは非想天に生じ、長壽の天となりて、色體を失ふことは得たりと雖も、尚ほ是れ業識流注の分あり。佛に參ずることも得ず、道に通

¹ leader of eight thousand wizards (*hassen no sennin no chōja tari* 八千の仙人の長者たり). The block of text that begins with these words is a Japanese transcription similar to a Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fifth Ancestor, Venerable Dhītika”:

《景德傳燈錄》提多迦聞師妙偈設禮奉持。後至中印度。彼國有八千大仙。彌遮迦爲首。聞尊者至率衆瞻禮。謂尊者曰。昔與師同生梵天。我遇阿私陀僧行。授我僧行法。師逢十力弟子修習禪那。自此報分殊塗已經六劫。尊者曰。支離累劫誠哉不虛。今可捨邪歸正以入佛乘。彌遮迦曰。昔阿私陀僧行授我記云。汝却後六劫。當遇同學獲無漏果。今也相遇非宿緣邪。願師慈悲令我解脫。尊者即度出家。命聖授戒餘僧行始生我慢。尊者示大神通。於是俱發菩提心一時出家。(T 2076.207c27-208a8).

² and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

することも得ず。彼の業識の報盡るとき、還て無間獄に墮在す。故に縄の牽き纏うに似たり。終に解脱の分なし。

Although the practice of wizardry enables one to gain a long life and to attain supernormal powers and marvelous functions, it only penetrates eighty thousand *kalpas* into the past and eighty thousand *kalpas* into the future. There is no discernment any earlier or later. Even if one cultivates neither ideation nor non-ideation and enters concentration with neither mind nor ideation, unfortunately, one is reborn in the Heaven of Non-Ideation. Although one thereby becomes a long-lived deva who has been able to lose one's form body, still one has an allotment of the continuous flow of karmically conditioned consciousness. One will be unable to seek instruction from a *buddha*,¹ and one will be unable to traverse the way. When the recompense from that karmically conditioned consciousness is exhausted, one will fall into *Avīci Hell*. Therefore, it is like a rope that pulls and binds. Ultimately, one is without the capacity for *liberation*.

小乗學者は、初果を證し二果を證し、三果を證し四果を證し、獨覺を證すと雖も、尚ほ是れ身心中の修習、迷悟中の辦道なり。之に依て初果の聖者は八萬劫を經て、始て初心の菩薩となる。二果の聖者は六萬劫を經て、始て初心の菩薩となる。三果の聖者は四萬劫を經て、始て初心の菩薩となる。獨覺の聖者は十千劫を經て、菩薩道に入る。善因、遂に歸すと雖も、恨むらくは之に依て輪轉の業、尚ほ絶えず。亦是れ縄の牽挽するに似たり。本解脱の人に非ず。

Although students of the Hinayāna realize the first fruit,² realize the second fruit, realize the third fruit, realize the fourth fruit, and realize *pratyeka-buddhahood*, they nonetheless are practicing within the confines of body and mind, and they are pursuing the way within the confines of delusion and awakening. On account of this, sages of the first fruit pass through eighty thousand *kalpas* before first becoming *bodhisattvas* with the mind of a beginner. Sages of the second fruit pass through sixty thousand *kalpas* before first becoming *bodhisattvas* with the mind of a beginner. Sages of the third fruit³ pass through forty thousand *kalpas* before first becoming *bodhisattvas* with the mind of a beginner. Sages who are *pratyeka-buddhas* pass through ten thousand *kalpas* and then enter the *bodhisattva*

¹ unable to seek instruction from a *buddha* (*butsu ni sanzuru koto mo ezu* 佛に參ずることも得ず). There are “eight difficulties” (C. *banan* 八難; J. *hachinan*) that can prevent one from being able to see a *buddha* or hear the *dharma* (C. *jianfo wenfa* 見佛聞法; J. *kenbutsu monpō*): (1) being in a hell; (2) being in the realm of hungry ghosts; (3) being an animal; (4) being in *Uttarakuru*, the great continent north of Mount Sumeru where all is pleasant; (5) being a long-lived deva; (6) being deaf, blind, or dumb; (7) being a worldly philosopher; and (8) being born during an age when there is no *buddha* in the world (DDB, s.v. 八難).

² first fruit (C. *chuguo* 初果; J. *shoka*). → four fruits.

³ Sages of the third fruit (*sanka no shōja* 三果の聖者). In the *Kenkon'in* manuscript and other early textual witnesses, this sentence is followed by another that reads, “Sages of the fourth fruit pass through twenty thousand *kalpas* before first becoming *bodhisattvas* with the mind of a beginner.” However, that line is missing from the 1857 woodblock edition compiled by *Busshū Sen'ei* (1794–1864), as well as from the 1885 revision by *Ōuchi Seiran* 大内青巒 (1845–1918) and the *Shūmūchō* edition of the *Denkōroku*, all of which are affiliated to the 1857 text.

path. Even with good karmic causes on which they can rely, regrettably, because of that, the karma of the round of rebirth is still not exhausted. This, too, is like a rope pulling. Fundamentally, they are not people who are liberated.

實に夫れ八十八使の見思、塵沙無量の惑を破して、纖塵の留むべきなく、一毫の惑なしと雖も、徒に有爲功業にして、終に無漏の佛果に非ず。然れば本に歸り源に還る。悟を待て則と爲すの辦道、悉皆之に類す。

Truly, even if one destroys views and perceptions with their eighty-eight negative tendencies, and destroys confusions that are as innumerable as dust and sand, such that even the slightest mote of dust cannot remain and there is not an iota of confusion left, these are merely good deeds that are conditioned by karma; in the final analysis, they are not the uncontaminated buddha-fruit. That being the case, such methods of pursuing the way as “returning to the root, going back to the source” and “take ‘waiting for awakening’ as the norm” are all in this same category.

故に諸仁者、無をも要すること勿れ。恐くは落空亡の外道に同ふしつべし。空劫威音に止まるべからず。亦是れ魂不散底の死人に似たり。妄法の空華を留めて、眞實の本性に達せんと思ふこと勿れ。却て是れ無明を斷じ、中道を證する聖者に類す。雲なき處に雲を起し、珎なき處に珎を生ず。恰かも伶俜他國の窮子なるべし。無明迷醉の貧客なり。

Therefore, gentlemen, do not regard even “no such thing” as essential, lest you become like the “followers of other paths who are lost in a mistaken view of emptiness.” Do not stop at “Majestic Voice, of the Kalpa of Emptiness.”¹ That, too, would be like a “corpse whose soul has not dispersed.” Do not try to halt the “sky flowers of delusive dharmas” or attempt to penetrate the real original nature. This, rather than being effective, puts one in the category of sages who eliminate ignorance and realize the middle way. Giving rise to clouds in cloudless places and producing flaws in flawless places, they are just like the destitute son roaming foreign lands or the impoverished guest who is ignorant and intoxicated.

思ふべし、汝は是れ誰人なれば、生前と説き、死後と説く。更に何の過未今をか存せん。曠劫以來、片時も相錯ることなし。生より死に至るまで唯是恁麼なり。然りと雖も一度築着せざれば、徒に根境に迷惑して、自己を知らざる者なるべし。目前を疎くするなり。故に身心の生起する所をも知らず、萬法の流出する所をも辨まへず、故なく拂はんと思ひ、故なく求めんと願ふ。是の如くなる故に、佛をして煩らはしく出世せしめ、祖師をして懸ろに垂誡せしむ。恁麼に垂誡して、手を垂ると雖も、尚ほ自己の知見に迷惑せられて、或ひは不知と説き、或ひは不分と説く。眞個無明なるにも非ず、親切函蓋するにも非ず。徒に思量計較の中に在て、正邪を見別し来る。

Think about it. Who are you to speak about what comes before birth, to speak about what comes after death, or to inquire about some past, future, or present? For vast *kalpas*, there has not been any miscommunication for even a moment.

¹ “Majestic Voice, of the Kalpa of Emptiness” (C. Kongjie Weiyin 空劫威音; J. Kūgō Ion). A reference to the *kōan* “Anterior to Majestic Voice, of the kalpa of emptiness,” best known in the Caodong (J. Sōtō) tradition through the writings of Hongzhi Zhengjue (1091–1157). → King Majestic Voice. → “prior to the kalpa of emptiness.”

From birth until death, it is only this “such.” Be that as it may, if you do not strike it one time, then, futilely, you will be *deluded* and confused by the realm of the senses and must remain someone who does not know your own *self*. You will be alienated from what is before your eyes. Thus, you will neither know the place from which body and mind arise, nor discern the place from which the myriad *dharmas* flow out. For no reason, you will try to sweep them away; and for no reason, you will vow to seek it out. Because you are like this, you trouble buddhas to appear in the world, and you beseech ancestral teachers to confer their admonishments. Although they confer admonishments in such a way and extend their hands, still you are *deluded* and confused by your view of your own *self*, saying that you do not know, or saying that you do not understand. This is not to be entirely ignorant, nor is it to be deeply intimate with it, like a box and its lid. While futilely residing within these calculations and schemes, you come up with views that discriminate between true and false.

知らずや、汝等諸人、呼に隨ひて應じ、指に隨ひて到る。是れ擬慮より生ずるに非ず、覺知より起るに非ず、正しく是れ汝が主人公なり。其主人公、面目なく體相なし。然れども動著して止む時なし。之に依て此心生じ来る。之を名て身といふ。此身あらはれてより、然も四大五蘊、八萬四千の毛孔、三百六十の骨節、合成して、汝等が一身たり。玉の光あるに似、聲の響を帶するが如し。

Don't you know this? All of you people come in response to a call and reach a destination in response to a pointing finger. That is not something born of intentional planning, nor is it something that arises from perceiving and knowing. Truly, it is [the workings of] your *lord* master. That *lord* master has no face or bodily features. Nevertheless, it vacillates and never has a moment when it stops. Based on that, this mind comes rising up, and we call it “me.” Once this “me” appears, on top of that the *four primary elements*, *five aggregates*, eighty-four thousand pores, and three hundred and sixty bones and joints all come together, forming each of your single bodies. It is similar to the sparkling of jewels, and like the echoes that accompany sounds.

故に生來死去、一時も欠たる所なく、一時も餘れる所なし。恁麼の生滅、生ずれども生の始なく、死すれども死の跡なし。恰かも海中の波浪起りて痕なきが如く、又波浪の滅せざるが如し。去り去れども曾て別處に往かず、唯海の消息として、大波小波起りて消えず。

Thus, one comes in birth and goes in death, without a single moment when anything is lacking, and without a single moment when anything is in excess. In this manner of arising and ceasing, although one is born it is not the beginning of life, and although one dies there is no trace of death. It is just like the way that waves arise in the middle of the ocean without leaving any traces, and like the way that waves never cease. Although they go and go, they never reach any other place. There is only the vicissitude of the ocean: large waves and small waves arising, without end.

汝等が心も亦た是の如し。動著して止む時なし。故に皮肉骨髓と顯はれ來り、四大五蘊と使用し來る。又桃花翠竹と顯はれ來り、得道明心と悟證し來る。聲色品分れ見聞道異なり、著衣喫飯と受用し、言語事業と運用す。分れ分れども、差

別の法に非ず。顯はし顯はるれども、體相に住まらず。恰も幻人の諸の幻術を作すが如く、夢中に諸の形像を出生するが如し。鏡中に萬像千變萬化すと雖も、只此一面の鏡なり。

Your *minds* are also like this. They vacillate and never have a moment when they stop. Therefore, it makes its appearance as skin, flesh, bones, and marrow, and comes forth functioning as the *four primary elements* and *five aggregates*. It also makes its appearance as peach blossoms¹ and green bamboo,² and it realizes awakening as “gaining the way” and “clarifying the mind.” It divides into the categories of sound and form, differs in the ways of seeing and hearing, receiving and using the “wearing clothes and eating food,” and functions as language and deeds. Although it divides and divides, it is not [identical with] the dharmas that are discriminated. Although it appears and reappears, it does not dwell in any substance or attributes. It is just like the various *techniques of illusion* used by a magician, or the various images that emerge in dreams. Ten thousand reflections can undergo a thousand changes and ten thousand transformations in a mirror, but it is only the surface of a single mirror.

若し是の如く知らず、徒に仙を修し小を學し來らば、解脱の期なし。諸人悉く是れ縛する者なし。何ぞ新に脱するあらんや。迷悟本より無く、縛脱先より離る。是れ無生なるに非ずや、是れ大海なるに非ずや。小流何れの處にか有る。塵刹微塵刹、悉く法界海なり。溪流瀑漲、江河旋洄する、皆是れ海上の澆轉なるなり。而して捨つべき小流なく、取るべき大海なし。恁麼なる故に節目自づから除けり。舊見一度に改まりき。仙を捨て出家す、是れ則ち宿縁契發するなり。

If you do not understand in this way, and futilely cultivate wizardry or train in the inferior, there will be no time of *liberation*. There is nothing shackling any of you. How then can you become newly released? *Delusion* and *awakening*, fundamentally, do not exist; from the very start, one is removed from both bondage and liberation. Is this not *non-arising*? Is this not the great ocean? In what place could there be any small streams? Lands as numerous as motes of *dust* and *infinitesimal motes of dust* are all the ocean of the *dharma realm*. Valley streams, violent floods, and the great rivers return to the source, all gushing back upon the ocean. Accordingly, there are no small streams that should be abandoned, and no great ocean that should be grasped. Because it is “such,” [Miśraka’s] differentiating ceased of its own accord, and his *longstanding views* were at once rectified. His abandonment of wizardry and his *going forth from household life* was an expression of his *karmic bond from a previous life*.³

¹ peach blossoms (C. *taohua* 桃花; J. *tōka*). An allusion to the story of Lingyun Zhiqin (d.u.), who was awakened when he saw peach blossoms. → Lingyun Zhiqin.

² green bamboo (C. *cuizhu* 翠竹; J. *suichiku*). An allusion to the story of Xiangyan Zhixian (–898), who was awakened when he heard the sound of a pebble striking a bamboo stalk. → Xiangyan Zhixian.

³ *karmic bond from a previous life* (C. *suyuan qi* 宿縁契; J. *shukuen kei*). This refers to the fact, mentioned earlier, that Miśraka had met Dhītika in a previous life and practiced *dhyāna* together with him.

然も諸人恁麼に參來參去し、心語卽通す。實に是れ親友の親友と相見し、自己の自己と點頭し来る。共に性海中に遊泳して、片時も隔歛することなし。實に恁麼に感發せば、卽ち是れ宿縁あらはるべきなり。

Accordingly, if you people inquire when coming and inquire when going in this way, then you will penetrate mind and language. Truly, this is a face-to-face encounter between intimate friend and intimate friend, when one's own self, together with one's own self, nods in assent. Together you swim in the ocean of the nature, without any separation for even a moment. Truly, if you become conscious in this way, then that must be the manifest result of your karma from previous lives.

見ずや馬大師曰く、一切衆生、無量劫來より法性三昧を出でず。常に法性三昧の中に在て著衣喫飯し、言談祇對し、六根運用一切施爲す、盡く是れ法性なりと。是の如く云を聞て、法性の中に衆生ありと會すべからず。法性と曰ひ衆生と曰ふ、水と波と曰はんが如し。故に言に依て水と説き波と説く、豈是れ多種あらんや。

Have you not read Great Master Ma's saying? It goes:¹

All living beings from innumerable kalpas down to now have never left the dharma-nature samādhi. While always in the dharma-nature samādhi, they wear clothes and eat food, and converse with one another. Their six sense faculties function, carrying out everything, and this is all the dharma-nature.

Hearing this kind of saying, you should not take it to mean that living beings exist within the dharma-nature. Saying "dharma-nature" and saying "living beings" is just like saying "water" and "waves." Thus, although we rely on words to speak about water and to speak about waves, how could they possibly be different kinds of things?

今朝、又因縁を説破するに、更に卑頌あり。大衆、聞かんと要すや。

¹ It goes (*iwaku 曰く*). The following quotation is a transcription into Japanese of part of a nearly identical Chinese passage that appears in the *Extensive Record of Chan Master Mazu Daoyi*:

It is in opposition to *delusion* that we speak of *awakening*, but at root there is no *delusion*, and *awakening* too does not arise. All living beings, from infinite kalpas ago, have never left the dharma-nature samādhi. While always in the dharma-nature samādhi, they wear clothes and eat food, and converse with one another. Their six sense faculties function, carrying out everything, and all of this is the dharma-nature. Not understanding "returning to the source," they follow names and chase after signs. With deluded feelings and false constructions, they produce every kind of karma. If one can, in one instant of thought, turn back the radiance [i.e. reflect on one's own mind], then the entire substance is the sacred mind.

《馬祖道一禪師廣錄》對迷說悟。本既無迷。悟亦不立。一切眾生。從無量劫來。不出法性三昧。長在法性三昧中。著衣喫飯。言談祇對。六根運用。一切施爲。盡是法性。不解返源。隨名逐相。迷情妄起。造種種業。若能一念返照。全體聖心。(CBETA, X69, no. 1321, p. 2, c24-p. 3, a4 // Z 2:24, p. 406, b12-16 // R119, p. 811, b12-16).

This morning, when expounding this episode, I came up with a *humble* verse.
Great assembly, do you wish to hear it?

VERSE ON THE OLD CASE 【頌古】

縱有連天秋水潔。何如春夜月朦朧。人家多是要清白。掃去掃來心未空。

If we suppose that it has a connection with heaven, autumn water is pure,
but what about the haziness of the moon on a night in spring?
Most other people desire what is clear and white;
they sweep and sweep, but their minds are not yet empty.

ROOT CASE¹ 【本則】

第七祖、婆須密多尊者、置酒器於彌遮迦尊者前、作禮而立。尊者問曰、爲是我器、爲是汝器。師思惟。尊者曰、爲是我器者、汝之本有性。若復汝器、我法汝當受。師聞大悟無生本性。

The Seventh Ancestor, Venerable Vasumitra, placed a wine vessel² before Venerable Miśraka, bowed courteously, and stood. The Venerable [Miśraka] said, “Is this my vessel, or is this your vessel?” The Master [Vasumitra] reflected on this. The Venerable [Miśraka] said, “If you regard it as my vessel, then this is your ‘originally existing nature.’³ If, on the other hand, it is your vessel, then you should receive my *dharma*.” When the Master [Vasumitra] heard this he greatly awakened to the non-arising original nature.

PIVOTAL CIRCUMSTANCES 【機縁】

師は北印度の人なり。姓は頗羅墮。常に淨衣を服す。手に酒器を持して間里に遊行し、或は吟じ或は嘯く。人、之を狂と謂ふ。

The Master [Vasumitra]⁴ was a man of North India, and his clan was Bhāradvāja. He always wore a pure robe. In his hand he carried a wine vessel

¹ Root Case (C. *benze* 本則; J. *honsoku*). The source of this Chinese passage is unknown.

² wine vessel (C. *jiuqi* 酒器; J. *shuki*). A vessel, probably a bottle or jug with a stopper that is suitable for carrying around liquid without spilling, used to hold an alcoholic beverage such as beer or “wine” (C. *jiu* 酒; J. *shu*). The fifth rule in both the ten novice precepts for monks and nuns and the five precepts for Buddhist laymen and laywomen is “not to drink alcohol” (C. *bu yinjiu* 不飲酒; J. *fu onju*; S. *suramereyya-majjapamādaṭṭhānāver*). Vasumitra, who is said later in this chapter to have made free use of his wine vessel both day and night, is thus in clear violation of the moral rules.

³ “If you regard it as my vessel, then this is your ‘originally existing nature’” (C. *wei shi wo qi zhe, ru zhi ben you xing* 爲是我器者、汝之本有性; J. *kore waga utsuwa to nasaba, nanji no hon'u no shō nari* 是れ我が器と爲さば、汝の本有の性なり). The Japanese reading given here, and the English translation that accords with it, follows the Shūmūchō edition of the *Denkōroku*. However, it is also possible to translate *ben you xing* 本有性 as “truly having own-nature” (*moto ni shō ga aru* 本に性が有る). The latter makes more sense in this context because, if the wine vessel belongs to Venerable Miśraka, then that would mean that Vasumitra had given it to him as a gift, and to do so would betray a deluded belief in the own-nature of dharmas. If, however, it was not given as a gift (because Vasumitra understood the emptiness of dharmas), then it still belongs to Vasumitra, and he has proved himself a true vessel of the *dharma*, i.e. a disciple worthy of becoming a *dharma* heir. → original nature.

⁴ The Master (Shi wa 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Seventh Ancestor, Vasumitra”:

《景德傳燈錄》北天竺國人也。姓頗羅墮。常服淨衣執酒器遊行里閈。或吟或嘯人謂之狂。(T 2076.51.208b11-13).

as he wandered about the village, sometimes singing, sometimes whistling. People called him crazy.

姓名を顯さず。 然るに彌遮迦尊者、

He did not reveal his clan name. As it happened, Venerable Miśraka,¹

遊化して北天竺國に至る。雉堞の上を見るに金色の祥雲ありて起る。尊者、徒衆に謂て曰く、是れ道人の氣なり、是れ必ず大士ありて吾法嗣たらんと。

when wandering about teaching, arrived in a country of North India. Looking over the city walls, he saw gold-colored auspicious clouds arising. The Venerable [Miśraka] addressed the congregation of followers, saying, “That is the *qi*² of a person of the way. It is surely a great being who will become my *dharma heir*.”

言、未だ了らざるに師即ち到て、乃ち問て曰く、

He had not finished speaking those words when the Master [Vasumitra] arrived and asked,³

我手中の物を知るや否や。尊者曰く、是れ觸器にして淨者に背く。

“Do you know what *thing*⁴ it is that I have in my hand?” The Venerable [Miśraka] said, “It is an unclean vessel, inappropriate for those who are pure.”

師、乃ち

¹ Venerable Miśraka (Mishaka Sonja 彌遮迦尊者). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Sixth Ancestor, Venerable Miśraka”:

《景德傳燈錄》遊化至北天竺國。見雉堞之上有金色祥雲。歎曰。斯道人氣也。必有大士爲吾法嗣。(T. 2076.51.208a16-18).

² *qi* (*ki* 氣). The original meaning of *qi* 氣 in Chinese is “breath,” “air,” “steam,” or “vapor”; hence the reference to “clouds” of an auspicious golden color. However, *qi* 氣 also came to refer to the invisible life-force, a vital energy that was present whenever someone was breathing, and dissipated at death.

³ asked (*iwaku 曰く*). The following question and answer is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Sixth Ancestor, Venerable Miśraka”:

《景德傳燈錄》曰識我手中物否。師曰。此是觸器而負淨者。(T 2076.51.208a21).

⁴ *thing* (C. *wu* 物; J. *mo*tsu, *mono*). This word is key to understanding the passage, because the Chan/Zen tradition stands on the proposition that “from the start, there is not a single thing.” That saying, attributed to the Sixth Ancestor, Huineng, in the *Platform Sūtra*, expresses the Mahāyāna doctrine of emptiness. When Miśraka calls it an “unclean vessel,” there is a double meaning. The first, of course, is that a wine vessel is *impure*, and that having one is a violation of monastic precepts. The other meaning is that to believe in really existing “things” — i.e. dharmas that possess “own-nature” — is to “pollute” one’s own mind with deluded thinking.

The Master [Vasumitra] thereupon¹

酒器を彌遮迦尊者の前に置く。乃至、大に無生本性を悟る。

Placed a wine vessel before Venerable Miśraka... and so on, down to...² greatly awakened to the non-arising original nature.

時に酒器忽然として見へず。 尊者又

At that moment, suddenly, the wine vessel could no longer be seen. The Venerable [Miśraka] also³

謂て曰く、汝試みに自ら名氏を稱せよ。吾、當に後に本因を示すべし。師、偈を説て答ふ、「我從無量劫。至于生此國。本姓頗羅墮。名字婆須密。」時尊者示して曰く、我が師提多迦説たまふ。世尊昔し北印度に遊び、阿難に語て言く、此國中に吾が滅後三百年にして一の聖人あり。姓は頗羅墮、名は婆須密。而も禪祖に於て當に第七を獲べしと。世尊、汝を記す。汝應に出家すべし。 師聞て曰く、我れ往劫を思ふに、嘗て檀那となりて如來に一の寶座を獻ず。彼佛、我を記して曰く、汝賢劫釋迦牟尼佛の法中に於て、

addressed [Vasumitra], saying, “Try telling me your name, and I will then have to tell you the karmic cause.⁴ The Master [Vasumitra] replied by reciting a verse:

For innumerable kalpas,
until being born in this land,
my original clan has been Bhāradvāja,
and my name is Vasumitra.

At that time, the Venerable [Miśraka] instructed him, saying, “My master, Dhītika, told me that the World-Honored One, while traveling in North India long ago, spoke to Ānanda saying, ‘In this kingdom, three hundred years after my nirvāṇa, there will be a sage. His clan will be Bhāradvāja, his

¹ The Master thereupon (*Shi, sunawachi* 師、乃ち). The block of text that follows these words is a quotation of this chapter’s Root Case.

² and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

³ The Venerable also (*Sonja mata* 尊者又). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Sixth Ancestor, Venerable Miśraka”:

《景德傳燈錄》謂曰。汝試自稱名氏。吾當後示本因。彼人說偈而答。我從無量劫。至于生此國。本姓頗羅墮。名字婆須密。師曰。我師提多迦説。世尊昔遊北印度。語阿難言。此國中吾滅後三百年有一聖人。姓頗羅墮。名婆須密。而於禪祖當獲第七。世尊記汝。汝應出家。彼乃置器禮師側立而言曰。我思往劫嘗作檀那。獻一如來寶坐。彼佛記我云。汝於賢劫釋迦法中。 (T 2076.51.208a22-b1).

⁴ karmic cause (C. *benyin* 本因; J. *hon'in*). That is to say, the past actions that led to the meeting of Vasumitra and Miśraka, or perhaps to the sudden disappearance of the wine vessel, in particular.

name will be Vasumitra, and he will surely become number seven among the Zen ancestors.' The World-Honored One made a prediction concerning you. You should go forth from household life." The Master [Vasumitra] listened and said, "As I think of past kalpas, I [recall that I] once was a donor and presented a tathāgata with a jeweled seat. That buddha gave me a prediction, saying, "During the dharma of Śākyamuni Buddha in the kalpa of worthies

聖位を續ぐべしと。之に依て卒に第七の祖に列なる。

you will succeed to a sagely position." As a result of this he came to join the succession as the Seventh Ancestor.

INVESTIGATION 【拈提】

師、未だ尊者の所に至らざる時、十二時中酒器を持して棄ることなし。實に是れ表準なり。此器朝にも要し、暮にも要し、受用無礙なり。實に是れ其器たることを表す。

Prior to the Master [Vasumitra] arriving in the presence of the Venerable [Miśra], throughout the twelve periods of the day he held onto the wine vessel without ever discarding it. Truly it was his standard mark. That vessel, being needed in the morning and needed in the evening, was received and used by him without obstruction. Truly it represented the fact that he was the "appropriate vessel."¹

之に依て參學の最初に問て云く、我が手中の物を識るや否やと。設ひ心是道と會し、身是佛なりと明らむるとも、尚ほ是れ觸器なる故に、若し觸器ならば必ず淨者には負くべし。

On account of this, at the very start of his study, he [Vasumitra] asked, "Do you know what thing it is that I have in my hand?" Even if one understands that "mind is the way" and clarifies that "body is buddha," this is still an unclean vessel. So, if it is an unclean vessel, it certainly should be eschewed by those who are pure.

古今に亘るとも會せよ、未來具足とも知れ。皆是れ觸器なり。何の古とか説かん、何の今とか説かん。何を始と曰ひ、何を末と曰はん。是の如きの所見、必らず淨者には負くべし。理の最たるを聆て、師即ち酒器をさしおく。是れ即ち尊者に歸せし表準なり。

1 "appropriate vessel" (C. *qi qi* 其器; J. *sono ki*). There is an allusion here to a passage in the *Analects* of Confucius that speaks of the need for a ruler to select skilled people as ministers to carry out the work of government, acting on the principle of "humaneness" (C. *ren* 仁; J. *jin*):

Zigong asked about practicing humaneness. Confucius said, "A craftsman who wishes to do his work well must first prepare the appropriate vessels [i.e., his set of tools]. When you live in a state, serve the worthy among its leaders, and befriend the humane among its officials."

《論語》子貢問爲仁。子曰、工欲善其事、必先利其器。居是邦也、事其大夫之賢者、友其士之仁者。(Analects 論語, Weiling Gong 15 衛靈公第十五, sec. 15.9).

The expression "appropriate vessel" in this context, refers to able government ministers.
→ vessel.

You should also understand that this [critique] extends to the past and the present, and you should also know [that it applies to] “future completeness.”¹ All of these [concepts] are unclean vessels. What “past” can we speak of? What “present” can we speak of? What can we call “beginning,” and what can we call “end”? Views such as these necessarily go against that which is pure. Hearing the highest principle, the Master [Vasumitra] immediately put down the wine vessel. This symbolized that he had taken refuge in the Venerable [Miśraka].

是故に是れ我が器とやせん、是れ汝の器とやせんと問ひしなり。已に古今の論に非ず。去來の見をも離る。此時に到て是れ我なりとやせん、是れ汝なりとやせん。是れ我にも非ず、是れ汝にも非ずと思惟せし所に、即ち示して曰く、我が器となば汝の本有の性なり。然れば是れ彌遮迦の器にも非ず。若し復た汝が器ならば、我が法、汝受くべし。故に婆須密の器にも非ず。我と汝との器にも非ず。故に器また器に非ず。故に器即ち隠れぬ。

On this account [Miśraka] asked, “Do you regard this as my vessel, or do you regard it as your vessel?” This was no longer a matter of theorizing about “past” or “present.” It also had nothing to do with views of *going or coming*. Having arrived at this moment, would he regard it as “mine”? Would he regard it as “yours”? Just as [Vasumitra was] thinking “it is not mine” and “it is not yours,” [Miśraka] instructed him, saying, “If you regard it as my vessel, then this is your [belief in] ‘originally existing nature.’” That being so, it was not Miśraka’s vessel, either. “If, on the other hand, it is your vessel, then you should receive my dharma.” Therefore, it was not Vasumitra’s vessel, either. It is neither my nor your vessel. Thus, the vessel is not a vessel. Thus, the vessel was hidden.

實に一段始終の因縁、今、人の能く知るべき所に非ず。設ひ參じ來り參じ去て、諸佛諸祖師、盡力不到の處に到ると雖も、是れ觸器なるべし。必らず淨者には負くべし。夫れ眞箇の淨者は、淨もまた立せず。故に器また立せず。故に師資の道、相契ふ。通途無礙なる故に、我が法、汝受くべし。汝が本有の性なる故に、一法の他に受るなく、一法の人に授くるなし。恁麼に參徹するとき、師とも謂ふべし、資とも謂ふべし。故に子即ち師の頂に上り、師即ち子の足に下る。是時、兩物なく分析なし、故に器とも稱し難し。乃ち器隠る、此道の方に通ぜし表準なり。

Truly this episode, singular from start to finish, is not something that people these days can understand. Even if one inquires when coming and inquires when going, so that one reaches a place that no buddhas and no ancestral teachers can reach even by expending all their powers, this is an unclean vessel. It certainly should be eschewed by those who are pure. Those who are genuinely pure do not set up

¹ “future completeness” (C. *weilai juzu* 未來具足; J. *mirai gusoku*). There is an allusion here to a passage from the *Sūtra of the Great Nirvāṇa*:

Buddha said, “Excellent, excellent, good sons, that you should quickly raise such a question! The buddha-nature is like empty space in that it is neither past, nor future, nor present. All living beings have three kinds of bodies: past, future, and present. For living beings, it is their bodies of the future, completely adorned with purity, that will be able to see the buddha-nature.

《大般涅槃經》佛言。善哉善哉。善男子。快發斯問。佛性者猶如虛空。非過去非未來非現在。一切衆生有三種身。所謂過去未來現在。衆生未來具足莊嚴清淨之身得見佛性。(T 374.12.562c1-5).

even purity. Thus, they do not set up vessels, either. Thus, in the way of master and disciple, they match tallies. Because it is the open route without obstruction, [Miśraka said:] “You should receive my dharma.” Because it is “your originally existing nature,” not a single dharma can be received from another and not a single dharma can be bestowed on another. When thoroughly investigating like this, [either] may be called “master” or called “disciple.” Thus, the disciple immediately rises to the master’s head, and the master immediately descends to the disciple’s feet. At that moment, both things cease to exist, and discrimination ceases, so that it is difficult to speak of a vessel. Thereupon, the vessel is hidden. This symbolizes the proper penetration of the way.

今日も若し此田地に到り得ば、從來の身心に非ず。故に古今に亘るとも謂ひ難し。何に況や生死去來と稱するあらんや、皮肉骨髓を存することあらんや。實に是れ虛凝一片の田地、遂に表裏なく内外なし。

Today, if you are able to arrive at this standpoint, then you are not your former body and mind. Thus, it is also difficult to say “extend to the past and the present.” How much less can you refer to birth and death, or going and coming? Can skin, flesh, bones, and marrow even exist? Truly it is the standpoint of a “single piece of chimeric absorption,” ultimately without front or back, interior or exterior.

今日、又卑語を着けて、適來の因縁を舉せんと思ふ。大衆、聞かんと要すや。

Today again I have humble words that I would like to attach to the aforementioned episode. Great assembly, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

霜曉鐘如隨扣響。斯中元不要空盞。

If the frosty dawn bell reverberates following each strike,
then within it, from the start, there is no need of an empty cup.¹

¹ empty cup (C. *kongzhan* 空盞; J. *kusan*). The “cup” (C. *zhan* 盞; J. *san*) referred to here, presumably, is the “wine vessel” that Vasumitra carried around and used before he met his teacher, Miśraka. The mention in the previous line of a “bell” (C. *zhong* 鐘; J. *shō, kane*) that is struck at dawn may have been inspired by the fact that large Chinese temple bells, made of bronze and lacking internal clappers, are shaped like inverted cups.

ROOT CASE¹ 【本則】

第八祖、佛陀難提尊者、值七祖婆須密多尊者曰、今來與師論義。尊者曰、仁者論卽不義。義卽不論。若擬論義、終非義論。師知尊者義勝、悟無生理。

The Eighth Ancestor, Venerable Buddhanandiya, encountering the Seventh Ancestor, Vasumitra, said, “Now, Master, I have come to debate the truth² with you.” The Venerable [Vasumitra] said: “Gentleman, if there is debate, then it is not truth; the truth is not a matter of debate. If you propose debating truth, then ultimately it is not truth that is debated.” The Master [Buddhanandiya], knowing that the Venerable [Vasumitra]’s truth was superior, awakened to the principle of non-arising.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master³

迦摩羅國の人なり。姓は瞿曇氏。頂上に肉髻あり。辨捷無礙なり。

[Buddhanandiya] was a man of the Country of Kamāla. His clan was Gau-tama. He had a *fleshy topknot* on the crown of his head, and his rhetorical skill was unimpeded.

第七祖婆須密多尊者、行化して迦摩羅國に至て廣く佛事を興す。師、寶座前に於て自ら謂らく、

The Seventh Ancestor, Venerable Vasumitra, carrying out conversions, arrived in the Country of Kamāla and widely promoted buddha-activities. The Master [Buddhanandiya] himself announced in front of [Vasumitra’s] jeweled seat:

我を佛陀難提と名く、今師と論義せんと。尊者曰く、仁者論せば卽ち義ならず、義は卽ち論ならず。

¹ Root Case (*bonsoku* 本則). The Chinese passage quoted here finds a close precedent in the biography of Vasumitra that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.208b11-17). Vasumitra’s words are also cited as a *kōan* in the *Records that Mirror the Axiom*, compiled in 961 (T 2016.48.656c4-5), but they are attributed there to an unnamed “ancestral teacher.”

² debate the truth (C. *lunyi* 論義; J. *rongi*). The Kenkon’in manuscript of the *Denkōroku* gives *rongi* 論議, which simply means to “debate.”

³ The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eighth Ancestor, Buddhanandiya”:

《景德傳燈錄》迦摩羅國人也。姓瞿曇氏。頂有肉髻辯捷無礙。(T 2076.51.208c2-3).

“I am named Buddhanandiya.¹ Now, Master [Vasumitra], I would like to debate the truth with you.” The Venerable [Vasumitra] said, “Gentleman, if you debate, then it is not truth; the truth is not a matter of debate.”

INVESTIGATION 【拈提】

實に夫れ眞實の義は論ずべきに非ず。眞實の論は又義を帶せず。故に論あり義あるは、是れ義に非ず論に非ず。故に謂ふ、若し論義せんと擬せば、終に義の論に非ずと。終に一法の義とすべきなく、一法の論とすべきなし。

In fact, the truth about reality should not be debated. Debates about reality, moreover, do not encompass truth. Therefore, having debate and having truth is neither truth nor debate. Thus he said, “If you propose debating the truth, ultimately it is not a debate about truth.” Ultimately, there is not a single dharma to be regarded as truth, and not a single dharma to be debated.

然も佛に二種の語なし。故に佛語を見るは佛身を見るなり。佛身を見るは佛舌を證するなり。然れば縱ひ心境不二と説くも、猶是れ眞實の論に非ず。設ひ變易せずと謂ふとも、猶ほ是れ義に非ず。故に言の演ぶべきなく、理の顯はすべきなしと謂ふとも、猶ほ是れ義通ずるに非ず。性は即ち真なり、心は即ち正なりと説くも、又是れ何の論ぞ。然も光境共に亡ずと謂ふも、猶ほ是れ眞實の論に非ず。光境共に亡ぜざるも、又是れ義に非ず、然れば賓と説き主と説き、一と説き同と説くも、重ねて是れ義の論に非ず。

Moreover, Buddha did not have two types of speech. Therefore, to perceive the sayings of Buddha is to perceive the body of Buddha. To perceive the body of Buddha is to realize the tongue of Buddha. This being so, even if one explains that “mind and its objects are not dual,”² this still is not a debate about reality. Even if one says it “does not change,” this is still not the truth. Thus, even if one says, “we should not explain using words and should not reveal any principle,” this still is not a penetration of the truth. Even if one says that “inherent nature is what is real,” or that “mind is what is true,”³ what kind of debate is that? Moreover, even if one says “light and sense objects together disappear,” this is

1 “I am named Buddhanandiya” (ware wo Butsudanandai to nazuku 我を佛陀難提と名く). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Seventh Ancestor, Vasumitra”:

《景德傳燈錄》自稱我名佛陀難提。今與師論義。師曰。仁者論即不義。義即不論) (T 2076.51.208b15-17).

2 “mind and its objects are not dual” (C. *xinjing buer* 心境不二; J. *shinkyō funi*). This argument is made in a work entitled *Essay on the Nonduality of Mind and Objects*, quoted in *Records that Mirror the Axiom* (compiled 961) and attributed there to “Reverend Yunju of the Foku school” (T 2016.48.946b4-6). The Foku school was founded on Mount Tiantai by a Chan monk named Weize (751-830). According to DDB, s.v. 雲居, Yunju was a monk of the Oxhead Lineage of Chan who stayed at the Yunju Monastery on Mount Tiantai. The idea that “mind and its objects are not dual” is found in a number of later Tiantai School commentaries on the *Lotus Sūtra*.

3 “mind is what is true” (C. *xin ji zheng* 心即正; J. *shin wa sunawachi shō nari* 心は即ち正なり). The source of this quote remains unidentified.

still not a debate about *reality*. As for “light and sense objects together do not disappear,”¹ this too is not the truth. This being so, saying “guest,” and saying “host”; and saying “one,” and saying “same,” is still not a debate about truth.

此に到て文殊大士、無言無説と説くも、是れ眞實の宣に非ず。維摩大士、據座默然せしも、又是れ義の論に非ず。此處に到りて文殊猶見錯り、維摩猶云、錯と。何に況や智慧第一の舍利弗、神通第一の目犍連、此義を見ること、未だ夢にだも見ず。恰か生育の物色を見ざるが如し。然も佛の言く、佛性は聲聞緣覺の夢にも未だ知ざる所なり。

Arriving at this, even though Mañjuśrī Bodhisattva said, “no speaking, no explaining,” this was not an explanation of *reality*. Although Vimalakīrti Bodhisattva responded by occupying his seat in silence,² this was not a debate about truth. Reaching this place, it was as if Mañjuśrī’s view were incorrect, and as if Vimalakīrti said, “Incorrect.”³ How much more, then, did Śāriputra, foremost in wisdom, and Maudgalyāyana,⁴ foremost in supernormal powers, fail to see the truth, even in their dreams? It is just like someone who, blind from birth, cannot see the *form* of things. This being so, Buddha said, “Buddha-nature is something that śrāvakas and *pratyeka-buddhas* do not know even in their dreams.”

(大般涅槃經卷八の如來性品に云く、善男子是の如き佛性は唯だ佛のみ能く知しめす、諸の聲聞緣覺の及ぶ所に非ず。)

(The “Tathāgata Nature Chapter” in Fascicle 8 of the *Sūtra of the Great Nirvāṇa*⁵ says: “Good sons, in this way, buddha-nature is something that only buddhas are able to understand. Neither śrāvakas nor *pratyeka-buddhas* are up to it.”)

¹ “light and sense objects together do not disappear” (*kō kyō tomo ni bō zezaru* 光境共に亡ぜざる). This statement plays off of Dongshan Liangjie’s (807–869) comment on a *kōan* involving Panshan Baoji (d.u.), who said, “When light and sense objects together disappear, what thing is recovered?” → “light and sense objects together disappear.”

² occupying his seat in silence (C. *juzuo Moran* 據座默然; J. *kyoza mokunen*). This was Vimalakīrti’s famous response to the question, “What is the bodhisattva’s dharma gate that leads into nonduality?” → “no speaking, no explaining.”

³ as if Vimalakīrti said, “Incorrect” (*Yuima nao iwaku, shaku to* 維摩猶云、錯と). Vimalakīrti, of course, did not speak the word “incorrect”: he said nothing at all. Keizan’s point here is that Vimalakīrti’s silence was the *equivalent* of saying that Mañjuśrī’s view was incorrect, and that it therefore did not escape the fundamental defect of all signifying, whether verbal or nonverbal.

⁴ Śāriputra... and Maudgalyāyana (Sharihotsu... Mokuren 舍利弗... 目犍連). Two bodhisattvas who appear prior to Mañjuśrī in Chapter 9 of the *Vimalakīrti Sūtra*, expressing their views on the question, “What is the bodhisattva’s dharma gate that leads into nonduality?” Keizan’s point in this sentence is that if even Vimalakīrti and Mañjuśrī before him failed to express the truth, then the bodhisattvas who spoke before them must have been even more off base, because the text arranges their comments in ascending order of profundity, culminating with Vimalakīrti. → “no speaking, no explaining.”

⁵ *Sūtra of the Great Nirvāṇa* (C. *Daba niepan jing*; 大般涅槃經; J. *Daihatsu nehan gyō*; S. *Mahāparinirvāṇa-sūtra*). This quotation from the *Sūtra of the Great Nirvāṇa* (as well as the subsequent quotations of that text) does not appear in early manuscripts of the *Denkōroku*. The quotations probably originated as glosses added by a copyist to identify the source of the vocabulary and metaphors mentioned in the text. When Busshū Sen’ei

十住の菩薩、猶ほ遠く鶴を見て、是れ水なるか、是れ鶴なるかと誤る。且らく計較思惟して、良これ鶴なりと見ると雖も、猶ほ是れ決定ならず。

Bodhisattvas of the tenth abode who see cranes in the distance mistakenly wonder if it is water or if it is cranes. After thinking about and reflecting on it for a while, even if they decide that they have truly seen cranes, they are still not certain.

(同經同品に云く、善男子、譬へば渴せる人の曠野を行くに、是人迷悶して是れ水か是れ樹かを分別すること能はず、諦かに觀ずること已まざれば、乃ち白鶴及び叢樹なるを見るが如し、善男子、十住の菩薩、如來の性に於て少分を知見すること、亦復た是の如し。)

(In the same chapter of the same *Sūtra*, [Buddha] says: "Good sons, suppose there is a thirsty person traveling across a vast plain. That person, becoming confused, is unable to distinguish between water and trees. It is such that, if his ability to perceive clearly had not ended, then he would see that it is white cranes as well as a grove of trees. Good sons, with regard to the small amount that they know about the *tathāgata-nature*, *bodhisattvas of the tenth abode* are also like this.")

然も十住の菩薩の、猶ほ是れ佛性を見ること明了ならず。

Bodhisattvas of the tenth abode still do not clearly understand how to see the buddha-nature.

(同經同品に云く、十住の菩薩は己が身に於て如來の性を見ると雖も、亦復た是の如く大に明了ならず。)

(In the same chapter of the same *Sūtra*, [Buddha] says: "Even when *bodhisattvas of the tenth abode* see the *tathāgata-nature* in their own persons, still they do not clearly understand this.")

然も少しく如來の所説に依て、自性あることを知て、歡喜して曰く、我れ無量劫、生死の間に流轉して、此常住なることを辨まへざりしことは、無我の爲に惑亂せられてなり。

Moreover, when as a result of the *Tathāgata*'s preaching they know even slightly that they have their own-nature, they are joyful and say, "That we have transmigrated through birth and death for innumerable *kalpas*, unable to thoroughly discern this eternal abiding, is because we were confused about no-self."

(同經同品に云く、十住猶ほ未だ所有の佛性を見ること能はず、如來既に説て即便少しく見る、是れ菩薩摩訶薩既に見ることを得る、已に咸く是言を作す、甚だ奇なり。世尊、我等無量生死に流傳して常に無我の爲に惑亂せらる。)

(In the same chapter of the same *Sūtra*, [Buddha] says: "[*Bodhisattvas of the tenth abode* are unable to see the *buddha-nature* they possess. When the *Tathāgata* has preached, then they see just a bit. Once these *bodhisattvas*, *mahāsattvas*, have been able to see it, then all of them make this statement: 'How wonderful!]

(1794–1864) compiled his 1857 woodblock edition of the *Denkōroku*, he included these notes as part of the text, but in small-size type as interlinear notes. In the *Shūmūchō* edition of the *Denkōroku*, the quotations from the *Sūtra of the Great Nirvāṇa* are rendered in Japanese transcription, not the original Chinese, and incorporated as full-size text, distinguished from the original text only by being placed inside of parentheses.

World-Honored One, we have circulated through innumerable births and deaths, always confused about no-self.”)

然も見聞を絶し身心を忘じ、迷悟を避け、染淨を離れたりと云とも、此義を見ること夢にも又見ることを得ず。故に空中に向て求むること勿れ、色中に於て求むること勿れ。何に況や佛に求め祖に求めんや。

Moreover, even if you say that you have eliminated seeing and hearing, forgotten body and mind, avoided delusion and awakening, and separated from defilement and purity, you cannot see this truth even in your dreams. Therefore, do not seek it amidst emptiness. Do not seek it amidst form. How, then, can you possibly seek it in buddhas or seek it in ancestors?

然も諸仁者、曠大劫より以來、今日に到るまで、幾回か生死を経歷し、幾回か身心を起滅し来る。或は思ふべし、此生死去來は夢幻妄想なりと。殊に笑ふべし、是れ何の説話ぞ。抑も生死去來する者あるか。何を眞實の人體と謂はんや、何を夢幻妄想なりと謂ん。故に虛妄とも會すべからず、眞實とも會すべからず。若し虛妄と會し、眞實と會せば、此處に到りて始終不是なり。

And so, gentlemen, from vast *kalpas* past until today, how many times have you passed through birth and death, and how many times have your body and mind arisen and ceased? Or do you suppose that these births and deaths, goings and comings, are dreamed illusions and deluded conceptualizing? How laughable! What kind of story is that? Is there anyone who is born and dies, goes and comes? What do you call the “real human body”? What do you call “dreamed illusions and deluded conceptualizing”? Thus, you should not understand in terms of what is empty delusion, and should not understand in terms of what is real. If you understand in terms of what is empty delusion and understand in terms of what is real, then your arriving at this place is, from beginning to end, mistaken.

故に此一段の事、子細に須く參徹して始て得ん。漫に空を擬し正を擬して、以て恁麼の處と思ふこと勿れ。設ひ平坦の水の如く、清潔清淨なりと明らめて、虚空染淨なきが如くなりと謂ふども、卒に未だ此處を明らめ得んや。

Therefore, with regard to this one fundamental matter, you will first grasp it only when you have, in detail and of necessity, thoroughly investigated it. Do not idly feign emptiness or feign correctness and suppose that it is such a place. Even if you explain that it is clear and pure like level water, or free from defilement and purity like empty space, in the end you still will not have been able to clarify this place, will you?

洞山和尚、鴻山雲巖に參じて忽ち萬法と同參し、全身説法すと雖も、猶是れ不具なることありき。之に依て、雲巖重て慰めて曰く、這事を承當せんこと子細にすべしと。之に依て疑猶ほ殘ることありて、暫く雲巖を辭し、他所へ往きしに、水を渡る時、影を見て速に此事を得て、偈を説て曰く、

Reverend Dongshan sought instruction from Weishan and Yunyan. He immediately studied together with the myriad dharmas, but although he grasped that the entire body preaches the dharma, nonetheless [his understanding] was not thoroughgoing. As a result, Yunyan repeatedly encouraged him, saying, “In your attempt to accede to this matter, you must be meticulous.” Because doubts still re-

mained, he took leave of Yunyan for a while and traveled elsewhere. When crossing over water, he saw his reflection, instantly grasped this matter, and uttered the following verse:¹

切忌隨他覓。迢迢與我疎。我今獨自往。處處得逢渠。渠今正是我。我今不是渠。應須恁麼會。方得契如意。

Do not seek by following others,
lest you become far, far alienated from your self.
I now proceed all alone,
yet in place after place I am able to meet him.²
He, now, is truly me,
but I, now, am not him.
There must be such an understanding:
only then will you be able to tally with thusness.

是の如く解して、卒に雲巖の嫡子として洞宗の根本たり。然も全身説法を會するのみに非ず。露柱燈籠、塵塵爾り、刹刹爾り、法法爾り。三世一切説を會すと謂ふとも、猶ほ至らざる處ありて慰めき。

Resolving matters in this way, in the end he became Yunyan's legitimate heir and the originator of the Dong Lineage.³ Nevertheless, do not simply understand that the entire body preaches the dharma, for bare pillars and offering lamps and every mote of dust do so as well, as do land after land,⁴ and dharma after dharma. Although it is said that he understood all preaching in the three times, there was a place that he had not yet reached, so [Yunyan] urged him on.

何に況や、今人知見の中に會して、心是佛と會し、身是佛と會し、或は佛道如何なるべしとも會せず、唯春の華開くを見、秋の葉散るを見、法住法位と思へり、是れ笑ふに堪たる者なり。佛法是の如くならば、何に依て釋迦出世し、達磨西來せん。然るに上み釋尊より、唐土以來の祖師、佛祖位中に別なし。誰か是れ大悟せざりつる。人毎に依文解義以て義とし論とせば、幾そばくの佛祖かあらん。故に彼を擲げ棄て、此處を參徹して、自ら佛祖なることを得ん。故に祖師の道、殊に大悟大徹せざんば其人に非ず。

How much more, then, is this the case with people nowadays, whose understanding remains within their own knowing and seeing? They understand that "mind is

¹ uttered the following verse (ge wo toite iwaku 偽を説て曰く). For the full context of this verse in Chinese sources, see Chapter 38 of the *Denkōroku*, which treats Dongshan, the Thirty-eighth Ancestor in the Sōtō Lineage according to the *Denkōroku*.

² him (C. *qu* 渠; J. *kyo, kare*). This pronoun can also mean "leader" or "boss." In this context, the word is highly ambiguous. It clearly refers to Dongshan's own reflection, which he saw in the water, but because that moment of seeing occasioned his awakening, it can also refer to his innate buddha-mind or buddha-nature.

³ Dong Lineage (C. Dongzong 洞宗; J. Tōshū). Better known today as the Sōtō Lineage.

⁴ land after land (C. *cha cha* 刹刹; J. *setsu setsu*). The reference is probably to buddha-lands, which are said to be countless.

buddha,” or understand that “body is *buddha*,”¹ without even understanding that one should ask, “What is the way of the *buddhas*?” They merely see the opening of blossoms in spring, or see the scattering of leaves in autumn, and think that “*dharma*s rest in their *dharma* positions.” They make me laugh. If the *buddha-dharma* is this way, then why would Śākyamuni appear in the world or Bodhidharma come from the west? Moreover, beginning with the World-Honored One Śākyamuni down through the ancestral teachers of China, there has been no distinction among the ranks of *buddhas* and ancestors. Which of them was not greatly awakened? But if people always relied on texts to comprehend truth, taking this to be truth and taking that to be debate, how could there have been any *buddhas* or ancestors? Therefore, throw those [deluded ideas] away, thoroughly investigate this place, and thereby enable yourself to become a *buddha* and ancestor. Thus, the ancestral teachers say, “If you have not greatly awakened and greatly penetrated, then you are not ‘that person.’”

故に純清絶點にも住まらず、虚空明白にも住まらず。故に船子和尚曰く、直に須らく身を藏す處蹤跡なく、蹤跡なき處、身を藏すことなかるべし。吾れ三十年藥山に在て祇だ斯事を明らむ。純清絶點是れ身を藏す處に非ず。光境共に忘ずと謂ふとも、猶ほ此處に藏身すること勿れと謂ふ。更に古今と説くべき所なし、迷悟と論ずべきことなし。恁麼に參徹する時、十方壁落なく四面又門なし。處處脱白露淨なり。故に大に須らく子細にすべし。卒爾なること勿れ。

Thus, do not dwell in *unblemished purity*; do not dwell in the obviousness of empty space. Thus, Reverend Chuanzi said:²

“You must leave no traces in this place where you conceal yourself, but you must not conceal yourself in a place that has no traces. In my thirty years of residing at Mount Yao, I have clarified this affair only.”

“*Unblemished purity*” is not a place to conceal oneself. Even if one says “light and sense objects together disappear,” he [Chuanzi] nevertheless says “do not conceal yourself in that place.” Moreover, there are no perennial topics to discuss, and no delusion and awakening that should be debated. When you thoroughly investigate in this way, “the ten directions have no walls or fences; the four quarters, too,

1 “body is *buddha*” (C. *shen shi fo* 身是佛; J. *shin ze butsu*). An abbreviation of “my body is *buddha*” (C. *wo shen shi fo* 我身是佛; J. *ga shin ze butsu*), an expression that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.218a13) and elsewhere.

2 Reverend Chuanzi said (*Sensu Oshō iwaku* 船子和尚曰く). The quotation that follows these words is a Japanese transcription of two sentences spoken by Reverend Chuanzi, the “Boat Captain,” in a dialogue between him and his *dharma* heir Jiashan Shanhui (805–881). The Chinese original of this dialogue appears, among other places, in the biography of “Chan Master Chuanzi Decheng of Huating in Xiuzhou” in *Collated Essentials of the Five Flame Records*:

《五燈會元》汝向去直須藏身處沒蹤迹。沒蹤迹處莫藏身。吾三十年在藥山。祇明斯事。(CBETA, X80, no. 1565, p. 115, c6-7 // Z 2B:11, p. 88, c9-10 // R138, p. 176, a9-10).

For the Chinese original and English translation of the longer passage in which this exchange occurs, → Chuanzi Decheng.

have no gates.” Every place is husked white, bare and pure. Therefore [as Yunyan said to Dongshan] you must be extremely meticulous. Do not be impetuous.

今朝、此因縁を説破せんとするに卑頌あり。聞かんと要すや。

This morning, in trying to fully explain this episode, I have a *humble* verse. Do you wish to hear it?

VERSE ON THE OLD CASE 【頌古】

善吉維摩談未到。目連鶩子見如盲。若人親欲會這意。鹽味何時不的當。

Subhūti and Vimalakīrti's conversations have yet to reach anywhere, while Maudgalyāyana and Śāriputra see as if blind.¹

If people for themselves wish to understand this intention, when has the flavor of salt² ever been inaccurate?

¹ Subhūti and Vimalakīrti... Maudgalyāyana and Śāriputra (Zenkichi, Yuima... Mokuren, Shūshi 善吉維摩... 目連鶩子). These four figures all express their opinions about nonduality in Chapter 9 of the *Vimalakīrti Sūtra*, entitled “Dharma Gate that Leads into Nonduality.” → “no speaking, no explaining.”

² flavor of salt (C. *yanwei* 鹽味; J. *enmi*). All teachings of the *buddhas* are said to be of a single flavor, just as all waters of the ocean are of a single flavor. The single flavor of the ocean is salt, while the single flavor of Buddhist teachings is *liberation*. In the present context, the point seems to be the following: just as one can only know the briny flavor of seawater by traveling to the ocean and tasting it for oneself, one can only understand the point of Chan/Zen episodes by gaining awakening oneself.

CHAPTER NINE (*Dai kyū shō* 第九章)

ROOT CASE¹ 【本則】

第九祖、伏駄密多尊者、聞佛陀難提、說

The Ninth Ancestor, Venerable Buddhamitra, heard Buddhanandiya say:

汝言與心親、父母非可比。汝行與道合、諸佛心卽是。外求有相佛、與汝不相似。欲識汝本心、非合亦非離。

Your words and *mind* are your closest relations;
even your father and mother cannot compare with them.
Your actions and the way are in accord;
the *mind* of the *buddhas* is none other than this.
If you seek outside a *buddha* with marks,
those do not resemble you.
If you wish to recognize your *original mind*,
it is not identical nor is it separate.

師乃大悟。

The Master [Buddhamitra] thereupon greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Buddhamitra]²

提伽國の人なり。姓は毘舍羅。

was a man of the Country of Dīrgha, and his clan was *vaiśya*.

佛陀難提、行化して提伽國城の毘舍羅が家に至る。舍上に白光ありて上り騰るを見て、其徒に謂て曰く、此家に當に聖人あるべし。口に言説なし、眞に大乗の器なり。

Buddhanandiya,³ carrying out conversions, went to *vaiśya* households in

¹ Root Case (C. *benze* 本則; J. *honsoku*). The verse attributed to Buddhanandiya in the Root Case, together with the one by Buddhamitra that it responds to (cited later in this chapter), are found together in the *Records that Mirror the Axiom* (T 2016.48.938a19-24), and in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.208c11-17).

² The Master (*Shi wa* 師は). The remainder of this sentence is a Japanese transcription of an identical Chinese line that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Ninth Ancestor, Buddhamitra”:

《景德傳燈錄》提伽國人。姓毘舍羅 (T 2076.51.209a2).

³ Buddhanandiya (Butsudanandai 佛陀難提). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eighth Ancestor, Buddhanandiya”:

the main city of the Country of Dīrgha. Seeing a white light rise from a rooftop, he said to his followers: “In this household there must be a sage. His mouth is without speech, but truly he is a vessel of the Mahāyāna.

足、地を踏まず、觸穢を知るのみ。則ち是れ吾が嗣ならんと。

That his feet do not tread the ground is simply because he knows that touch is defiling. In any case, he will be my heir.”

言ひ訖るに、長者出て禮を致して問ふ、何の須むる所ぞ。尊者曰く、我れ侍者を求む。長者曰く、我に一子あり、年已に五十、口未だ曾て言はず、足未だ曾て履まず。尊者曰く、汝が説く所の如くなれば、眞に吾が弟子なりと。尊者、之を見て是の如く云を聞き、師、即ち遽かに起て禮拜して偈を説て、相問て曰く、「父母非我親。誰是最親者。諸佛非我道。誰是最道者。」尊者、偈を以て答て曰く、「汝言與心親。乃至、非合非離。」時に師、妙偈を聞て即ち行くこと七歩。尊者曰く、此子、昔し曾て佛に值て悲願廣大なり。父母の愛情捨て難きを慮るが故に、言はず履まざるのみ、云云。

When he had finished speaking,¹ an elder came out, bowed respectfully, and asked, “What do you request?” The Venerable [Buddhanandiya] replied, “I seek an acolyte.” The elder said, “I have one son. He is already fifty years old, but his mouth has never yet spoken, and his feet have never yet walked.” The Venerable [Buddhanandiya] said, “If it is as you say, then truly he will be my disciple.” Seeing the Venerable [Buddhanandiya] and hearing him speak in this manner, the Master [Buddhamitra] suddenly arose, made prostrations, and spoke a verse to question him, saying:²

《景德傳燈錄》行化至提伽國城毘舍羅家。見舍上有白光上騰。謂其徒曰。此家當有聖人。口無言說真大乘器。(T 2076.51.208c4-6).

¹ When he had finished speaking (*ii owaru ni* 言ひ訖るに). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eighth Ancestor, Buddhanandiya”:

《景德傳燈錄》言訖。長者出致禮問何所須。尊者曰。我求侍者。曰我有一子。名伏駄蜜多。年已五十。口未曾言足未曾履。尊者曰。如汝所說眞吾弟子。尊者見之遽起禮拜。而說偈曰。父母非我親、誰是最親者、諸佛非我道、誰爲最道者尊者以偈答曰。汝言與心親、父母非可比、汝行與道合、諸佛心即是、外求有相佛、與汝不相似、欲識汝本心、非合亦非離、伏駄蜜多聞師妙偈便行七步。師曰。此子昔值佛悲願廣大。慮父母愛情難捨故不言不履耳。(T 2076.51.208c7-20).

² saying (*iwaku* 曰く). The Chinese verse that follows, attributed to Buddhamitra, is found in the *Records that Mirror the Axiom* (T 2016.48.938a19-24) and in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.208c11-17). In both works it precedes the verse attributed to Buddhanandiya that is cited in the Root Case above. In the Kenkon'in manuscript of the *Denkōroku*, Buddhamitra's verse appears as follows:

父母吾親二非 誰是最親ナル者

諸佛吾道二非 誰是最道ナルモノ (乾坤院本、第九祖).

Except for a mistaken glyph and a missing word (both obvious copyist's errors), the meaning remains the same as the Chinese text given in the Shūmūchō edition of the *Denkōroku*. It is historically significant, however, that it is rendered as hybrid Sino-Japanese and not as pure literary Chinese.

If father and mother are not my close relations,
then who is most closely related to me?
If buddhas are not my way,
then whose is the best way?

The Venerable [Buddhanandiya] replied in verse, saying:

Your words and *mind* are your closest relations;
... and so on, down to...¹
it is not identical nor is it separate.

When the Master [Buddhamitra] heard this marvelous verse, he immediately walked seven steps.² The Venerable [Buddhanandiya] said, “This son long ago already met a *buddha* and made a compassionate vow of vast breadth. The only reason he never spoke or walked was his anxiety concerning the difficulty of discarding affection for his father and mother... etc., etc.”³

¹ and so on, down to (*naishi 乃至*). This expression indicates that part of the verse attributed to Buddhanandiya, which appears earlier in the Root Case of this chapter, has been elided to save space.

² seven steps (C. *qibu* 七步; J. *shichihō, shichibū*). Śākyamuni Buddha, immediately upon his birth, is said to have walked seven steps.

³ etc., etc. (*unnun 云云*). This expression usually indicates that words previously quoted in full are elided to save space, but in this case there is no prior quotation that appears in the *Denkōroku*. Rather, what “etc., etc.” refers to is the remainder of the passage from the *Jingde Era Record of the Transmission of the Flame* that has been quoted up to this point, albeit in Japanese transcription. The full original text of the *Jingde Era Record of the Transmission of the Flame*, the quotation of which is elided in two places in the *Denkōroku*, reads as follows:

The Venerable used a verse to reply, saying:

Your words and *mind* are your closest relations;
even your father and mother cannot compare with them.
Your actions and the way are in accord;
the *mind* of the *buddhas* is none other than this.
If you seek outside a *buddha* with marks,
those do not resemble you.
If you wish to recognize your original *mind*,
it is not identical nor is it separate.

When Buddhamitra heard the Master’s [Buddhanandiya’s] marvelous verse, he immediately walked seven steps. The Master said, “This son long ago already met a *buddha* and made a compassionate vow of vast breadth. The reason he never spoke or walked was his anxiety concerning the difficulty of discarding affection for his father and mother. At that time the elder said, “Venerable [Buddhanandiya], I request that you give [my son] the *full precepts*.” [Buddhanandiya], in reply, announced to him [Buddhamitra]: “I now take the *Tathāgata’s treasury of the true dharma eye* and entrust it to you. Do not allow it to be cut off.”

《景德傳燈錄》尊者以偈答曰。汝言與心親、父母非可比、汝行與道合、諸佛心即是、外求有相佛、與汝不相似、欲識本心、非合亦非離。伏駁蜜多聞師妙偈便行七步。師曰。此子昔曾值佛悲願廣大。慮父母愛情難捨故不言不履耳。時長者遂捨令出家。尊者尋授具戒。復告之曰。我今以如來正法眼藏付囑於汝勿令斷絕。(T 2076.51.208c13-22).

實に父母は我親に非ず、諸佛は我道に非ず。故に正く親きことを知らんと思はば、父母に比すべきに非ず。正く道なることを知らんと思はば、諸佛に學すべきに非ず。所以者何となれば、汝が見聞、卒に他の耳目を仮らず、汝が手足、他の動靜を用ひず。衆生も恁麼なり、諸佛も恁麼なり。彼れ是れを學び、是れ彼れを學ぶは、卒に是れ親きに非ず。豈道とすべきんや。

Truly, “father and mother are not my close relations,” and “buddhas are not my way.” Therefore, if you wish to correctly understand a close relationship, it is not to be compared to that with your father and mother. If you wish to correctly understand the way, it is not to be learned from buddhas. Why not? Because your seeing and hearing definitely do not derive from another’s eyes and ears. Your arms and legs do not use another’s movement or stillness. Living beings are “such,” and buddhas are also “such.” This one learning from that one, or that one learning from this one — these are certainly not “close relations.” How then could we consider it the way?

恁麼の道理を護持保任する故に、口にものいはず、足ふまず、稍や五十年を経たり。實に是れ大乗の器、觸穢中に在らざらまくのみ。父母、我親に非ずと謂ふ。即ち是れ汝が言なり。是れ方に汝が心と親しし。諸佛、吾道に非ずと謂て、足遂に履まず。即ち汝が行なり、道に合す。然れば外に有相の佛を求むる、卒に是れ非行。

Because he [Buddhamitra] guarded and embodied such a principle, he uttered no words with his mouth and took no steps with his feet, gradually passing fifty years in that way. Truly, he was a vessel of the Mahāyāna, who simply did not dwell within the defilement of touch. He [Buddhamitra] said “father and mother are not my close relations.” Those are [what Buddhanandiya called] “your words.”¹ They are indeed “closest relations with your mind.”² He [Buddhamitra] said “buddhas are not my way,” and his feet therefore took no steps. These are [what Buddhanandiya called] “your actions, which are in accord with the way.”³ Moreover, to “seek outside a buddha with marks,”⁴ after all, is not an “action.”⁵

¹ Those are “your words” (*sunawachi kore nanji ga gen nari* 卽ち是れ汝が言なり). The referent of “those” (*kore* 是れ) is uncertain. “Those” could refer to his closest relations, which are not his parents, but rather his “words and mind.” Or, “those” could refer to the line in Buddhamitra’s Chinese verse, “father and mother are not my close relations,” which Buddhanandiya commented on in his verse when he said, “Your words and mind are your closest relations.”

² “closest relations with your mind” (*nanji ga kokoro to shitashishi* 汝が心と親しし). These words are a partial transcription into Japanese of the opening line of Buddhanandiya’s Chinese verse: “Your words and mind are your closest relations.”

³ “your actions, which are in accord with the way” (*sunawachi nanji ga gyō nari, dō ni gassu* 卽ち汝が行なり、道に合す). These words are a transcription into Japanese of the third line of Buddhanandiya’s Chinese verse: “your actions and the way are in accord.”

⁴ “seek outside a buddha with marks” (*hoka ni usō no hotoke wo motomuru* 外に有相の佛を求むる). These words are a transcription into Japanese of the fifth line of Buddhanandiya’s Chinese verse: “If you seek outside a buddha with marks.”

⁵ is not an “action” (*kore hi gyō* 是れ非行). This can be glossed as, “Not a consistent mode of action.” That is to say, to seek an external buddha, apart from one’s own mind, would

之に依て祖師門下、不立文字、直指單傳して見性成佛しもてゆく。故に人をして直指なることを知らしめんとして、單傳せしむるに他の榜様なし。唯人をして直に意根下を坐斷して、口邊に白醭を生ぜしめもてゆく。是れ言を忌むに非ず、黙をよみするに非ず。汝が心恁麼なることを知らしめんとなり。清水の如く虛空の如し。純白清潔にして和融無礙なり。

For this reason, the followers of the ancestral teachers proceed by “not relying on scriptures,” “pointing directly,” “individually transmitting,” and by [making people] “see the nature and attain buddhahood.” Thus, in order to let people know about the matter of “pointing directly,” there is no method other than inducing them through individual transmission. One can only proceed by having people utterly *cut off* the faculty of mind, such that white scum forms at the edges of the mouth.¹ This does not mean that words are to be shunned or that silence is to be commended. It is simply to let you know that your *mind* is “such.” It is like pure water, like empty space. Making it pure and clear, this is “interpenetration without obstruction.”²

故に自心の外に顯はるる一物なく、己靈の上に纖塵の遮るべきなし。全體明瑩にして珠玉に列せず。日月の光明を以て自己の光明に比すること勿れ。火珠の光明を以て自己の眼睛に比すること勿れ。道ふことを見ずや、人人一段の光明、明らかなること千日並び照すが如し。暗き者は外に向て覗め、明かなる者は内に向て存せず。靜かに思ふべし、内を以て親きとすることなく、外を以て疎とすることなし。

Therefore, there is not a single thing that appears outside your own *mind*. There is not the slightest mote of dust to obscure your spirit. Your entire being glows so much that jewels pale beside it. Do not imagine that the radiance of the sun and moon can compare to the radiance of your own self. Do not imagine that the radiance of the fire-pearl can compare to that of your own eyes. Have you not seen the saying, “every person’s singular radiance”?³ In its brightness, it is like the *shining of a thousand suns arrayed together*. Those who are benighted face outwardly and

not be an action that “accords with your [Buddhamitra’s] sayings,” since he had remained silent for the past fifty years.

1 white scum forms at the edges of the mouth (*kōhen ni hakuboku o shō zeshime* 口邊に白醭を生ぜしめ). A metaphor for maintaining silence for long periods of time. It probably refers to dried, crusty saliva that may form on the lips when the mouth is not used for long periods. → “on the sides of one’s mouth, one soon has scum appear.”

2 “interpenetration without obstruction” (C. *herong wuai* 和融無礙; J. *wayū muge*). The reference here may be to the Huayan 華嚴 (J. *Kegon*) School doctrine of the “interpenetration of phenomena and phenomena” (C. *shi shi herong* 事事和融; J. *ji ji wayū*), which holds that every single *dharma* (thing) contains every other thing. That doctrine is mentioned in the *Continued Discourse Record of Chan Master Rujing* (T 2002B.48.134a22-23), where Dōgen’s teacher, Rujing (1163–1228), is reported to have raised it as a topic in a convocation in the *dharma hall*.

3 “every person’s singular radiance” (*hitobito ichidan no kōmyō* 人人一段の光明). This expression also occurs in Chapter 18 of the *Denkōroku*. It is a rephrasing in Japanese of a saying that is attributed to Yunmen Wenyān (864–949) in Case #86 of the *Blue Cliff Record*. → singular radiance.

seek it, but those who are clear-sighted face inwardly and do not inquire after it.¹ You should quietly consider this: internally, there is nothing to be in close relation with, and externally, there is nothing to be estranged from.

古往今來、是の如くなりと雖も、自倒自起し來ること勿れ。故に祖師親切に相見す。只恁麼に相逢ふ。更に多子なし。適來の因縁を以て明らめつべし。

From ages past until the present, things have been this way, but even so you must not come thinking of “fall over by oneself, get up by oneself.”² Thus, the ancestral teachers have close face-to-face encounters, simply meeting one another in such a way. Beyond that, there is “not much to it,” as should be clear from the aforementioned episode.³

必ずしも修證に依りて到るべしと謂はず、參學に依りて窮むべしと謂はず。只汝が心全く汝と親し。汝方に是れ道なりと謂ふ。此外に有相の佛も求めず、無相の佛も求めず。實に知りぬ、汝誰にか合せん、誰とか離せん。卒に合に非ず、離に非ず。設ひ是れ身と説くも、是れ離にあらず、設ひ是れ心と説くも亦是れ合に非ず。恁麼の田地に到るども、身の外に心を覓むること勿れ。設ひ生死去來すれども、身心の作にあらず。

This is not necessarily to say that you must reach it through practice and verification, or to say that you must thoroughly investigate it through study. It is just to say that your mind is perfectly close to you and that this is the way, right there with you. Apart from it,⁴ you neither seek a *buddha* with marks, nor seek a *buddha* without marks. Truly know with whom you try to accord and from whom you try to separate, for ultimately “it is not identical nor is it separate.”⁵ Even if you say that this is the body, this is “not separate,” and even if you say that this is the mind, still this is “not identical.” And even if you arrive at such a standpoint,

¹ **do not inquire after it** (*son sezu* 存せず). The meaning of the verb *son su* 存す here is to “think about,” “maintain,” “depend on,” or “inquire after,” all of which are acceptable translations in this context. The point is that ignorant people reify awakening and seek it outside, while wise people do not reify it at all, and thus do not imagine it as a “thing” that exists either outside or inside the *mind*, but rather as the *mind* intuiting its own workings. The grammar here does not support the translation “it does not exist.” The verb *son su* 存す can mean to “exist,” but the subject of the verb here is “those who are clear-sighted” (*akirakanaru mono* 明かなる者), so they would be what does “not exist” if that were the intended meaning of *son sezu* 存せず.

² **you must not come thinking of “fall over by oneself, get up by oneself”** (*jitō jiki shi kitaru koto nakare* 自倒自起し來ること勿れ). In other words, even though awakening is something that one must gain for oneself, it would be wrong not to seek the help of a good Chan/Zen master. → “fall over by oneself, get up by oneself”

³ **the aforementioned episode** (*tekirai no innen* 適來の因縁). That is to say, the story of the face-to-face encounter between Buddhanandiya and Buddhamitra.

⁴ **Apart from it** (*kono hoka ni* 此外に). In other words, apart from one’s own *mind* there can be no seeking for anything, regardless of whether it is conceived as having external marks or as something *signless*.

⁵ “**it is not identical nor is it separate**” (*gō ni arazu, ri ni arazu* 合に非ず、離に非ず). This phrase is a transcription into Japanese of the last line of Buddhanandiya’s Chinese verse: “it is not identical nor is it separate.”

do not seek mind apart from the body. Even birth and death, going and coming, are not the workings of body and mind.

諸佛も恁麼に保任して、三世に常に證し、諸祖も恁麼に保任して、三國に現はれ来る。諸仁者も恁麼に保任して、更に分外にすること勿れ。十二時中、卒に未だ相錯ることなし。十二因縁、却て是れ轉法輪なり。此田地に到る時、五道の輪轉自ら大乗の軸なり。四生の受業まさにはれ自己の活計、設ひ情と説き、非情と説くも、恰も眼目の異名なり。設ひ衆生と謂ふとも、心意の別稱なり。心を勝れたりとして、意を劣れりとすること勿れ。豈眼を賤みて目を貴しとせんや。這箇の田地、卒に根塵の境界なく、心法の所見なし。故に人人悉く是れ道なり。事事都て心ならざることなし。

The buddhas take responsibility in this way, constantly bearing witness throughout the three times, and the ancestors also take responsibility in this way, coming to appear in the three countries. You, gentlemen, also must take responsibility in this way, and not regard it as outside your purview. Throughout the twelve periods of the day, after all, there has yet to be any mistaking of it. The twelve links of dependent arising, contrary to expectations, are the *turning of the wheel of dharma*. When you arrive at this standpoint, the *round of rebirth* in the five destinies of itself is the axle on which the great vehicle revolves. To receive karmic results through the four modes of birth is truly the occupation of one's own self. Even if you speak of the “sentient” or the “insentient,” those are just different names for the eyes. Even if you speak of *living beings*, it is just another term for *mind* and *mentation*.¹ Do not regard *mind* as superior and *intellect* as inferior. How could you denigrate eyesight while valuing eyes?² From this standpoint, ultimately there is no sphere of cognition of the sense faculties and sense objects, and neither *mind* nor *dharmas* can be seen.³ Therefore, every single person, without exception, is the way. Every single phenomenon is nothing other than *mind*.

今朝、又此因縁を指説せんとするに卑語あり。大衆、聞かんと要すや。

This morning, once again I have some *humble words* to give an *indication* about this episode. Great assembly, do you wish to hear them?

¹ **mind and mentation** (C. *xin yi* 心意; J. *shin i*). The meaning of the terms “mind” and “mentation” was distinguished in some Chan/Zen texts that Keizan was familiar with. → *mind, mentation, and consciousness*.

² **denigrate eyesight while valuing eyes** (*manako wo iyashimite me wo tattoshi* 眼を賤みて目を貴し). This phrase plays off the binomial word for “eyes” (*ganmoku* 眼目) that appears above, splitting it into two glyphs — *gan* 眼 (also read *manako*) and *moku* 目 (also read *me*) — both of which mean either “eyes” or “seeing.”

³ **neither mind nor dharmas can be seen** (*shinpō no shokon nashi* 心法の所見なし). The reference here is to “mind” (*shin* 心), also known as the “thinking faculty” (C. *yi* 意; J. *i*; S. *manas*), and *dharmas*, or “objects of mind” (C. *fa* 法; J. *hō*; S. *dharmah*). The last category includes all “mental” phenomena such as discursive (linguistic), symbolic (e.g. mathematical), and nonverbal (e.g. visual) modes of thinking, calculating, or imagining. It also includes memories and any other elements of human experience (e.g. emotions) that cannot be accounted for by the immediate operation of one of the first five sense faculties.

VERSE ON THE OLD CASE 【頌古】

莫言語默涉離微。豈有根塵染自性。

Do not say, “Speech and silence involve transcendence and subtlety.”
How could there be defilement of own-nature by sense faculties and sense objects?

ROOT CASE¹ 【本則】

第十祖脇尊者、執侍伏駄密多尊者左右三年、未嘗睡眠。一日尊者、誦修多羅。及演無生。師聞悟道。

The Tenth Ancestor, Venerable Pārśva,² attended Venerable Buddhamitra, serving at his side for three years without ever sleeping. One day when the Venerable [Buddhamitra] recited *sūtras* and expounded on non-arising, the Master [Pārśva] heard this and awakened to the way.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Pārśva]³

中印度の人なり。本名は難生。初め師將に誕れんとす。父夢らく、一の白象、背に寶座あり。座上に一の明珠を安ず。其光四衆を照すと。既に覺て遂に生る。

was a man of Central India. His original name was Difficult Birth. In the beginning, when the Master [Pārśva] was about to be born, his father dreamed of a white elephant⁴ on whose back was a jeweled seat. On top of the seat rested a single bright pearl, its light shining on the fourfold assembly. When he awoke, the birth had taken place.

¹ Root Case (C. *benze* 本則; J. *honsoku*). The source of this Chinese passage is unknown. However, the statement that Pārśva “served at the side” of Buddhamitra “without ever sleeping” appears in a number of Chinese Chan texts, including the biography of the “Tenth Ancestor, Venerable Pārśva” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.209a9).

² Venerable Pārśva (C. *Xie Zunzhe* 脇尊者; J. *Kyō Sonja*). The Sanskrit word *pārśva* means “lying or leaning on one’s side” (Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2: 343b). It is translated by the Chinese word *xie* 脇 (J. *kyō*, *waki*), which means “ribs,” “armpit,” “flank,” or “side” of the body. As told below in this chapter, Pārśva is said to have vowed to “never touch my ribs to a mat,” i.e. never lie down to sleep.

³ The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Tenth Ancestor, Pārśva”:

《景德傳燈錄》中印度人也。本名難生。初尊者將誕。父夢一白象背有寶坐坐上安一明珠。從門而入光照四眾。既覺遂生。(T 2076.51.209a16-18).

⁴ father dreamed of a white elephant (*chichi yumemuraku*, *hitotsu no byakuzō* 父夢らく、一の白象). This obviously recalls the dream of an elephant that Śākyamuni’s mother Māyā had when she conceived him. Notably, here it is the father who has the dream, not the mother. The future Buddha is said to have been borne by a six-tusked white elephant on his descent from the Tuṣita Heaven into Māyā’s womb, through her side. The elephant is a symbol of immaculate conception in that story.

伏馱密多尊者、

Venerable Buddhamitra¹

中印度に至て行化す。時に長者香蓋と云ものあり。一子を携へ来て尊者を瞻禮して曰く、此子處胎六十歳、因て難生と號す。復た嘗て一りの仙人に會へり。謂く、此兒は凡に非ず、法器と爲るべしと。今尊者に遇ふ、當に出家せしむべし。尊者爲に落髮授戒せしむ。

went to Central India to carry out conversions. At that time, there was an elder named Fragrant Canopy, who came with his only son to pay homage to the Venerable [Buddhamitra]. He [Fragrant Canopy] said: “Because this child was in the womb for sixty years, he is named Difficult Birth. Also, I once met a wizard who said, ‘This child is not ordinary; he is sure to become a vessel of the dharma.’ Now he has met you, Venerable [Buddhamitra], and it is appropriate that I should have him go forth from household life.” The Venerable [Buddhamitra], on that account, tonsured [the son] and gave the precepts to him.

處胎六十年、生後八十年、都盧一百四十年なりしに、始て發心す。老耄せること至て老耄せり。此に依て發心せんとせし時、人皆諫めて、汝既に老耄す、徒に清流にあとて是れ何にかせん。出家に二種あり、一には習禪、二には誦經、汝が堪ゆべきに非ずと。

With sixty years in the womb and eighty years after being born,² it was one hundred and forty years in all before he [Pārśva] first aroused the thought of bodhi. He had arrived at old age and become even older. On that account, when he aroused the thought of bodhi everyone warned him: “You are already old, so what do you intend by vainly following the clear stream? Those who go forth from household life are of two types: first, dhyāna practitioners, and second, sūtra reciters. You will not be able to do either.”

師、世人の謗りを聞て、自ら誓ひて曰く、我出家して、若し三藏を學通し三明を得ることなくば、誓て脇を席に著けずと。是の如く誓ひて、晝は參學誦經し、夜は安禪思惟して卒に睡眠せず。初め出家せんとせし時、祥光、座を燭して、仍て舍利三七粒現前することを感ず。此れより精進して疲れを忘ること三年、遂に三藏を學通し、三明智を開く。一日、尊者修多羅を誦し、無生を演べたまふ時、師聞て悟道し、卒に第十祖に列す。

1 Venerable Buddhamitra (Fudamitta Sonja 伏馱密多尊者). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Ninth Ancestor, Buddhamitra”:

《景德傳燈錄》中印度行化。時有長者香蓋。携一子而來瞻禮尊者曰。此子處胎六十歲。因號難生。復嘗會一仙者。謂此兒非凡當爲法器。今遇尊者可令出家。尊者即與落髮授戒。(T 2076.51.209a3-7).

2 eighty years after being born (seigo hachijū nen 生後八十年). The chapter of Dōgen's *Treasury of the True Dharma Eye* entitled “Continuous Practice” (Gyōji 行持) says that Pārśva became a monk “when he reached eighty years of age” (DZZ 1.149). Dōgen's account draws on the *Record of Travels to Western Lands* by Xuanzang (602–664) (T 51.880b21-c2).

The Master [Pārśva], hearing this scolding from *worldly* people, vowed to himself, “I will go forth from household life, and if I am unable to thoroughly master the Tripitaka and attain the three awarenesses, I vow never to touch my ribs to a mattress.” Thus vowing, during the day he studied and recited sūtras, at night he settled in *dhyāna* and practiced thoughtful deliberation and, as it turned out, never slept. When he was first about to go forth from household life, a fortuitous light illuminated his seat, and there he perceived the manifestation of thirty-seven *relics*. From that time onward, he strove diligently and forgot his exhaustion for three years, eventually mastering the Tripitaka and attaining the wisdom of the three awarenesses. One day, when the Venerable [Buddhamitra] was reciting sūtras and lecturing on non-arising, the Master [Pārśva] heard this and awakened to the way, ultimately joining the succession as the Tenth Ancestor.

INVESTIGATION 【拈提】

知るべし、佛祖の功業として、是の如く精進疲れ忘れて、參學誦經、安禪思惟す。祖師も又尋常に修多羅を誦し、及び無上を演ぶ。此修多羅と謂ふは、正真大乘經なり。同く佛説なりと雖も、大乘經に非ざれば誦することなし。了義經に非ざれば依ることなし。此大乘經といふは、纖塵を拂ふと説かず、妄想を除くと言はず。了義經といふは、必ず理を盡し妙を盡すのみに非ず、即ち其事を盡し来る。謂はゆる事を盡すといふは、諸佛の發心より、菩提の涅槃に至り、三乘五乘を説き来て、劫國名號、皆以て盡さずと云ふことなし。此を了義とするなり。然れば佛經は是の如じと知るべし。

You should know that the meritorious actions of the buddhas and ancestors consist of striving vigorously while forgetting fatigue, studying and reciting sūtras, and settling in *dhyāna* and practicing thoughtful deliberation, in exactly this way.¹ The ancestral teachers, too, recite sūtras as a matter of course, and also expound that which is unsurpassed. The sūtras referred to [in the Pivotal Circumstances] are the true Mahāyāna sūtras. Although all [sūtras] alike were spoken by Buddha, if they were not Mahāyāna sūtras, he [Pārśva] did not recite them. If they were not explicit meaning sūtras, he did not rely on them. What are referred to here as “Mahāyāna sūtras” do not preach the sweeping away of fine motes of dust and do not preach the elimination of deluded conceptualizing. The so-called explicit meaning sūtras not only give a full account of the principle and a full account of the sublime, they go on to give a full account of all the associated phenomena, as well. That they “give a full account of phenomena” means they omit nothing, but explain the buddhas’ arousing the thought of *bodhi* on up to their attainment of the *bodhi* that is *nirvāṇa*, as well as the three vehicles and five vehicles, and the names of *kalpas* and lands.² This is what we consider “complete meaning.” Thus, the sūtras of Buddha should be understood in this way.

¹ in exactly this way (*kakuno gotoku* 是の如く). That is to say, just as Pārśva did.

² *kalpas* and lands (C. *jie guo* 劫國; J. *kō koku*). The reference here is to the predictions made in Chapter 9 of the *Lotus Sūtra* about buddhas of the future:

Their life spans will be one *kalpa*. The adornment of their [buddha-] lands, the śrāvakas and bodhisattvas [they deal with], and the periods of true dharma and semblance dharma [that their teachings go through], will be the same for all.

設ひ一句を道得し、一理を通得すと雖も、一生參學の事畢らずんば、即ち是れ佛祖と許し難し。然れば必ず精進疲れを忘れ、發心群を抜け、修行倫を絶して、子細に參到し、委悉に究辨して、夜を以て日に續ぎ、志を立て力を起し、佛祖出世の本懷、自己保任の旨趣、悉く明辨して、一生の間に於て理として通ぜずといふことなく、事として盡さずといふことなくして、即ち是れ佛祖なるべし。近來祖師の道すたれ、參學の實處なきに依て、卒に一言を通じ、一理を通ずるを以て足りぬと思へり。恐らくは是れ増上慢の類なるべし。大に畏るべし。

Even if you are able to speak a single phrase and able to penetrate a single principle, if you do not complete the phenomena of a lifetime of study, then it will be hard to acknowledge you as a buddha and ancestor. This being so, if you strive vigorously and forget your fatigue, surpass others who have aroused the thought of bodhi, go beyond your fellows in cultivation,¹ inquire until you arrive at understanding in detail, examine at night and throughout the day, establish your resolve and rouse your strength, completely understand the fundamental purpose of the buddhas and ancestors in appearing in the world as well as the significance of taking responsibility for one's own self, never stop penetrating the principle throughout your entire life, and never fail to exhaust phenomena, then you should become a buddha and ancestor. But those who abandon the way of the ancestral teachers these days, because their study lacks a true basis, think it sufficient to end up penetrating a single saying or penetrating a single principle. I am afraid that they must be of the most arrogant type. How dreadful!

道ふことを見ずや、道は山の如く、登れば益す高し。徳は海の如し、入れば益す深し。深きに入て底を究め、高きに登て頂を極めて、始て眞の佛子たらん。身心徒に放捨すること勿れ。人人悉く道器なり。日日は是れ好日なり。

Have you not heard it said that the way is like a mountain that becomes ever taller as it is climbed, and virtue is like an ocean that becomes ever deeper once it is entered? Entering the depths and reaching the bottom, climbing the heights and attaining the peak — only then, for the first time, is one a true child of Buddha. Do not uselessly cast aside body and mind. Every single person, without exception, is a vessel of the way. “Every day is a good day.”

只子細に參と不參とに依て、徹人未徹人あり。必ずしも人を擇ぶに非ず、時を擇ぶに非ざること、今の因縁を以て知るべし。既に百四十餘、老耄す。然れども志無二に依て、精進疲れを忘れしかば、卒に一生に參學し畢る。實に憐むべき老骨の身として、左右に侍すること三年、卒に睡眠せずといふ。今人は殊に老て怠ることあり。遙かに往古の先聖を思ひやりて、寒苦をも寒苦とせず、暑熱をも暑熱とせずして、身命を斷ずと思ふこと勿れ、心慮及ばずと思ふこと勿れ。若し能く是

《妙法蓮華經》壽命一劫。國土莊嚴、聲聞、菩薩、正法、像法、皆悉同等。

(T 262. 9.30b11-12).

¹ **fellows in cultivation** (*shugyō rin* 修行倫). Tajima (p. 302b) points out that a similar line in the *Extensive Record of Eihei* (中 264) uses the glyph for “neighbor” (*rin* 鄰) in place of the glyph meaning “class” or “kind” (*rin* 倫), which appears here. In Zen monasteries, the expression “neighboring place” (*rin'i* 鄰位) refers to the people sitting to either side of one on a meditation platform, or lined up next to one during other religious services. It therefore means “fellow students.”

の如くなれば則ち稽古の人なるべし。是れ則ち有道の士なるべし。若し稽古あり有道ならんが如きんば、誰か是れ佛祖に非ざらん。

Depending only on whether you inquire or do not inquire in detail, you will be a person who strikes home¹ or a person who has not yet struck home. We know from the present episode that it is not necessarily a question of who the person is, or whether it is the right time. Already more than one hundred and forty, he [Pārśva] was elderly. Nevertheless, due to his unmatched dedication, he strove vigorously while forgetting fatigue and finally completed a lifetime of study. It is said that truly, with his pitiable body of aged bones, he served at the side of [Venerable Buddhamitra] for three years without ever sleeping. People nowadays are particularly lazy in old age. Think of the previous sages of the distant past and do not regard the bitter cold as bitter cold, do not regard sweltering heat as sweltering heat, do not think about ending your life, and do not feel that your thought processes are inadequate. If you can be like that, then you are sure to be a person who investigates the ancient. This is surely to be a gentleman who possesses the way. If you act so as to investigate the ancient and possess the way, who would not consider you a buddha and ancestor?

既に修多羅を誦ずといふ。夫れ修多羅を誦すること、必ずしも口に誦し手に取て、以て轉經とのみすべからず。子細に佛祖の屋裡にして徒らに聲色の中に功夫せず、無明胎中に行履せず、處處に智慧發生し、時時心地開明して、須からく修多羅を誦すべし。十二時中恁麼に行履し来るに、曾て依倚せざらんが如きんば、即ち是れ無生の本性を體達せざる無かるべし。

It has already been said that he [Pārśva] recited sūtras. This “reciting of sūtras” does not necessarily mean reciting aloud or using one’s hands to hold and revolve sūtras. In the interior of the house of the buddhas and ancestors, not vainly making a concentrated effort within sound and form, and not conducting oneself within the womb of ignorance, but meticulously giving rise to wisdom in all places and shedding light on the mind-ground at all times — that is how one should recite sūtras. If you come to conduct yourself in such a way that you “no longer rely [on a single thing] throughout the twelve periods of the day,”² then there should be no way you fail to penetrate the essence of the non-arising original nature.

¹ a person who strikes home (*tetsujin* 徹人). Literally, a “person” (*jin* 人) who “penetrates” or “pierces” (*tetsu* 徹) the crux of some matter.

² “no longer rely throughout the twelve periods of the day” (*jūni ji chū... katsute eki sezaran* 十二時中... 曾て依倚せざらん). This sentence echoes, albeit in a Japanese syntax and vocabulary that does not quite match the original Chinese, an exchange involving Huangbo Xiyun (-850) and Nanquan Puyuan (748-835) that appears in the *Jingde Era Record of the Transmission of the Flame*:

The Master [Nanquan] also, at another time, asked Huangbo, “What about [the saying], ‘Concentration and wisdom equally study this principle?’” Huangbo said, “Throughout the twelve periods of the day do not rely on a single thing.”

《景德傳燈錄》師又別時間黃檗、定慧等學此理如何。黃檗云、十二時中不依倚一物。(T 2076.51.257c25-27).

Keizan may have known of this exchange from the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “Buddha-Nature” (*Busshō* 佛性), where it is quoted.

知らずや、生じ來れども從來する所なく、死し去れども亦去處なし。當處に出生し、隨處に滅盡す。起滅、時と共に怠たらず。故に生是れ生に非ず。死是れ死に非ず。然も參學人として、生死を以て心頭に掛ること勿れ。見聞を以て自ら隔ること勿れ。設ひ見聞となり聲色となるとも、自の光明藏なり。眼根より光明を放て、色相莊嚴を作し來り、耳根より光明を放て、音聲の佛事を聞き得たり。手裏に光明を放て、自を轉じ他を轉ず。脚下に光明を放て、進歩退歩。

Don't you know that, although we come to be born, there is no place from which we come; although we die and depart, there no place to which we depart? We are born in a place and cease to exist at some place. Arising and ceasing, along with time, are never idle. Thus, birth is not birth, and death is not death. Accordingly, as a student trainee, do not trouble your mind on account of birth and death. Do not separate yourself on account of seeing and hearing. Even if seeing and hearing come about, or sound and form come about, this is your own storehouse of radiance. From the faculty of the eye it emits radiance, bringing about the adornment of visible forms; from the faculty of the ear it emits radiance, enabling you to hear voiced buddha-activities. From the palms of your hands it emits radiance, turning self and turning others;¹ from beneath your feet it emits radiance, stepping forward and stepping back.

今日、又恁麼の道理を指説せんが爲に、卑語を着けんと思ふ。聞かんと要すや。

Today again, in order to give some indication about such a principle, I would like to attach some humble words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

轉來轉去幾經卷。死此生彼章句區。

Revolving coming, revolving going:² this is just so many scrolls of sūtras.

“Dying here, being born there”: these are the breaks between chapters and paragraphs.

¹ turning self and turning others (*ji wo tenji ta wo tenzu* 自を轉じ他を轉ず). The verb to “turn” (*tenzu* 轉^ズ), in this context, refers back to the topic of “using one's hands to hold and revolve sūtras”; that is, to read a sūtra scroll by “revolving” the spindles on which the paper is rolled up, or “turning” the pages if the paper is folded like a fan. However, the verb also has the meaning of to “transform,” “advance,” or “activate” something, so the implication is that the storehouse of radiance not only underlies the six sense faculties, but also activates the bodies of “self” and “others.”

² revolving coming, revolving going (*tenrai tenko* 轉來轉去). This is a play on the verb to “revolve” (C. *zhuan* 轉; J. *ten*) that associates revolving sūtras with “coming and going” (C. *laiqu* 來去; J. *raiko*) in the round of rebirth, also called *samsāra* or transmigration.

ROOT CASE¹ 【本則】

第十一祖、富那夜奢尊者、合掌立脇尊者前。尊者問曰、汝從何來。師曰、我心非往。尊者曰、汝何處住。師曰、我心非止。尊者曰、汝不定耶。師曰、諸佛亦然。尊者曰、汝非諸佛、諸佛亦非也。

The Eleventh Ancestor, Venerable Puṇyayaśas, stood in gasshō before Venerable Pārśva. The Venerable [Pārśva] asked, “Where do you come from?” The Venerable [Puṇyayaśas] said, “My mind is not departed.” The Venerable [Pārśva] asked, “In what place do you abide?” The Venerable [Puṇyayaśas] said, “My mind is not stopped.” The Venerable [Pārśva] said, “Are you lacking in concentration?” The Venerable [Puṇyayaśas] said, “Buddhas are also like this.” The Venerable [Pārśva] said, “You are not the buddhas, and the buddhas, moreover, are not.”

師聞此言、經三七日修行、得無生法忍。告尊者曰、諸佛亦非、非尊者。尊者聽許付正法。

The Master [Puṇyayaśas] heard these words and passed three seven-day periods of cultivation, gaining patient acceptance of the non-arising of dharmas. He addressed the Venerable [Pārśva], saying, “If ‘the buddhas, moreover, are not,’ then

¹ Root Case (C. *benze* 本則; J. *honsoku*). The first part of the Chinese text quoted here (down to, “The Master heard these words...”) is nearly identical in content to passages found in the *Records that Mirror the Axiom*, compiled in 961 (T 2016.48.938b1-9), and the *Jingde Era Record of the Transmission of the Flame*, completed in 1004 (T 2076.51.209a22-26). The Chinese source of the remainder of the Root Case is unknown.

2 The Venerable said, “You are not the buddhas, and the buddhas, moreover, are not” (C. *zunzhe yue, ru fei zhufo, zhufo yi fei ye* 尊者曰、汝非諸佛、諸佛亦非也; J. *Sonja iwaku, nanji wa shobutsu ni arazu, shobutsu mo mata hi nari* 尊者曰く、汝は諸佛に非ず、諸佛も亦非なり). The English translation makes little sense here because it follows the Chinese given in the *Denkōroku*, which deviates from the known Chinese originals and is grammatically defective. The reader is left wondering exactly *what* it is that “the buddhas are not.” The intended meaning is clear from the corresponding passage that occurs in the *Records that Mirror the Axiom*:

The Venerable said, “You are not the buddhas.” Puṇyayaśas said, “The buddhas, moreover, are not you.”

《宗鏡錄》尊者曰。汝非諸佛。夜奢曰。諸佛亦非爾。(T 2016.48.938b5).

The corresponding passage in the *Jingde Era Record of the Transmission of the Flame* also reads:

The Venerable said, “You are not the buddhas.” [Puṇyayaśas] said, “The buddhas, moreover, are not you, Venerable.”

《景德傳燈錄》尊者曰。汝非諸佛。曰諸佛亦非尊者。(T 2076.51.209a25-26).

The *Denkōroku* quote of this passage fails to indicate that the second part of this quotation is spoken by Puṇyayaśas, not his teacher Venerable Pārśva. It also leaves off the predicate nominative of the copula “are not” (C. *fei* 非; J. *hi*), which is “you” (C. *er* 爾; J. *nanji*), i.e. Pārśva, who is called “Venerable” in this dialogue.

you, Venerable, are not.”¹ The Venerable [Pārśva] approved this and entrusted the true dharma [to Puṇyayaśas].

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Puṇyayaśas]²

華氏國の人なり。姓は瞿曇氏、父は寶身。

was a man of the Country of Pāṭaliputra. His clan was Gautama, and his father was Jeweled Body.

脇尊者、

Venerable Pārśva,³

初め華氏國に至て、一樹の下に憩ふ。右手に地を指て衆に告て曰く、此地金色と變ぜば、當に聖人ありて入會すべしと。言ひ訖りて、即ち地金色と變ず。時に長者の子富那夜奢と云ふ者あり、合掌して立つ、云々。

when he first arrived in Pāṭaliputra, rested under a tree. Pointing at the earth with his right hand, he announced to the congregation, “If this ground turns gold in color, surely a sage will join the assembly.” As soon as he had finished speaking, the ground turned gold in color. At that time, there was someone named Puṇyayaśas, the son of an elder, who “stood in gasshō... etc., etc.”⁴

尊者

1 “you, Venerable, are not” (C. *fei* *Zunzhe* 非尊者; J. *bi* *Sonja*). The verb *fei* 非 (J. *bi*) in this context can mean either “are not [like this]” or “do not exist.” Judging from his comments below, Keizan seems to have taken it to mean the latter.

2 The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eleventh Ancestor, Puṇyayaśas”:

《景德傳燈錄》華氏國人也。姓瞿曇氏。父寶身。(T 2076.51.209b11-12).

3 Venerable Pārśva (Kyō Sonja 脇尊者). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Tenth Ancestor, Venerable Pārśva”:

《景德傳燈錄》初至華氏國憩一樹下。右手指地而告衆曰。此地變金色當有聖人入會。言訖即變金色。時有長者子富那夜奢。合掌前立 ...

(T 2076.51.209a20-23).

4 “etc., etc.” (*unnun* 云々). This expression indicates an intended repetition of the entire dialogue that appears in the Root Case, from “stood in gasshō before Venerable Pārśva” on down to “you, Venerable, are not.” The continuation of the passage in the *Jingde Era Record of the Transmission of the Flame* reads as follows:

《景德傳燈錄》... 合掌前立。尊者問。汝從何來。夜奢曰。我心非往。尊者曰。汝何處住。曰我心非止。尊者曰。汝不定耶。曰諸佛亦然。尊者曰。汝非諸佛。曰諸佛亦非尊者。(T 2076.51.209a22-26).

The Venerable [Pārśva],¹

因に偈を説て曰く、「此地變金色。預知有聖至。當坐菩提樹。覺華而成已。」夜奢復た偈を説て曰く、「師坐金色地。常說眞實義。回光而照我。令入三摩諦」と。尊者、師の意を知て即ち度して出家し、戒法を具せしむ。

in response [to Puṇyayaśas], spoke a verse, saying:

When this ground turns gold in color,
we will know in advance that a sage has arrived.
He sits under the bodhi tree,
his flower of awakening having reached completion.

Puṇyayaśas also spoke in verse in return, saying:

The master sat on the gold-colored ground,
constantly explaining the truth of reality.
He turned back the light and illuminated me,
causing me to enter samādhi.

The Venerable [Pārśva] recognized the Master's [Puṇyayaśas'] intention and immediately delivered him, causing him to go forth from household life and fully receive the precepts.

INVESTIGATION 【拈提】

適來の因縁、夜奢尊者、元來是れ聖者なり。之に依て我心は往に非ず。我心は止に非ず。諸佛も亦た然りと説く。然も猶ほ是れ兩箇の見なり。所以者何となれば、我心も是の如く諸佛も是の如してと會す。是に依て尊者、耕夫の牛を驅り、飢人の食を奪ふ。眞實得道の人も、猶ほ是れ自救不了なり。何に況や諸佛を存することあらんや。是に依て汝非諸佛と説く。

In the aforementioned episode, Venerable Puṇyayaśas was a sage from the start. On account of that he said “my mind is not departed,” “my mind is not stopped,” and “buddhas are also like this.” However, that was still a dualistic view. Why is that so? Because his [Puṇyayaśas'] understanding was that “my mind is like this, and buddhas are also like this.” Due to that, the Venerable [Puṇyayaśas] “drove away a plowman's buffalo, grabbed a starving person's food.” Even with a man [Puṇyayaśas] who in reality had attained the way, still, it was a case of “his own salvation is incomplete.” How much more so, if he had some belief in “buddhas”? Accordingly, [Pārśva] explained, “You are not the buddhas.”

¹ Venerable (Sonja 尊者). The block of text that follows these words is a Japanese transcription of an identical Chinese passage (including two separate verses) that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Tenth Ancestor, Venerable Pārśva”:

《景德傳燈錄》因說偈曰。此地變金色、預知於聖至、當坐菩提樹、覺華而成已。夜奢復說偈曰。師坐金色地、常說眞實義、迴光而照我、令入三摩諦、尊者知其意。即度出家復具戒品。(T 2076.51.209a26-b3).

是れ理性を以て知るべきに非ず、非相を以て辨すべきに非ず。故に諸佛の智を以て知るべきに非ず、自己の識を以て量るべきに非ず。故に此言を聞てより、三七日の間、修習行道して措くことなし。遂に一日覺觸して方に我心を忘じ、諸佛を解脱す。之を無生法忍を悟る謂ふ。遂に此理に通じて、邊表なく内外なきに依て、其得處を説くに曰く、諸佛亦非尊者なりと。

This is not something one can know by means of logic, nor is it something that can be discerned by means of non-marks. Therefore, it cannot be known through an understanding of buddhas, nor can it be fathomed through consciousness of one's own self. Thus, after hearing these words, for three seven-day periods [Punyayaśas] practiced and followed the way without cease. Eventually, one day he woke and felt it; truly, he forgot "my mind" and was liberated from "buddhas." This is called awakening to the patient acceptance of the non-arising of dharmas. Having penetrated this principle, being without demarcations and without inner and outer, he explained what he had attained by saying, "The buddhas, moreover, are not you, Venerable."¹

實に是れ祖師の道は、理を以て通すべきに非ず、心を以て辨すべきに非ず。故に法身法性萬法一心を以て究竟とするに非ず。故に不變とも説くべからず、清淨とも會すべからず。何に況や空寂なりと會せんや、至理なりと辨ぜんや。故に諸家の聖者、悉く此處に到て、初心を回し、再び心地を開明して、直に入路を通じ速かに己見を破す。今の因縁を以て知るべし。

Truly, the way of the ancestral teachers cannot be penetrated using principle, nor can it be discerned using mind. For this reason, dharma body, dharma-nature, and "myriad dharmas are but one mind" are not to be regarded as ultimate. Therefore, do not speak of it as "unchanging" or understand it as "pure." How much less is it to be understood as empty and quiescent, or as the ultimate principle? Therefore, sages of the various schools all reach this place, return to their beginner's mind, once again shed light on the *mind-ground*, directly penetrate the entry to the path, and quickly smash their own views. The present episode makes this known.

已に是れ聖者たるに依て、來る時、地即ち變じ、徳風、物を驚かす力あり。然れども尚ほ三七日の間、修習して此所に達す。故に諸仁者、子細に明辨して、僅かに小徳小智、己見舊情を以て宗旨を定ること勿れ。大に須らく子細にして、始て得べし。

Because [Punyayaśas] was already a sage, when he came [to Pārśva] the ground shifted and the wind of virtue had the power to shake things up. Even so, it took three seven-day periods of practice to break through to this state. For this reason,

¹ "The buddhas, moreover, are not you, Venerable" (C. *zhufo yi fei Zunzhe* 諸佛亦非尊者; J. *shobutsu yaku hi Sonja*). This quotation is identical to one that appears in the *Jingde Era Record of the Transmission of the Flame*, where it is found in the passage corresponding to the one that the *Denkōroku* uses as its Root Case:

The Venerable said, "You are not the buddhas." [Punyayaśas] said, "The buddhas, moreover, are not you, Venerable."

《景德傳燈錄》尊者曰。汝非諸佛。曰諸佛亦非尊者。(T 2076.51.209a25-26).

However, the *Denkōroku* treats it as something that Punyayaśas said in a second dialogue that took place three seven-day periods after the one quoted in the Root Case.

gentlemen, clearly discern this in detail and do not in the slightest rely on inferior virtue and inferior wisdom, or own views or old feelings, to determine the lineage essentials. You must be very meticulous, and then you should begin to understand.

今朝、又此因縁を會せんとするに、忝く卑語を以てす。大衆、聞かんと要すや。

This morning again, to help you understand this episode, I am ashamed to say I have some humble words. Great assembly, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

我心非佛亦非汝。來往從來在此中。

My mind is not *buddha*; [*buddhas*] moreover, are not you.¹
Coming and going, up to now, has consisted in this.

¹ moreover, are not you (C. *yi fei ru* 亦非汝; J. *yaku bi jo*). This is a truncated quote of Puṇyayaśas' final words to Pārśva — *shobutsu yaku bi Sonja nari* 諸佛亦非尊者なり — which are given in full above. Compare the *Records that Mirror the Axiom*:

The Venerable [Pārśva] said, "You are not the *buddhas*." Puṇyayaśas said, "The *buddhas*, moreover, are not you."

《宗鏡錄》尊者曰。汝非諸佛。夜奢曰。諸佛亦非爾。(T 2016.48.938b5).

ROOT CASE¹ 【本則】

第十二祖、馬鳴尊者、問夜奢尊者曰、我欲識佛、何物卽是。尊者曰、汝欲識佛、不識者是。師曰、佛既不識、焉知是乎。尊者曰、既不識佛、焉知不是。師曰、此是鋸義。尊者曰、彼是木義。復問、鋸義者何。師曰、與師平出。又問、木義者何。尊者曰、汝被我解。師豁然省悟。

The Twelfth Ancestor, Venerable Aśvaghoṣa, questioned Venerable Puṇyayaśas, saying, “I want to know buddha; who is that?” The Venerable [Puṇyayaśas] said, “If you want to know buddha, the one who does not know is it.”² The Master [Aśvaghoṣa] said, “If buddha is entirely not knowing, then how does one realize it?” The Venerable [Puṇyayaśas] said, “You are entirely unknowing of buddha, so how do you realize the inconsistency [you just pointed out]?” The Master [Aśvaghoṣa] said, “This is what is meant by ‘sawing.’”³ The Venerable [Puṇyayaśas] said, “That is what is meant by ‘wood.’” He [Puṇyayaśas] also asked, “What do you mean by ‘sawing’?” The Master [Aśvaghoṣa] said, “Emerging as the equal of one’s master.” He [Aśvaghoṣa] also asked, “What do you mean by ‘wood’?” The Venerable [Puṇyayaśas] said, “You have been released by me.” The Master [Aśvaghoṣa] broke open and had an *introspective awakening*.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Aśvaghoṣa]⁴

¹ Root Case (C. *benze* 本則; J. *bonsoku*). The Chinese passage quoted here is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eleventh Ancestor, Puṇyayaśas” (T 2076.51.209b13-18).

² the one who does not know is it (C. *bushi zhe shi* 不識者是; J. *fushiki sha ze*; *shirazaru mono kore nari* 識らざる者はなり). There are at least three ways to parse the Chinese grammar of this statement: (1) the “state” (C. *zhe* 者; J. *koto*) of “not knowing” (C. *bushi* 不識; J. *fushiki*) “is it” (C. *shi* 是; J. *ze*) — i.e., is buddha; (2) the state of not knowing is “appropriate” (C. *shi* 是; J. *ze*) as a means of attaining the desired end of knowing buddha; or (3) the “one” (C. *zhe* 者; J. *mono*) who does not know — i.e. “you, Aśvaghoṣa” — is buddha. The English translation follows the third of these interpretations, because the Japanese transcription of the sentence that appears below makes it clear that Keizan parsed the Chinese in that way. Later in the chapter, Keizan explicitly states that people who choose the first interpretation miss the point of Puṇyayaśas’ instruction to Aśvaghoṣa.

³ “meant by ‘sawing’” (C. *juyi* 鋸義; J. *kyo no gi*). That is, the back-and-forth of the discussion is similar to the motion of sawing wood, presumably using a two-man saw that has a handle on both ends.

⁴ The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twelfth Ancestor, Aśvaghoṣa Bodhisattva”:

波羅奈國の人なり。亦た功勝と名く。有作無作、諸の功德を以て最も殊勝と爲すが故に名く。

was a man of the Country of Vārāṇasī. He was also named Superior in Merit. He was called that because his merit, both produced and unproduced, was regarded as the most excellent.

即ち夜奢尊者の處に參じて、最初に

He sought instruction at Venerable Punyayaśas' place and right at the start¹

問て曰く、我れ佛を識らんと欲す。何者か即ち是なる。尊者曰く、汝ぢ佛を識らんと欲す、識らざる者是なりと。

he asked: "I want to know buddha; who is that?" The Venerable [Punyayaśas] said, "You want to know buddha; the one who does not know is it."

INVESTIGATION 【拈提】

實に參學の最初、必ず尋ねべきは是佛なり。三世の諸佛、數代の祖師、盡く是れ學佛の漢といふ。若し佛を學せざれば、悉く是れ外道と名く。故に音聲を以て求むべきに非ず、色相を以て求め識るべきに非ず。故に三十二相八十種好を以て佛とするに足らず。因て我れ佛を識らんと欲す。何者か即ち是なると問ひ来る。即ち示して曰く、汝ぢ佛を識らんと欲す、識らざる者是なりと。謂ゆる識らざる者といふは正に是れ馬鳴尊者なり、豈他ならんや。

Truly, when you first begin studying, that which you must be sure to seek is this buddha. The buddhas of the three times, and the successive generations of ancestral teachers, are all called "fellows who study buddha." Those who do not study buddha are all called followers of other paths. Therefore, you must not seek [buddha] by means of sound, and must not try to know [buddha] by means of visible form. Therefore, using the thirty-two marks and eighty pleasing features to regard [anything] as buddha is insufficient. It was for this reason that [Āsvaghoṣa] came to ask, "I want to know buddha; what is that?" [Punyayaśas] immediately instructed him, saying, "You want to know buddha; the one who does not know is it." The "one who does not know" is precisely Venerable Āsvaghoṣa. How could it be anyone else?

未だ識らざる時も識れる時も、別の保任なし、他の様子なし。故に昔より今に及で只是の如し。有時は三十二相を帶し、八十種好を具し、三頭八臂を帶し。五衰八苦に沈み、有時は被毛戴角し、有時は鐵擔枷鎖す。常に三界中に居して、自己の行履を保任し、自心の中に頭出頭沒して、異面を帶し来る。故に生じ来るも是れ何者なりと知らず。死し去るも是れ何者なりと知らず。形を着けんとすれども、是れ造作すべき法に非ず。名を安ぜんとすれども、亦是れ建立すべきことに

《景德傳燈錄》波羅奈國人也。亦名功勝。以有作無作諸功德最爲殊勝故名焉。(T 2076.51.209c1-2).

¹ right at the start (*saisho ni* 最初に). The block of text that follows these words is a partial quotation, in Japanese transcription, of the Chinese passage from the *Jingde Era Record of the Transmission of the Flame* that appears in the Root Case.

非ず。故に劫より劫に至るまで、曾て知る所なく、我に従ひ、我に伴ふとも、都て辨ずることなし。

At the time when one has yet to know, and also the time when one knows, there is no separate embodiment, and there is no other way of being. Thus, from ancient times down to the present, it has only been like this. Sometimes [buddhas] bear the thirty-two marks, are equipped with the eighty pleasing features, have three heads and eight arms, or sink into the five signs of decline and eight kinds of suffering. Sometimes they are creatures with fur and horns, and sometimes they are fettered with iron shackles.¹ Always residing in the three realms, they embody the conduct of their own selves. Appearing and disappearing within their own minds, they come wearing different faces. Therefore, even when they come in birth, we do not know “who it is.”² Even when they go in death, we do not know “who it is.” Although we try to attach shapes [to them], these are not dharmas that can be fabricated. Although we try to settle on names, again, these are not matters that can be established. Therefore from kalpa to kalpa it is something still unknown. Even though it follows “me” and accompanies “me,” there is no discerning of it at all.

適來の因縁を聽て、多く解して曰く、如何にも知ることあるは、即ち是れ佛に違はん。知ることなく分つことなからん。正に是れ佛なるべしと云ふ。今の不識、恁麼に會せば、何ぞ煩はしく夜奢尊者恁麼に示さん。冥より冥に入るに、只是の如く都て恁麼ならざる故に、直に示して曰く、不識者は也と。

Hearing the aforementioned episode, many interpret it to mean: “No matter what one realizes, it is bound to differ from buddha. Not realizing anything and not distinguishing anything: that, truly, must be buddha.” But if you understand this case’s “not knowing” like this, then why would Venerable Punyayaśas have bothered to point it out as he did? He pointed it out directly, saying, “The one who does not know is it,” so that [Aśvaghoṣa] would not go on entirely in such a way, only moving like that from darkness into darkness.

馬鳴尚ほ明らめず、只是れ從來の識らずといふを以て、今の示す處を解す。故に曰く、佛既に識らずんば、焉ぞ是なることを知らんや。尊者重て示して曰く、既に佛を識らず、焉ぞ是佛ならざることを知らんと。其外に求むべきに非ず、不識者即ち是れ佛なり。豈に不是と云べけんや。

Aśvaghoṣa, still unclear, simply took what is usually meant by “not conscious” and used it to interpret what was pointed out [by Punyayaśas] here. Thus he said, “If buddha is entirely not being conscious, then how does one know it?” The Venerable [Punyayaśas] instructed him again, saying, “If you are entirely unconscious of buddha, how do you know this is not buddha?” Apart from this, there is nothing to be sought. The “one who is not conscious” is precisely buddha. How could it be called “not it”?

¹ fettered with iron shackles (C. *tiedan jiasuo* 鐵擔枷鎖; J. *tettan kasa*). The reference is probably to being bound and tortured in one of the hells.

² “who it is” (*nani mono nari* 何者なり). This is Keizan’s rephrasing of Aśvaghoṣa’s question about buddha in the Root Case: “Who is that?” (C. *hewu jishi* 何物即是; J. *nani mono ka sunawachi ze naru* 何物か即ち是なる).

師曰く、此は是れ鋸の義なり。尊者曰く、彼は是れ木の義なり。夜奢復問ふ、鋸の義とは何ぞや。師曰く、師と平出す。馬鳴又問ふ、木の義とは何ぞや。尊者曰く、汝、我に解せらる。師、豁然として省悟す。

The Master [Aśvaghoṣa] said, “This is the meaning of ‘sawing.’” The Venerable [Puṇyayaśas] said, “That is the meaning of ‘wood.’” Puṇyayaśas also asked, “What do you mean by ‘sawing?’” The Master [Aśvaghoṣa] said, “Emerging as the equal of one’s master.” Aśvaghoṣa also asked, “What do you mean by ‘wood?’” The Venerable [Puṇyayaśas] said, “You have been released by me.” The Master [Aśvaghoṣa] opened up and had an *introspective awakening*.

實に汝も是の如く、我も是の如し。八字に打開し、兩手に分付す。汝も我も一點を受す。吾も汝も少分を假らず。之に依て平出せること恰も鋸の如し。故に謂ふ、鋸の義と。師解して曰く、吾は是れ木の義と。尊者曰く、彼は是れ木の義と。所以者何となれば黒漫漫として總て知る處なし。更に一點をも着ず。一知をも假らず。恰も木頭の如く、又露柱の如し。無心にして恁麼なり。終に辨別する處なし。恁麼に會する故に道ふ、彼は是れ木の義と。

Truly, “you are also like this; I am also like this.”¹ “Fully opening his robe,” with both hands he [Puṇyayaśas] gave over his allotment. “You also” and “I also” do not suffer from even a single speck.² “You also” and “I also” do not depend on the smallest measure.³ On account of that, his [Aśvaghoṣa’s] emerging as equal

¹ “you are also like this; I am also like this” (*nanji mo kaku no gotoku, ware mo kaku no gotoshi* 汝も是の如く、我も是の如し). This is a Japanese transcription of words spoken by the Sixth Ancestor, Huineng, at the end of a famous dialogue in which he approved the understanding voiced by his disciple Nanyue Huairang (677–744). → “you are also like this; I am also like this.”

² “You also” and “I also” do not suffer from even a single speck (*nanji mo ware mo itten wo ukezu* 汝も我も一點を受ず). The start of this sentence echoes the preceding quotation of the Sixth Ancestor, Huineng. Thus “You also” and “I also” refer literally to Nanyue and his teacher Huineng, the “I” who is speaking. Metaphorically, “You also” and “I also” refer to Aśvaghoṣa and Puṇyayaśas, who stand in a similar relationship as disciple and teacher. The expression “not suffer from even a single speck” is a Japanese transcription of a comment on a *kōan* that appears in the *Extensive Record of Chan Master Hongzhi*:

Without suffering from a single speck of dust, they suddenly meet each other on the road.

《宏智禪師廣錄》不受一點塵埃驀路相逢。(T 2001.48.44a17-18).

“Dust” in the context of Hongzhi’s saying means “deluded attachment.” In the dialogue between the Sixth Ancestor, Huineng, and his disciple Nanyue Huairang, the latter says, “Practice and verification are not absent, but I am not defiled by them,” whereupon Huineng says, “You are also like this; I am also like this.” Given Keizan’s allusion to that dialogue, it is likely that what he means here by “do not suffer from even a single speck” is that neither Aśvaghoṣa nor Puṇyayaśas have “even a single speck” of the defilement that comes from attachment to practice and verification.

³ “You also” and “I also” do not depend on the smallest measure (*nanji mo ware mo shōbun wo karazu* 汝も我も少分を假らず). Again, this refers metaphorically to Aśvaghoṣa and Puṇyayaśas. It is not clear what the term “smallest measure” (*shōbun* 少分) refers to. Given Keizan’s allusion to the dialogue between Huineng and Nanyue Huairang (see previous note), however, the reference may be to the “smallest measure” of practice and verification.

was exactly like sawing. Thus he spoke of the “meaning of sawing.” The Master [Aśvaghoṣa] interpreted that, saying, “As for me, this is the meaning of wood.”¹ The Venerable [Punyayaśas] said, “That is the meaning of ‘wood.’” If we ask what the reason is, it is because in “total darkness” there is nothing to be known throughout. Moreover, they [Punyayaśas and Aśvaghoṣa] do not attach to “a single speck,” and they do not fake a bit of knowledge. They are just like *blockheads*, and like *bare pillars*.² Being *mindless*, they are “such.” In the end, there is nothing to be *distinguished*. Because he [Punyayaśas] understood matters in this way, he said, “That is the meaning of wood.”

然れ共、恁麼の所解、餘習尚ほ殘て師の義を知らず。此に尊者、慈悲落草の故に復た問ふ、鋸の義とは何ぞや。師曰く、師と平出すと。此に至りて重て自ら道取して、又問ふ、木の義とは何ぞや。夜奢復た手を授て分付して曰く、汝、我に解せらると。爰に師資の道通じ、古今情破れて、夢中に路をなし來り、空裏を運歩しもてゆく。故に曰く、汝、我に解せらると。此に到て無心凝結速かに解け、明白の窠窟脱け來て、豁然として開悟し、遂に第十二祖に列す。

Nevertheless, *residual afflictions* remain in such interpretations, and he did not know what the Master [Aśvaghoṣa] meant.³ Here the Venerable [Punyayaśas], because his compassion led him to enter the weeds, also asked, “What do you mean by ‘sawing’?” The Master [Aśvaghoṣa] said, “Emerging as the equal of one’s master.” Arriving here and expressing himself again, he also asked, “What do you mean by ‘wood’?” Punyayaśas, in response, proffered his hands and gave over his allotment, saying, “You have been released by me.” At this point, he [Punyayaśas] moved through the way of *master and disciple*, smashed the passions of past and present, came building a road in the middle of a dream, and proceeded to walk in space. Thus he said, “You have been released by me.” Arriving here, the frozen state of [Aśvaghoṣa’s] *mindlessness* quickly thawed, and he escaped from the *burrow* of *obviousness*.⁴ He broke open and awakened, thereby joining the succession as the Twelfth Ancestor.

¹ The Master interpreted that, saying, “As for me, this is the meaning of wood” (*Shi ge shite iwaku, ware wa kore ki no gi to* 師解して曰く、吾は是れ木の義と). There is something wrong with the text here: this sentence contains an error of attribution, and it is made redundant by the following sentence, so it appears to be an erroneous interpolation. According to the dialogue in the Root Case and the subsequent repetition of it in Japanese, it was the Venerable Punyayaśas who said, “That is what is meant by ‘wood’” (*kare wa kore ki no gi nari* 彼は是れ木の義なり). Here, however, nearly identical words are put in the mouth of the “Master,” who in this chapter is Aśvaghoṣa.

² like *blockheads*, and like *bare pillars* (*mokutō no gotoku, mata rōchū no gotoshi* 木頭の如く、又露柱の如し). Bare pillars in the *buddha halls* and *dharma halls* of Buddhist monasteries were made of wood. They are often used in Chan/Zen texts as examples of insentient objects, perhaps because monks would stand in lines next to them during religious services, giving the visual impression of two sorts of “pillars.”

³ he did not know what the Master meant (*Shi no gi wo shirazu* 師の義を知らず). That is, Punyayaśas was not sure what Aśvaghoṣa meant when the latter said “This is the meaning of ‘sawing.’”

⁴ *burrow of obviousness* (*myōbyaku no kakutsu* 明白の窠窟). The term “burrow” is a metaphor for a narrow, constricted point of view. For matters to be “clear,” “evident,” or “obvi-

尊者、衆に謂て曰く、此大士は、昔し毘舍離國王たり。其國に一類の人あり。馬の如く裸露なり。王、神力を運び、身を分て蠶と爲る。彼れ乃ち衣を得たり。彼王、後に中印度に生る。馬人感戀して悲鳴す。因て馬鳴と號す。如來記して云く、吾滅度の後六百年、當に賢者馬鳴と云ふ者あり。波羅奈國に於て異道を摧伏して廣く人天を度し、度人無量、吾に繼で化を傳へんと。今正くに是れ時なりと云て、夜奢即ち如來の正法眼藏を付囑す。

The Venerable [Punyayaśas] said to the congregation: “This great being [Aśvaghoṣa] long ago was the king of the Country of Vaiśālī. In that kingdom there was a tribe of people who went naked like horses. The king, utilizing his supernormal strength, divided his body into silkworms, so that they got clothing. That king was later born in Central India. The horse people missed him and cried sadly. On account of that he was named ‘Horse Cry.’¹ The Tathāgata had made a prediction, saying, ‘Six hundred years after my extinction, there will be a wise one known as Aśvaghoṣa. In the Country of Vārāṇasī, he will subjugate the followers of other paths and extensively deliver humans and gods. The people delivered will be innumerable. Having succeeded me, he will transmit the teachings.’” Saying, “Now, surely that time has come,” Punyayaśas entrusted [Aśvaghoṣa] with the Tathāgata’s treasury of the true dharma eye.

此一段始終の處、猥りに不識不受の處として、處處不識なる所とすること勿れ。即ち不識なりとも、未胞胎の處にして、子細に見得し子細に思量して、佛面祖面を模索すれども得ず。人面鬼畜を求覓すれども得ず。是れ不變なるにも非ず。是れ動著するにも非ず。曾て空なるにも非ず。内外の論なく、正偏の隔てなし。

Do not wantonly regard this place, singular from beginning to end, as a place of no consciousness and no experiencing, where one has no consciousness of various sense objects. That is to say, although it is “not consciousness,” if you take it as a state prior to entering a womb, even if you are able to see meticulously, think meticulously, and grope for the face of a buddha or the face of an ancestor, you will not get it. Even if you search for the face of a person, a demon, or beast, you will not get it. It is not unchanging, nor is it something one moves, nor is it something empty. There is no question of inner or outer, and no division between upright and inclined.

正に是れ自己本來の面目なることを覺知して、設ひ凡聖含靈と顯はれ來り、依正ニ報と分れ來れども、全く此中に去來し、此中に起滅す。恰かも海水の波を起すが如く、起り起れども、曾て一水も増さず。又波の滅するが如し。滅し滅すれども、一滴も失はず。曾て人間天上の中に、暫らく諸佛と呼ばれ來り、鬼畜と呼ばれ來る。恰も一面上に假りに衆面を現ずるが如し。是れ佛面とせんも不²、鬼面とせんも不²。

When one perceives and knows that this is truly the original face of one’s own self, even if it appears as an ordinary or sagely sentient being, and even if it splits

ous” (C. *mingbai* 明白; J. *myōbyaku*) would seem to be the opposite of that, but in this case believing that one sees things clearly is compared to a “burrow.”

¹ “Horse Cry” (C. *Maming* 馬鳴; J. *Memyō*). The Chinese name is a literal translation of the Sanskrit words for “sound” or “cry” (*ghoṣa*) and “horse” (*aśva*), which in English would normally be called a “whinny” or “neighing.”

among primary and secondary karmic recompense, it goes and comes entirely herein, and it arises and ceases entirely herein. It is just like the arising of waves on the surface of the ocean: even when they rise higher and higher, there is no increase in water. Likewise, it is just like the ceasing of waves. Even as they die down more and more, not a single drop is lost. Moreover, whether among humans or in the heavens, it is temporarily called *buddhas*, or called demons or beasts. It is just like a multitude of faces that provisionally appear upon a single face. To regard this as a *buddha* face is incorrect, and to regard it as a demon face is incorrect.

然も建化門頭の事、敲唱し來り、正に如幻三昧を修習し、夢中の佛事を作し來る。これに依りて西天の化導幻術、今に不斷、三國流轉して轉凡入聖し來るなり。能く恁麼に轉變修習して、方に自己の罪過をも疎ぐせず、自己の生死にも惑はされず。是れ真箇本色の衲僧なるべし。

However, the “matter of building the gate of conversion” comes through hitting and shouting. When one truly practices the *samādhi* of recognizing illusion, one comes to conduct *buddha*-activities in the middle of a dream. Based on this, the Western Lands’ techniques of illusion for converting and leading have been propagated across the three countries, down to the present without being cut off, and have transformed ordinary people into sages. Skillfully engaging like this in transformative practice, naturally one does not stand apart from the transgressions of one’s own self, nor is one confused by the birth and death of one’s own self. This is a genuine patch-robed monk.

今日、適來の因縁を舉揚するに、例に依て卑語あり。聞かんと要すや。

Today, in presenting the aforementioned episode, as is customary I have some humble words. Do you wish to hear them?

VERSE ON THE OLD CASE¹ 【頌古】

野村紅不桃華識。更教靈雲到不疑。

The crimson flowers of the farming village were not conscious of being peach blossoms,
but still they taught Lingyun to arrive at doubtlessness.

¹ Verse on the Old Case (C. *songgu* 頌古; J. *juko*). This verse alludes to the story of Chan Master Lingyun Zhiqin (d.u.), who is said to have been awakened suddenly when he looked at a village from afar and saw peach trees in bloom there. He wrote a verse about reaching “doubtlessness” (C. *buyi* 不疑; J. *fugi*) upon “seeing peach blossoms” (C. *jian tao-hua* 見桃華; J. *ken tōka*), presented it to his teacher Weishan Lingyou (771–853), and received the latter’s approval as a dharma heir. → Lingyun Zhiqin.

ROOT CASE 【本則】

第十三祖、迦毘摩羅尊者、因馬鳴尊者、

The Thirteenth Ancestor, Venerable Kapimala, once heard Venerable Aśvaghoṣa¹

說佛性海曰、山河大地、皆依建立。三明六通、由茲發現。

explain the ocean of *buddha-nature*, saying, “Mountains and rivers and the great earth are all established in reliance on it, and the three awarenesses and six supernormal powers appear from it.”

師聞信悟。

On that occasion, the Master [Kapimala] heard, believed, and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Kapimala]²

華氏國の人なり。初め外道たりしひき、徒三千あり。諸の異論に通ぜり。

was a man of the Country of Pāṭaliputra. Initially he was on an other path and had three thousand followers. He fully understood all the different theories.

馬鳴尊者、

Venerable Aśvaghoṣa³

1 Venerable Aśvaghoṣa (Memyō Sonja 馬鳴尊者). The quotation of Aśvaghoṣa that follows is nearly identical to one that appears in the biography of the “Twelfth Ancestor, Aśvaghoṣa Bodhisattva” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》說性海云。山河大地皆依建立。三昧六通由茲發現。

(T 2076.51.209c20-21).

Note that the *Jingde Era Record* says “ocean of the nature,” whereas the *Denkōroku* says “ocean of *buddha-nature*.” Aśvaghoṣa’s words are quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “Buddha-Nature” (*Bussō* 佛性).

2 The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirteenth Ancestor, Kapimala”:

《景德傳燈錄》華氏國人也。初爲外道有徒三千通諸異論。

(T 2076.51.209c29-210a2).

3 Venerable Aśvaghoṣa (Memyō Sonja 馬鳴尊者). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twelfth Ancestor, Aśvaghoṣa Bodhisattva”:

《景德傳燈錄》於華氏國轉妙法輪。忽有老人坐前仆地。師謂眾曰。此非庸流當有異相。言訖不見。俄從地踊出一金色人。復化爲女子右手指師。而說偈曰。稽首長老尊。當受如來記。今於此地上。宣通第一義。說偈已。忽然不見。師曰。將有魔來

華氏國に於て妙法輪を轉ず。忽ち獨りの老人あり、座の前にして地に仆る。尊者、衆に謂て曰く、「此れ庸流に非ず、當に異相あるべしと。言ひ訖て則ち見へず。又俄に地より一りの金色の人を涌出す。復た化して女子と爲る。右手に尊者を指して偈を説て曰く、「稽首長老尊。當受如來記。今於此地上。宣通第一義。」偈を説き訖て見へず。尊者曰く、「將に魔ありて來り、吾と力を校べんとす。暫くありて、風雨暴に至り、天地晦冥す。尊者曰く、「魔の來る證なり。吾れ當に之を除くべしと。即ち空中を指すに、一つの大なる金龍を現じて、威神を奮發し山嶽を震動す。尊者、坐に儼然たり。魔事隨て滅す。七日を経て一つの小蟲あり、大さ蟻螟の若し。形ちを座下に潜む。尊者、手を以て之を取て、衆に示して曰く、「斯れ乃ち魔の變ずる所なり。吾法を盜聽するのみ。乃ち之を放て去らしむるに、魔、動すること能はず。尊者、之に告て曰く、「汝、但三寶に歸依せば即ち神通を得ん。魔、遂に本形に復して禮を作して懺悔す。尊者問て曰く、「汝を誰とか名くるや、眷屬多少ぞ。答て曰く、「我を迦毘魔羅と名け、三千の眷屬あり。汝、神力を盡して變化せんこと若何。」曰く、「我巨海を化すこと極て小事と爲す。」尊者曰く、「汝、性海を化し得んや否や。」曰く、「何をか性海と謂ふ、我未だ嘗て知らず。」尊者即ち爲めに性海を説て曰く、「山河大地、皆依て建立す。三明六通、茲に由て發現す。」

was turning the wheel of the sublime dharma in Pāṭaliputra. Suddenly an old man appeared and flopped down on the ground in front of [Aśvaghoṣa's] seat. The Venerable [Aśvaghoṣa] said to the congregation, “This is not an ordinary person; this must be a strange sign.” As soon as he said this, the old man disappeared from sight. Also, a golden-hued person suddenly sprang forth from the earth. Then he transformed into a woman. Pointing at the Venerable [Aśvaghoṣa] with her right hand, she said in verse:

I bow my head to the Venerable Elder,
to receive the Tathāgata's prediction.
Now, upon this ground,
thoroughly convey the ultimate truth.

Upon finishing the verse, she disappeared from sight. The Venerable [Aśvaghoṣa] said, “There will be a demon coming to compare his power to mine.” Soon wind and rain arrived violently, darkening heaven and earth. The Venerable [Aśvaghoṣa] said, “This is evidence of the demon's arrival. I will expel it.” Then he pointed to the sky, and a large golden dragon appeared, using awesome supernormal strength to shake the mountains. The Venerable [Aśvaghoṣa] sat solemnly, and the activities of the demon ceased accordingly. After seven days passed, there was a small insect, about the size of a moth larva, hiding beneath [Aśvaghoṣa's] seat. The Venera-

與吾校力。有頃風雨暴至天地晦冥。師曰。魔之來信矣。吾當除之。即指空中現一大金龍。奮發威神震動山岳。師儼然於坐魔事隨滅。經七日有一小蟲。大若蟻螟潛形坐下。師以手取之示衆曰。斯乃魔之所變。盜聽吾法耳。乃放之令去。魔不能動。師告之曰。汝但歸依三寶即得神通。遂復本形作禮懺悔。師問曰。汝名誰耶。眷屬多少。曰我名迦毘摩羅有三千眷屬。師曰。汝盡神力變化若何。曰我化巨海極爲小事。師曰。汝化性海得否。曰何謂性海。我未嘗知。師即爲說性海云。山河大地皆依建立。三昧六通由茲發現。(T 2076.51.209c3-21).

ble [Aśvaghoṣa] took it in his hand and told the assembly, “This is what that demon was transformed into. It can only eavesdrop on my *dharma*.” Thereupon he set it free, but the demon was unable to move. The Venerable [Aśvaghoṣa] informed it, “If you just take refuge in the three treasures, you will attain supernormal powers.” The demon then returned to his original form, paid obeisance, and repented. The Venerable [Aśvaghoṣa] asked, “What is your name, and how many adherents do you have?” [The demon] answered, “I am named Kapimala, and I have three thousand adherents.” [Aśvaghoṣa said], “Using all of your supernormal strength, what transformations can you accomplish?” [Kapimala] said, “For me to change the vast ocean is an extremely small matter.” The Venerable [Aśvaghoṣa] said, “Are you able to change the ocean of the nature?” [Kapimala] said, “What is the ‘ocean of the nature’? I have never known of it.” The Venerable [Aśvaghoṣa] then explained ocean of the nature to him, saying, “Mountains and rivers and the great earth are all established based on it. The three awarenesses and six supernormal powers appear from it.”

師聞て信悟す。

The Master [Kapimala] heard this, believed, and awakened.

INVESTIGATION 【拈提】

老人仆地より、蟻螟蟲と作るに至るまで、神力を現ずること實に無數なり。謂ゆる巨海を化すること極て小事と爲すと。夫れ海を變じて山と作し、山を化して海と作し、神力を現ずること極まりなしと雖も、性海未だ名をだにも知らず。何に況や化すること有らんや。然も山河大地何物の變と覺すること無きに、馬鳴即ち説く、是れ性海の變なりと。然のみならず三明六通これより變ず。

From an old person flopping on the ground to becoming a moth larva insect, [Kapimala's] manifestations of supernormal strength were truly innumerable. He said, “To change the vast ocean is a very small matter.” Now, although there was no limit to his manifestation of supernormal strength in transforming the vast ocean into mountains, or changing mountains into the vast ocean, he did not even know the name “ocean of the nature,” much less anything about changing it! That being so, because he was unaware what the mountains and rivers and the great earth were transformations of, Aśvaghoṣa explained: “They are transformations of the ocean of the nature. Not only this, but also the three awarenesses¹ and six supernormal powers transformed out of it.”

謂ゆる三昧は首楞嚴等の無量三昧、天眼天耳六通、是れ始も際なく、終も際なく、前三三後三三、即はなり。正に是れ山河大地を建立するとき、三昧、地水火風と化し、山河草木とも化す。謂はゆる皮肉骨髓とも變じ、五體身分とも化し来る。未だ一事一法として分外より来るに非ず。

¹ three awarenesses (*sanmyō* 三明). Tajima (p. 316a) suggests that there is a mistake in the text here and that *sanmyō* 三明 (“three awarenesses”) should actually be *zanmai* 三昧 (“*samādhi*”), because the next sentence explains what the “*samādhis* mentioned here” are.

The *samādhis* mentioned here are the innumerable *samādhis* of the *Heroic March Sūtra*, etc.,¹ and the six supernormal powers such as the divine eye and divine ear. Having neither the boundary of a beginning nor the boundary of an end, it is a case of “three threes in front, three threes in back.” Truly, when mountains and rivers and the great earth are established, *samādhis* change into earth, water, fire, and wind,² and also change into mountains and rivers, grasses and trees. They also transform into so-called “skin, flesh, bones, and marrow,” and change into the five parts of the body as well. There is not one matter or a single *dharma* that comes from outside this purview.

故に十二時中、虚しく捨る底の功夫なく、無量生死、徒らに現はるる底の相貌なし。故に眼に見ることも窮まりなく、耳に聞くことも窮まりなし。恁麼の見聞、恐らくは佛智も測るべきことあらじ。豈是れ性海の化作ならざらんや。

Therefore, throughout the twelve periods of the day there is no concentrated effort at pointless abandonment, and within innumerable births and deaths there is no appearance of useless manifestations. Therefore, there is no limit to that which is seen with the eye, and there is no limit to that which is heard with the ear. Such seeing and hearing probably cannot be measured even by *buddha*-awareness. How much less so the creations of the ocean of the nature!

故に法法塵塵、都て是れ涯畔なき法なり。全く是れ數量に墮せず。是れ即ち性海なり。故に是の如し。然も今身を見るは、即ち是れ心を見るなり。心を知るは是れ身を證するなり。全く身心二つなし。性相何ぞ分たん。

Therefore, mental objects are all *dharmas* without boundaries. Let us absolutely not fall into enumerating them. This is the *ocean of the nature*. Therefore, it is thus. However, to see the present body amounts to seeing *mind*. Knowing *mind* amounts to realizing body. Body and mind are entirely non-dual. How could nature and signs be divided?

設ひ今異道の中に在て神變を現するも、又是れ分外に非ざれども、自ら知らず、是れ性海なりといふことを。之に依て自をも疑惑し、他をも疑ひ来る。然も其諸有を知らざれば、惣に未だ根本に達する者あらず。力を校らぶるに堪へず。故に魔力、終に盡て神變し難し。遂に己を棄て他に歸し、争ひを止めて正を顯はす。

Even if [the demon], while still on an other path, manifested supernormal transformations, and this was not outside his purview, he did not know himself that this was the *ocean of the nature*. Because of this, he came to doubt and be confused about himself, and to doubt others. Thus, because he lacked knowledge of these various existences, he was one who could not yet reach the fundamental root. He could not endure a test of power. Therefore, his demonic strength was exhausted in the end, and supernormal transformations became impossible. Fi-

¹ innumerable *samādhis* of the *Heroic March Sūtra*, etc. (*Shuryōgon nado no muryō zanmai* 首楞嚴等の無量三昧). The Shūmūchō edition of the *Denkōroku* (p. 86) takes *Shuryōgon* 首楞嚴 as referring to the *Heroic March Sūtra*. Tajima (p. 316b) cites that text at T 15.629bff; also see p. 631c.

² earth, water, fire, and wind (C. *di shui huo feng* 地水火風; J. *chi sui ka fū*). These are the four primary elements that, when combined, constitute a living person; their breaking apart signifies death.

nally, he abandoned his *self*, took refuge in another, ended the conflict, and manifested rectitude.

然れば設へ山河大地を會すとも、徒に聲色の中に繫縛すること勿れ。設ひ自己本性を明らむとも、又覺知に住まること勿れ。又覺知も一兩の佛面祖面なり。謂ゆる牆壁瓦礫是なり。本性は又見聞覺知に拘はらず、動靜に依らず。

This being so, even if you understand mountains and rivers and the great earth, do not become uselessly bound up in sound and form. Even if you illuminate your own original nature, do not abide in additional perceiving and knowing. Additional perceiving and knowing are also one or two “buddha faces and ancestor faces.” They are what are called “fences, walls, tiles, and pebbles.” The original nature is not restricted by additional seeing, hearing, perceiving, and knowing, nor does it depend on movement or stillness.

然れども性海を建立すれば、必ず動靜去來、遂に斷ることなし。皮肉骨髓、時と共に顯はれ来る。若し根本を論ぜんが如きんば、見聞と顯はれ、聲色と顯はるとも、他の爲にすべきなし。然れば空を扣て響をなす。故に衆聲を現す。空を化して諸物を顯はす。故に形貌區區なり。故に空は是れ形なしと思ふべからず。空は是れ聲なしと思ふべからず。

While this is so, if you establish the ocean of the nature, then movement and stillness definitely go and come without interruption. Skin, flesh, bones, and marrow appear as time passes. If you want to debate the fundamental root in this manner, then [I would say that] although seeing and hearing appear, and although sound and form appear, those are not on account of anything else.¹ This being so, striking emptiness makes an echo. Thus, all sounds appear. Transform emptiness, and various objects appear. Thus, shapes have variations. Thus, do not think that emptiness is without appearance, and do not think that emptiness is without sound.

更に此處に到て子細に參到する時、是れ空とすべきに非らず、是れ有とすべきに非ず。故に隱顯の法とすべきに非ず、自他の法とすべきに非ず。何を呼で他とし、何を喚で我とせん。恰も空裏に一物なきが如く、大海に諸水現するに似たり。古今、曾て變易せず。去來、豈別路あらんや。

Furthermore, when you arrive at this place and meticulously inquire until you arrive at understanding, you will not be able to regard it as empty, nor will you be able to regard it as existing. Thus, you will not be able to regard it as a dharma that is hidden or manifest. You will not be able to regard it as a dharma that is self or other. What is there to call “other”? What is there to call “me”? It is exactly like “in space,” where “there is not a single thing,” and it resembles the emergence of all waters in the vast ocean. Past and present, it has never changed. Going or coming, how could there be a separate road?

故に顯はるる時も一點をも添へず。隠るる時も一毫をも失はず。衆法を合成して此身とす。萬法を泯絶して更に一心と説く。故に道を明らめ心を證すること、都て分外に向て求覓すること勿れ。只自己本地の風光、現成し来れば、他、之を呼で人面鬼畜とす。

¹ **not on account of anything else** (*ta no tame ni subeki nashi* 他の爲にすべきなし). In other words, seeing and hearing occur on account of the fundamental root, which is the ocean of the nature, not because of anything else.

Therefore, when appearing there is not a single speck added, and when hidden there is not an iota lost. “Multiple dharmas combine to make this body.”¹ Extinguishing the myriad dharmas, you can then speak of “one mind.” Thus, clarifying the way and realizing mind should not be sought after in directions anywhere outside your purview. But if the scenery of the original ground of one’s own self comes to be manifest, others call it the face of a person, a demon, or beast.

雪峰曰、此事を會せんと要せば、我が這裏一面の古鏡の如く相似たり。胡來れば胡現じ、漢來れば漢現す。全く是れ如幻三昧、故に始も窮まりなく、終も窮まりなし。故に山河大地を建立する時も皆是れに依り、三明六通を顯發する時も是に依る。是故に自心の外に大地寸土を見ること勿れ。性海の外に河水一滴を着ること勿れ。

Xuefeng said:² “If you wish to understand this matter, it is as if inside me there were a single ancient mirror. If a barbarian comes, a barbarian appears in it; if a Chinese comes, a Chinese appears in it.” This is entirely the *samādhi* of recognizing illusion, which is why its beginning is inexhaustible and its end is also inexhaustible. Thus, even when *mountains and rivers* and the *great earth* are established, they all rely on this, and even when the *three awarenesses* and the *six supernormal powers* emerge, they rely on this. Therefore, do not hold the view that there is even an inch of the earth outside your own *mind*, and do not be attached to even a drop of river water outside the *ocean of the nature*.

今朝、又此因縁に依て、卑語を著けんと欲す。聞かんと要すや。

This morning, I would like to attach some *humble words* to this episode. Do you wish to hear them?

良久して曰く。

After a long pause, he [Keizan] spoke³ [the following verse]:

VERSE ON THE OLD CASE 【頌古】

浩渺波濤縱滔天。清淨海水何曾變。

Even if vast boundless waves tower to the heavens,
how could the pure water of the ocean ever change?

¹ “Multiple dharmas combine to make this body” (C. zhongfa hecheng ci shen 衆法合成此身; J. shuhō gōjō shishin; shuhō wo gōjō shite kono mi to su 衆法を合成して此身とす). This is a line from Chapter 5 of the *Vimalakirti Sūtra*, which is also quoted in the discourse record of Mazu (709-788) and in the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “Ocean Seal Samādhi” (*Kaiin zanmai* 海印三昧). For translations of the passages concerned, → “a mass of dharmas combine to make this body.”

² Xuefeng said (Seppō iwaku 雪峰曰). The quotation that follows is a Japanese transcription of a famous *kōan* that appears in many Chinese Chan texts. → *ancient mirror*.

³ After a long pause, he spoke (ryōkyū shite iwaku 良久して曰く). This is an odd interpolation of a voice, not Keizan’s own, that is speaking about him. The voice, presumably that of an acolyte who was recording Keizan’s sermon, was last heard at the very beginning of the *Denkōroku*, where it says that “the Master [Keizan] responded for the first time to a request for edification.”

ROOT CASE¹ 【本則】

第十四祖、龍樹尊者、因十三祖赴龍王請、受如意珠。師問曰、此珠世中至寶也、是有相耶無相耶。祖曰、汝只知有相無相、不知此珠非有相非無相。亦未知此珠非珠。師聞深悟。

The Fourteenth Ancestor, Venerable Nāgārjuna. When the Thirteenth Ancestor [Kapimala] had gone in response to an invitation of the dragon king and received the *wish-granting jewel*, the Master [Nāgārjuna] asked, “Does this jewel, the most precious treasure in the world, have marks or does it lack marks?” The Ancestor [Kapimala] said, “You only understand having marks and lacking marks; you do not understand that this jewel neither has marks nor lacks marks. You also have yet to understand that this jewel is not a jewel.” The Master [Nāgārjuna] heard this and profoundly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Nāgārjuna]²

西天竺國の人なり。龍猛亦は龍勝と名く。

was a man of a country in West India. He was called Dragon Ferocious or Dragon Victor.

十三祖、當時受度傳法して、

At that time, the Thirteenth Ancestor [Kapimala], having been delivered and received *dharma transmission*,

西印土に至る。彼に太子あり、雲自在と名く。尊者の名を仰で宮中に請して供養す。尊者曰く、如來に教あり。沙門は國王大臣權勢の家に親近することを得ざれど。太子曰く、今、我國城の北に大山あり。山中に一つの石窟あり。師、此に禪寂すべきや否や。尊者曰く、諾。即ち彼山に入て行くこと數里、一の大躰に逢へり。尊者、直に前て顧りみず。躰來りて遂に尊者の身を盤繞す。尊者、因て輿に三歸依を授く、躰聽き訖て去る。尊者、將に石窟に至らんとす。復た一りの老人あり、素服にして出でて合掌問訊す。尊者曰く、汝何れの所にか止る。老人答て曰く、我れ昔し嘗て比丘たりき。多く寂靜を樂て山林に隠居す。初學の比丘あり、數ば來て益を請ふ。而も我

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but no part of it can be found in extant Chan/Zen texts that predate the *Denkōroku*, so whatever source Keizan may be quoting is unknown.

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fourteenth Ancestor, Venerable Nāgārjuna”:

《景德傳燈錄》西天竺國人也。亦名龍勝。(T 2076.51.210a29-b1).

れ應答に煩て、瞋恨の想を起す。命終て墮して蟬身と爲り、是の窟中に住して、今已に千載なり。適ま尊者に遇て、戒法を聞くを獲たり。故に來て謝するのみ。尊者問て曰く、此山に更に何人ありて居止する。曰く、此より北に去ること十里にして大樹あり、五百の大龍を蔭覆す。其大樹王を龍樹と名く。常に龍衆の爲めに説法す。我も亦聽受するのみ。尊者、遂に徒衆と與に彼に詣る。龍樹出て尊者を迎て曰く、深山孤寂にして龍蟬の居する所なり。大聖至尊、何ぞ神足を枉る。尊者曰く、吾、至尊に非ず、來て賢者を訪ふ。龍樹默念して曰く、此師、決定性を得て道眼を明むるや否や。是れ大聖にして眞乘を繼ぐや否や。尊者曰く、汝心に語ると雖も、吾已に意に知る。但出家を辨ぜよ、何ぞ吾聖不聖を慮るや。龍樹、聞已て悔謝出家す。尊者、即ち與めに度脱せしむ。及び五百の龍衆、俱に具戒を受く。

arrived in West India.¹ A prince named Cloud Sovereign lived there. Impressed by the Venerable's [Kapimala's] reputation, [the prince] invited him to the palace and made offerings to him. The Venerable [Kapimala] said, "The Tathāgata taught that śramaṇas must not become close with kings, ministers of state, or powerful families." The prince said, "To the north of our country's capital, there is now a great mountain, and in the mountain there is a stone cave. Master [Kapimala], would you like to practice dhyāna serenity there?" The Venerable [Kapimala] said, "Yes." Thereupon, he went several miles into that mountain and encountered a great serpent. The Venerable [Kapimala] proceeded straight ahead without looking back. The serpent came and eventually coiled itself around the Venerable's [Kapimala's] body. The Venerable [Kapimala] accordingly gave it the threefold refuge. After the serpent had complied with this, it departed. Then again, as the Venerable [Kapimala] was about to arrive at the stone cave, there was a lone old man in white clothing who came out and bowed in gasshō to him. The Venerable [Kapimala] said, "In what place are you staying?" The old man replied: "Once in the past I lived as a bhikṣu. Greatly enjoying quietude, I secluded myself in a mountain forest. Many beginner bhikṣus came periodically to request edification. But I felt annoyed by having to respond and gave rise to grudging thoughts. After that life ended, I fell into a serpent's body, residing in this cave for what is now already a thousand years. Just a moment

¹ arrived in West India (*Sai Indo ni itaru* 西印土に至る). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Thirteenth Ancestor, Kapimala":

《景德傳燈錄》至西印度。彼有太子。名雲自在。仰尊者名請於宮中供養尊者曰。如來有教沙門不得親近國王大臣權勢之家。太子曰。今我國城之北有大山焉。山中有一石窟。師可禪寂于此否。尊者曰諾。即入彼山行數里逢一大蟬。尊者直進不顧。遂盤繞師身。師因與受三歸依。蟬聽訖而去。尊者將至石窟。復有一老人素服而出合掌問訊。尊者曰。汝何所止。答曰。我昔嘗爲比丘多樂寂靜。有初學比丘數來請益。而我煩於應答起瞋恨想。命終墮爲蟬身。住是窟中今已千載。適遇尊者。獲聞戒法故來謝耳。尊者問曰。此山更有何人居止。曰北去十里有大樹蔭覆五百大龍。其樹王名龍樹。常爲龍衆説法。我亦聽受耳。尊者遂與徒衆詣彼。龍樹出迎尊者曰。深山孤寂龍蟬所居。大德至尊何枉神足。師曰。吾非至尊來訪賢者。龍樹默念曰。此師得決定性明道眼否。是大聖繼真乘否。師曰。汝雖心語吾已意知。但辦出家。何慮吾之不聖。龍樹聞已悔謝。尊者即與度脫。及五百龍衆俱受具戒。(T 2076.51.210a2-22).

ago, upon encountering you, Venerable, I was able to hear the precepts. Thus, I come only to thank you.” The Venerable [Kapimala] asked, “What other people reside in this mountain?” [The old man] said: “Ten miles to the north of here there is a great tree, which provides sheltering shade for five hundred great dragons. The ruler of that great tree is named Nāgārjuna.¹ He always preaches the dharma for the congregation of dragons. I, too, simply listen and accept it.” The Venerable [Kapimala] then went there with his group of followers. Nāgārjuna emerged and greeted the Venerable [Kapimala], saying, “This is an isolated location deep in the mountains, where dragons and serpents dwell. Why, Great Sage and Most Venerable, have you condescended to bring your spiritual powers here?” The Venerable [Kapimala] said, “I am not the most venerable. I have come to visit the wise one.” Nāgārjuna silently thought to himself, “I wonder whether or not this master has sufficient fixed potential and has clarified his eye of the way. Has he succeeded to the true vehicle of the Great Sage, or not?” The Venerable [Kapimala] said, “Even though you are speaking in your mind,² I already know your thoughts. Just determine to go forth from household life. Why consider whether I am a sage or not a sage?” After Nāgārjuna had heard this, he repented and went forth from household life. The Venerable [Kapimala] then delivered him to liberation. In addition, the assembly of five hundred dragons all received the full precepts.

然しより尊者に隨ひて四年を経るに、

Thereafter, they followed the Venerable [Kapimala] for four years, whereupon
十三祖龍王の請に赴きしに、如意珠を奉つる。師問て曰く、此珠、世中の
至寶なりや。乃至、師聞て深悟す。

the Thirteenth Ancestor³ went at the invitation of the dragon king and received the wish-granting jewel. The Master [Nāgārjuna] asked, “Does this jewel, the most precious treasure in the world” ...and so on, down to...⁴ The Master [Nāgārjuna] heard this and profoundly awakened.

終に第十四祖に列す。

After that, he [Nāgārjuna] joined the succession as the Fourteenth Ancestor.

¹ named Nāgārjuna (*Ryūju to nazuku* 龍樹と名く). The two Chinese glyphs for “Nāgārjuna” mean “dragon” (C. *long* 龍; J. *ryū*) and “tree” (C. *shu* 樹; J. *ju*).

² speaking in your mind (*nanji kokoro ni kataru* 汝心に語る). That is, thinking to oneself, rather than speaking aloud.

³ Thirteenth Ancestor (Jūsan So十三祖). The block of text that begins with these words is a Japanese transcription of the Chinese passage that is given above in the Root Case.

⁴ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

夫れ龍樹は異道を學し神通を具す。常に龍宮に行て、七佛の經書を見る。其題目を見て、乃ち經の心を知り、尋常に五百の龍を化す。謂ゆる難陀龍王、跋難陀龍王等は皆是れ等覺の菩薩なり。悉く前佛の附囑を受け、諸經を安置したてまつる。今、大師釋尊の經教、人天已に化縁盡きん時も、悉く龍宮に藏まるべし。

Now, Nāgārjuna studied other paths and was equipped with supernormal powers. He always went to the dragon palace and saw the *sūtra* books of the seven buddhas. He knew a *sūtra*'s essence just by reading its title, and he always worked to convert the five hundred dragons. As for the so-called Dragon King Nanda, Dragon King Upananda, and so forth, all were bodhisatvas at the level of equivalent awakening. They had each received the entrustment of previous buddhas, and they had enshrined various *sūtras*. Now that the *sūtra* teachings of our present great master, Śākyā the Honored One, have already exhausted the opportunity to convert humans and gods, they should all be stored in the dragon palace.

是の如きの大威神ありて、尋常大龍王と問答往來すと雖も、是れ眞實の道人に非ず。只是外道を學するのみなり。一度十三祖に歸せしよりこのかた、方に是れ大明眼なり。

He [Nāgārjuna] had this kind of awesome supernormal strength, but even though he routinely engaged in back and forth question and answer with great dragon kings, he was not a real person of the way. He merely studied other paths. But once he had taken refuge in the Thirteenth Ancestor, naturally he became a great clear-eye.

然るを人人皆思はく、龍樹は只是祖門の十四祖なるのみに非ず。亦是れ諸家の祖師たる故に、真言も是を以て本祖とす。天台も是を以て根本とす。陰陽蠶養等も是を以て根本とす。是れ皆昔し諸藝を習ひしかども、祖位に列して後は、捨られし諸藝の弟子、われも龍樹は即ち本祖なりといへり。是れ則ち龍樹なりと思はん。正邪を混乱して玉石を辨ぜざる魔黨畜類なり。唯龍樹の佛法、迦那提婆のみ即ち正傳なり。餘は皆捨られし諸宗なり。今の因縁を以て知るべし。

However, what people all think is that Nāgārjuna is not just the Fourteenth Ancestor of our ancestral gate, because he is also regarded as an ancestral teacher in various schools. The Shingon School, too, regards him as its root ancestor. The Tendai School, likewise, regards him as a founder. Yin-Yang schools and sericulture traditions, etc., also regard him as a founder. Although in the past he had learned various arts, after he joined the ranks of the ancestors, he discarded them. Disciples of those arts say, "We too have Nāgārjuna as our root ancestor." They want to think that it [their founder] is Nāgārjuna. They are minions of Māra or species of beasts who confuse truth and falsehood and cannot distinguish gems from rocks. As for Nāgārjuna's buddha-dharma itself, Kāṇadeva was the only one to whom it was directly transmitted. The rest were all various lineages that he abandoned. We know this from the present episode.

五百の龍衆を接化すと雖も、猶ほ迦毘摩羅尊者至るとき、出で迎て禮拜し試みんとす。尊者、且らく隱密して正宗を顯はさず。龍樹默念して曰く、是れ眞乘を繼げる大聖なりやと。心中に測り見んとす。祖曰く、但出家を辨ぜよ。何ぞ吾が聖の

不聖を慮るやと言ひしかば、龍樹、慚愧して十三祖に嗣ぎ来る。今の因縁を以て明らかべし。

Although [Nāgārjuna] guided the congregation of five hundred dragons, when Venerable Kapimala arrived, he went out to greet him, make prostrations, and test him. For a while the Venerable [Kapimala] was secretive and did not reveal the true axiom. Nāgārjuna silently thought to himself for a while, “Is he a great sage who has succeeded to the true vehicle?” As he tried to calculate this within his mind, the Ancestor [Kapimala] said, “Just determine to go forth from household life. Why consider whether I am a sage or not a sage?” Nāgārjuna felt ashamed and inherited [the dharma] from the Thirteenth Ancestor. This is clear from the present episode.

曰く、此珠、世中の至寶なり。此珠、有相なりや無相なりや。實に龍樹さきより知れり。是有相なりとやせん、無相なりとやせん。頗る有無の所見を動執するなり。之に依て祖示して、云云。

He [Nāgārjuna] said, “Does this jewel, the most precious treasure in the world, have marks or does it lack marks?” Actually, Nāgārjuna already knew this. Wondering if it has marks or if it lacks marks is just an attachment to one-sided views of existence and non-existence. On this account, the Ancestor [Kapimala] taught him: “etc., etc.”¹

實に設ひ世間の珠なりと雖も、眞實を論ぜん時、是れ有相無相に非ず、只是れ珠なり。況や力士の額に繫る珠、輪王の髪に包みし珠、龍王の珠、醉人衣裏の珠、悉く他の所見に涉らず、有相無相とも辨じ難し。然れども適來の珠は、悉く世間の珠なり。全く是れ道中の至寶に非ず。何に況や、此珠、又珠に非ざることを知ること能はず。實に精細にすべし。

Truly, even with regard to a worldly jewel, when debating its reality, it neither has marks nor lacks marks: it is only a jewel. How much more so, then, with the “jewel in the strongman’s forehead,” the jewel wrapped in a wheel-turning king’s top-knot, the dragon king’s jewel, or the “jewel in the drunken man’s robe”? None of these involve things that can be seen by others. It is impossible to discern whether they have marks or lack marks. However, the aforementioned jewels all are worldly jewels. None of them are the most precious jewel of the way. How much more so then, with regard to this jewel, are you unable to know that this jewel is not a jewel? Truly, you must proceed attentively.

玄沙曰く、全体是れ珠、誰をしてか知らしめん。又曰く、盡十方世界是れ一顆の明珠と。實に是れ人天の所見を以て辨すべきに非ず。然れども設ひ世間の珠なるも、全く外より來るに非ず。悉く人の自心より發現し來る。故に天帝釋は是を如意珠寶とも摩尼珠寶とも受用し來る。

¹ “etc., etc.” (*unnun* 云云). This expression indicates an intended repetition of what the Thirteenth Ancestor, Kapimala, said to Nāgārjuna in the Root Case: “You only understand having marks and lacking marks, but you do not understand that this jewel neither has marks nor lacks marks. You also do not yet understand that this jewel is not a jewel.”

Xuansha said,¹ “The whole thing is a jewel, but who shall I make this known to?” He also said, “All worlds of the ten directions are a single bright pearl.” Truly it cannot be discerned by the observation of humans and gods. However, even if it were a worldly jewel, it would not come from outside at all. It appears completely from within a person’s own mind. Therefore, Śakra, King of Devas, came to receive and use it as the treasure of a wish-granting jewel, as the treasure of a mani-jewel.

病ある時も此珠を置けば病即ち癒ゆ。憂ある時も此珠を戴けば憂自ら除く。神通變現を現ずることも、此珠に依る。輪王七寶中に摩尼寶珠あり。一切の珍寶悉く此より出生す。受用するに無量なり。是の如く人天の果報に隨ひて勝劣あり差別あり。

When there is illness, install this jewel and the illness will be cured instantly. Or, when there is anguish, hold this jewel and the anguish will, by itself, be removed. The appearance of the miraculous manifestations of supernormal powers also depends on this jewel. Among the seven treasures of the wheel-turning king is the mani-jewel, and it produces all precious treasures. It can be used indefinitely. In this way, there are distinctions between superior and inferior karmic recompense for humans and gods.

人間の如意珠とは、米粒をも名けたり、是を寶珠とす。是れ天上の珠に比するに造作建立とす。然も是を呼で珠とす。又如來の舍利、佛法滅する時如意寶珠となり、一切を雨らし、米粒ともなりて衆生を助くべし。

The wish-granting jewels of the human realm are also named “grains of rice.” They are regarded as precious jewels. In comparison with the jewels of the heavens, they are established via artifice, but they are called jewels. Likewise, the Tathāgata’s relics become wish-granting jewels at the time when the buddha-dharma is extinguished. They rain down on all, also becoming rice grains that surely benefit living beings.

設ひ佛身と現じ、米粒と現じ、萬法と顯はれ、一顆と顯はるるとも、自心顯はれて、五尺の身となり、三頭の形となり、被毛戴角の形となり、森羅萬像品品となる。然も即ち須らく彼の心珠を辨ずべし。

Whether it appears as the body of Buddha, as rice grains, as the myriad dharmas, or as “a single kernel,”² it appears from one’s own mind as a five-foot body, or as a three-headed form, or in the shape of a creature with fur and horns, or as the luxuriant web of myriad phenomena, item by item. However, you should understand them to be that mind-jewel.

昔の比丘の如く、寂靜を願ひ山林に隠居すること勿れ。實に是れ前來も是の如き未得道なる錯りあり。近來も是の如く未得道なる錯りあり。猶ほ諸人と肩を交

¹ Xuansha said (*Gensha iwaku* 玄沙曰く). The context of this quotation is a kōan involving Xuansha Shibei (835–908), which is quoted in the following line of the *Denkōroku*. → “all worlds of the ten directions are a single bright pearl.”

² “a single kernel” (*ikka* 一顆). Short for “a single [kernel of] bright pearl” (*ikka no myōju* 一顆の明珠), as mentioned in the saying attributed to Xuansha Shibei above. → “all worlds of the ten directions are a single bright pearl.”

え、參來參去すること閑靜ならざる故に、独り山林に居して静かに坐禪行道せんと。是の如く言て、多く山谷に隠居し、妄りに修鍊する類、多くは以て邪路に趣き来る。所以者何となれば、其眞實を知らず、徒に自己を先とする故なり。

Do not wish for quietude and seclude yourself in a mountain forest like the *bhikṣus* of long ago. Truly, in earlier times, this was the mistake for those who had not yet gained the way, and these days it is still a mistake for those who have not yet gained the way. It is as if, when they rub shoulders with people, there is no tranquility in their inquiring when coming and inquiring when going, so they want to reside alone in a mountain forest and quietly follow the way in seated meditation. Most of those who say this kind of thing are the type who seclude themselves in mountain valleys and train mistakenly. Most of them, due to this, come to veer off on false paths. Why? Because they do not know this reality and futilely put their own self first.

又曰く、大梅常禪師も鉄塔を戴き、松煙の中に坐す。鴻山大圓禪師も虎狼を友として、雲霧の底に修す。我等も是の如く修習すべしと。實に笑ひぬべし。古人悉く得道して正師に印記を受け、暫らく道業を純熟せしめん爲に、機縁を待つ間、是の如く修せしなりと知るべし。大梅は馬祖の正印を受け、鴻山は百丈の傳付を得し後なり。愚見の及ぶ所に非ず。隱山羅山等の古人、いづれも未得道の先に獨住せしことなし。徳行を一時に揮ひ、名を末代に留る。明眼の大聖得道の真人なり。徒に參すべきを參せず、至るべきに至らず、山谷に居して獮猴の如くなん。尤も是れ無道心の甚きなり。

Likewise, [people] say: "Chan Master Damei Chang placed an iron stūpa on his head and sat among the misty pines. Chan Master Weishan Dayuan practiced in the clouds and mists with tigers and wolves as his companions. We should also practice in this manner." This is truly ridiculous. You should know that the ancients all gained the way, received the seal of approval from a true master, and then, in order to let their work of the way mature, while they waited for pivotal circumstances to develop, temporarily practiced in this manner.¹ That was after Damei received the true seal from Mazu, and after Weishan received Baizhang's bequest. They were beyond foolish views. None of the ancients, such as Yinshan and Luoshan, lived alone when they had not yet gained the way. They demonstrated their meritorious practice to all their contemporaries, leaving their reputations for the latter era. They were true people, great sages with clear eyes who gained the way. If you futilely reside in mountain valleys without consulting those whom you should consult, without arriving where you should arrive, you will be just like monkeys. You will completely lack the way-seeking mind.

若し道眼清明ならず、自調修鍊する者は、聲聞縁覺となり、虛く敗種の者たらん。謂ゆる敗種といふは、燒たる種なり、佛種を斷ず。然るに諸仁者、子細に叢林に修鍊し、長時に知識に參尋して、大事悉く明め、自己まさに明辨し畢り、其後暫らく根を深くし蒂を固くせんことは、叢祖の附囑なりといふとも、殊に此一門の中、永平開山獨住を諱めらる。是れ人を邪路に趣かせじとなり。

¹ practiced in this manner (*kakuno gotoku shū seshi* 是の如く修せし). That is to say, the people of old only went into solitary retreat in mountain forests after they had gained the way and received dharma transmission, for a brief period before they began accepting disciples of their own to teach.

Those whose eye of the way is not clear, but who have self-discipline in training, become śrāvakas or pratyeka-buddhas. They vainly become ones with spoiled seeds. A “spoiled seed” is a burnt seed, which destroys the potential for buddhahood. This being so, gentlemen, to meticulously train in major monasteries, to consult with good friends over a long period of time, to completely clarify the great matter, to truly finish the task of clearly discerning your own self, and then afterwards to briefly deepen your roots and to gird your loins — that is what constitutes the bequest from our ancestors of old, especially within this one gate,¹ where the founder of Eihei Monastery forbade living alone. He did so to prevent people from heading down false paths.

殊に先師二代の示しに曰く、我弟子は獨住すべからず、設ひ得道せりとも叢林に修鍊すべし。況や亦た參學の輩は一向獨住すべからず。是制に背せん者は吾門葉に非ずと。

In particular, my late master, the Second Generation,² said: “My disciples must not live alone. Even if they have gained the way, they should train in major monasteries. Even more so, then, must members of the cohort of student trainees, too, never live alone. Any person who violates this regulation does not belong to my branch lineage.”

又圓悟禪師曰く、古人、旨を得て後、深山茆茨石室に向て、折脚鎧兒に飯を煮て喫し、十年二十年、大に人世を忘れ、永く塵寰を謝す。今時敢て望まず。

Likewise, Chan Master Yuanwu said: “The ancients, after attaining their goal, went off to thatched huts or stone grottoes deep in the mountains where they spent ten or twenty years eating rice boiled in a bent-legged pot.³ They entirely forgot the world of humans and were long removed from defiled realms. These days we definitely do not hope to do likewise.”

又黃龍南曰く、自ら道を守り、山林に在て老いかがまらんより、何ぞ衆を叢林に引入するに如かんやと。近代諸大宗匠、皆獨住を好まず。況や人の根器悉く昔の人よりも劣なり。唯叢林に在て修鍊辦道すべし。

Likewise, Huanglong Huinan said: “How can growing old and bent in the forest and maintaining the way by yourself compare to guiding a congregation in a major monastery?” None of the great lineage builders of recent generations preferred living alone. How much more so for people whose faculties are entirely inferior to

¹ **within this one gate** (*kono ichimon no naka* 此一門の中). The “one gate” referred to is the Sōtō Lineage established in Japan by Dōgen.

² **Second Generation** (Nidai 二代). The reference here is to Ejō (1198–1280), the second abbot of Eihei Monastery, who was Keizan’s precept master (*kaishi* 戒師) when he went forth from household life. Ejō is featured in Chapter 52 of the *Denkōroku*. Dōgen was the founding abbot of Eihei Monastery. The Third Generation [abbot] (Sandai 三代) was Gikai (1219–1309), from whom Keizan received dharma transmission.

³ **bent-legged pot** (*sekkyaku tōji* 折脚鎧兒). A three-legged pot suitable for use over an open fire, as when cooking outdoors. Mention of this implement here is suggestive of the rustic life of a hermit living simply in the mountains, albeit with a supply of rice, which implies some kind of support from donors.

those of the people of old? You must simply train and pursue the way in a major monastery.

古人も是の如く猶ほ用心疎なるに依て、猥りに寂靜を好みしかば、新學の比丘來て請益せしに、答ふべきを答へず、瞋恚を發しき。實に知りぬ、其身心未だ調のはず、知識に離れ閑居獨住せんこと、設ひ龍樹の如く説法すと雖も、唯是業報の類なるべし。

The ancient,¹ in just this manner, lost attentiveness in this regard, and on that account he licentiously enjoyed quietude. Thus, when a *bhikṣu* new to training came to seek instruction from that master, the latter did not answer when he should have answered, and he gave rise to anger. Truly know that if you live alone in a secluded abode, separated from good friends while you have not yet regulated body and mind, then even if you can preach the *dharma* as well as Nāgārjuna, you will merely be one of those who incur karmic recompense.

諸人、厚植善根なるに依て、正しく如來の正法を聞得たり。謂ゆる國王大臣に親近せずと。獨住閑居を好樂せず、唯道業を精進し、専ら法源を透脱すべし。是れ正に如來の真口訣なり。

People, because you have thickly planted good karmic roots, you are able to correctly hear the true *dharma* of the Tathāgata. What it says is: “Do not become close with kings and ministers of state.”² Do not take pleasure in living alone in a secluded abode.³ You must only be vigorous in your work of the way and whole-heartedly pass beyond the *dharma* source. This, truly, is the authentic oral transmission of the Tathāgata.

今日、適來の因縁を舉揚するに即ち卑語あり。聞かんと要すや。

Today, in presenting the aforementioned episode, I have humble words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

孤光靈廓常無昧。如意摩尼分照來。

From a solitary light comes a numinous vacancy, always without obscurity.
The wish-granting *maṇi* jewel distributes its illumination.

¹ The ancient (C. *guren* 古人; J. *kojin*). That is to say, the aforementioned old man in white clothing who was reborn as a serpent.

² “Do not become close with kings and ministers of state” (*kokuō daijin ni shingon sezu* 國王大臣に親近せず). This is a paraphrase of what the Venerable Kapimala said to the prince named Cloud Sovereign about the Tathāgata’s teachings, quoted above.

³ Do not take pleasure in living alone in a secluded abode (*dokujū kankyo wo kōgyō sezu* 獨住閑居を好樂せず). This is a paraphrase of Ejō’s admonition to his disciples, quoted above, which is further supported by quotes from Chan Masters Yuanwu and Huanglong Huinan.

CHAPTER FIFTEEN (*Dai jūgo shō* 第十五章)

ROOT CASE¹ 【本則】

第十五祖、迦那提婆尊者、謁龍樹大士、將及門。龍樹知是智人、先遣侍者、以滿鉢水、置於座前。尊者覩之、即以一針投、而進之相見、忻然契會。

The Fifteenth Ancestor, Venerable Kāṇadeva, calling on Nāgārjuna Bodhisattva, was about to reach the gate.² Nāgārjuna knew that this was a wise person. In advance, he sent an acolyte to take a bowl full of water and place it before the dharma seat. The Venerable [Kāṇadeva] saw it, took a single needle, cast it into the water, and advanced to have a face-to-face encounter. In delight, their understandings matched.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Kāṇadeva]³

南天竺國の人なり。姓は毘舍羅。初め福業を求む。兼て辨論を樂む。

was a man of a country in South India. His clan was vaiśya. Initially he sought meritorious action and enjoyed disputation.

龍樹尊者、得法行化して

Venerable Nāgārjuna, having attained the dharma, was carrying out conversions and

南印度に到る。彼國の人多く福業を信ず。尊者の爲に妙法を説くを聞て、遞に相謂て曰く、人に福業あるは世間の第一なり。徒に佛性を言ふ、誰か能く之を覩ん。龍樹曰く、汝佛性を見んと欲すや、先づ須らく我慢を除ぐべし。彼人曰く、佛性は大か小か。龍樹曰く、佛性は大に非ず小に非ず、廣に非ず狭に非ず。福なく報なく、不死不生なり。彼れ理の勝れたるを聞て悉く初心を廻す。

¹ Root Case (C. *benze* 本則; J. *honsoku*). The Chinese passage quoted here is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.211b2-6).

² gate (C. *men* 門; J. *mon*). It seems that, in the imagination of the Chinese who authored this passage, the gate in question was the mountain gate (ceremonial main gate) of a monastery where Nāgārjuna was abbot, was attended by acolytes, and took the dharma seat in a dharma hall to engage in question and answer with members of the assembly. From the standpoint of modern scholarship, however, that is entirely anachronistic: the monastic arrangement assumed in the passage was that of Song dynasty China, which bears little resemblance to that of Buddhist monasteries in ancient India.

³ The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fifteenth Ancestor, Kāṇadeva”:

《景德傳燈錄》南天竺國人也。姓毘舍羅。初求福業兼樂辨論。(T 2076.51.211b2-3).

arrived in South India.¹ Many people of that country believed in meritorious action. Hearing the Venerable [Nāgārjuna] explain the sublime dharma to them, they spoke back to him: “For people, to have meritorious action is the most important thing in the world. You pointlessly speak of the buddha-nature. Who is able to see it?” Nāgārjuna said, “If you wish to see the buddha-nature, first you must eliminate your arrogance.” Those people said, “Is buddha-nature large or small?” Nāgārjuna said: “The buddha-nature is neither large nor small, neither broad nor narrow. It is neither blessings nor retributions; it does not die and is not born.” Upon hearing the superiority of this principle, they all turned back to their beginner’s minds.

其中の大智慧、迦那提婆、

Among them was a man of great wisdom, Kāñadeva.

龍樹大士に謁す。乃至、忻然として契會す。

Calling on Nāgārjuna Bodhisattva ...and so on, down to...² In delight, their understandings matched.

即ち半座を分て居せしむ。恰かも靈山の迦葉の如し。

[Nāgārjuna] divided the seat in half and had him [Kāñadeva] sit alongside, just like Kāśyapa at Vulture Peak.³

龍樹即ち爲に説法す。座を起たずして月輪の相を現す。 師、衆會に謂て曰く、此は是れ尊者佛性の体相を現じて、以て我等に示す。何を以て之を知る。蓋し以れば無相三昧は、形滿月の如し。佛性の義、廓然虛明なりと。言ひ証て輪相即ち隠る。

Nāgārjuna then preached the dharma to him. Without arising from his seat, he [Nāgārjuna] manifested the sign of the moon’s orb.⁴ The Master [Kāñadeva]

¹ arrived in South India (Nan Indo ni itaru 南印度に到る). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fourteenth Ancestor, Venerable Nāgārjuna”:

《景德傳燈錄》至南印度。彼國之人多信福業。聞尊者爲說妙法遞相謂曰。人有福業世間第一。徒言佛信誰能覩之。尊者曰。汝欲見佛性先須除我慢。彼人曰。佛性大小。尊者曰。非大非小非廣非狹。無福無報不死不生。彼聞理勝悉迴初心。(T 2076.51.210b1-6).

² and so on, down to (naishi 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

³ like Kāśyapa at Vulture Peak (Ryōzen no Kashō no gotsoshi 靈山の迦葉の如し). Śākyamuni Buddha is said to have shared his seat with Mahākāśyapa to demonstrate that the latter was his leading disciple and dharma heir. According to the *Tiansheng Era Record of the Spread of the Flame*, the place where Buddha shared his seat was the Stūpa of Many Sons, and that is what the *Denkōroku* itself says in Chapter 1. Here, however, the place is identified as Vulture Peak.

⁴ Without arising from his seat, he manifested the sign of the moon’s orb (za wo tatazu shite gatsurin no sō wo genzu 座を起たずして月輪の相を現す). The Shūmūchō edition of the *Denkōroku* (p. 98) defines “sign of the moon’s orb” (gatsurin no sō 月輪の相) as the

spoke to the assembly, saying: “Here the Venerable [Nāgārjuna] manifests the substance and attributes of the *buddha-nature*, and thereby instructs us. How do we know this? Because the signless *saṃādhi* is like the shape of a full moon. The meaning of the *buddha-nature* is expansive, empty brightness.” When he finished speaking, the orb sign disappeared.

復た本座に居して偈を説て言く、「身現圓月相。以表諸佛體。説法無其形。用辨非聲色。」是の如くなるが故に、師資分ち難く、命脈即通す。

He [Nāgārjuna] returned to his original seat and recited a verse, saying:

My body manifests the sign of a perfectly round moon,
thereby displaying the substance of *buddhas*.

My preaching of the *dharma* has no shape;
its eloquence functions with neither sound nor form.

Being like this, master and disciple are hard to separate; the vital bloodline passes through them.

INVESTIGATION 【拈提】

適來の因縁、是れ尋常に非ず。最初に道に合し来る。龍樹も一言の説なく、提婆も一言の問なし。故に師資存し難く、賓主如何が分たん。是に依て、殊に迦那提婆、宗風を擧説して、遂に五天竺の間、提婆宗と謂はれしなり。謂ゆる銀盤に雪を盛り、明月に鷺を藏すが如し。

The aforementioned episode is not typical. From the very first they [Nāgārjuna and Kāṇadeva] came to merge in the way. Nāgārjuna did not have a single word of explanation, and Kāṇadeva did not have a single word of questioning. Therefore, it is difficult to recognize master and disciple: how can guest and host be distinguished? Accordingly, Kāṇadeva in particular propagated the *lineage* style, so that eventually throughout the five regions of India it became known as the *Deva Lineage*. It was like the so-called “filling a silver bowl with snow, hiding an egret in the bright moon.”¹

是の如き故に最初相見の時、即ち満鉢の水を以て座前に置しむ。豈表裏を存し、内外を存せんや。已に是れ満鉢、終に虧闕なし。亦是れ湛水虛明なり。通徹して純清なり。彌滿して靈明なり。故に一針を投じて契會す。須らく徹底徹頂なるべし。正なく偏なし。此に到りて師資分ち難し。類すれども齊きことなく、混ずれども跡なし。

full moon, or the aspect of one entered into *saṃādhi*. The idea seems to be that Nāgārjuna transformed his own body into the form of a moon.

¹ “filling a silver bowl with snow, hiding an egret in the bright moon” (*ginwan ni yuki wo mori, meigetsu ni ro wo kakusu* 銀盤に雪を盛り、明月に鷺を藏す). A line of verse from the *Jewel Mirror Samādhi*. The original Chinese saying reads: → “silver bowl filled with snow, bright moon hiding an egret” (C. *yinwan sheng xue, mingyue zang lu* 銀盤盛雪、明月藏鷺). The Japanese transcription given in the *Denkōroku* slightly misconstrues the grammar of the original. This line is also quoted in Chapter 27 of the *Denkōroku*. The thrust of this metaphor in the present context is that Nāgārjuna and Kāṇadeva were barely distinguishable from one another.

Because this is so, when they met face to face for the first time, a bowl full of water was placed before the dharma seat. How can external and internal exist; how can inner and outer exist? The bowl was completely full, ultimately lacking nothing. Likewise, this was calm water, empty and clear. Thoroughly understood, it was entirely pure. Filled to the brim, it was numinously clear. Thus [Kānadeva] cast a single needle into it, and their understanding matched. It must have been clearly discerning from bottom to top. There is no “upright” and no “inclined.”¹ Upon arriving at this point, master and disciple were difficult to distinguish. Although they were the same type, there was no equating them; although they were mixed together, there were no traces of that.

揚眉瞬目を以て此事を現ぜしめ、見色聞聲を以て此事を表す。故に聲色の名くべきなく、見聞の捨つべきなし。圓明無相にして、清水の虛廓なるが如し。靈理に通徹し、神鋒を求むる時に似たり。處處鋒を露はし來り、明明として心を通じもて去る。水も流れ通じて、山を穿ち天を浸し去り、針も囊を透し芥子を刺しもて來る。然も水、遂に物の爲に破れず、豈跡を作すことあらんや。針も他の爲に堅きこと金剛にも過たり。

The raising of eyebrows and blinking of eyes manifest this matter, and seeing forms and hearing sounds reveal this matter. Therefore, there is nothing to be called sound or form, and no seeing and hearing to be discarded. Fully clear and signless, it is like the vast spaciousness of clear water. It is like when one, to penetrate the numinous principle, seeks a supernatural sword. One comes to bare the sword-tip in this place and that, then proceeds perfectly clearly to pass it through the mind. Water also flows through, piercing mountains and going on to soak the heavens. Needles also come to penetrate sacks and pierce mustard seeds. However, since water does not end up ripped apart by objects, how can it leave any traces in it? Needles also have a hardness in dealing with others² that exceeds even diamond.

恁麼の針水、豈是れ他ならんや。即是汝等が身心なり。呑盡の時は唯是れ一針なり、吐却の時は又是れ清水なり。故に師資の道、通達して全く是れ自他なし。故に命脈即通して、正に廓明なる時、十方に藏むべきに非ず。恰も胡蘆藤種葫蘆を纏ふが如し。攀來り攀去る、唯是れ自心なるのみなり。然も諸人、清水を知り得たりとも、子細に覺觸して、底に針あることを明むべし。若し錯まりて服するとあらば、果して咽喉を破り來らん。

1 no “upright” and no “inclined” (*shō naku hen nashi* 正なく偏なし). → upright and/or inclined.

2 in dealing with others (*ta no tame ni* 他の爲に). It is not clear what “others” refers to in this context. The “other” could mean other things, such as sack cloth or mustard seeds, that a needle can penetrate better than a diamond, thanks to its very thin, sharp point. Or, the “other” could be Nāgārjuna, who initiated an exchange with Kānadeva by setting out a bowl of water. Kānadeva’s response was to drop a needle in the bowl, which temporarily disturbed the purity and stillness of the water, but communicated his understanding of Nāgārjuna’s intent. If the water symbolizes *buddha-mind* (i.e. original nature), then the needle thrown into it could represent acknowledgement of it (i.e. seeing the nature). Such an exchange, while nonverbal, still operates at the level of signs, which are ultimately false. Because the needle drops to the bottom of the bowl and leaves no trace in the water, however, it represents the most minimal and fleeting sort of signification of the ultimate failure of signs. That, in any case, seems to be the gist of Keizan’s explanation here.

As for this kind of needle and water, how could they be “other”? That is, they are your bodies and minds. When drinking it all in, it is only a single needle; when spitting it all out, again, it is pure water. Thus, the way of master and disciple merge, with absolutely no self or other. Thus, when their vital bloodlines flow and are truly transparent, it cannot be concealed anywhere within the ten directions. It is just like “spreading vines of the bottle gourd entangle the bottle gourd.” Climbing coming and climbing going,¹ there is only your own mind. Nevertheless, you must not merely understand the pure water but also must wake and feel it in detail and clarify that there is a needle at its bottom. If you swallow it by mistake, as a result it will come to injure your throat.

然も是の如くなりと雖ども、兩般の會を作すこと勿れ。只須からく呑盡吐盡して子細に思量して見よ。設ひ清白にして虛融なりと覺すとも、正に是れ廓徹堅固なることあらん。水火風の三災も侵すことなく、成住壞空劫も移すことなけん。

Although matters are like this, one must not form a dualistic understanding. All that is necessary is, while drinking in everything and spitting out everything, to think in detail and see what you see. Even if you perceive that things are pure, vacant, and pervasive, in truth that would still be a concrete existent that extended everywhere.² There would be no³ assaults by the three calamities of water, fire, and wind, and there would be no movement through the *kalpas* of formation, abiding, decay, and emptiness.

故に這箇の因縁を説破せんとするに更に卑語あり。大衆、聞かんと要すや。

Thus, in order to explicate this episode, I have some humble words. Great assembly, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

一針釣盡滄溟水。獰龍到處難藏身。

The fishhook of a single needle uses up all the water of the ocean.
A ferocious dragon arrives at the place, his body difficult to conceal.

¹ climbing coming and climbing going (*yōji kitari yōji saru* 攀來り攀去る). A play on the expression going and/or coming. Presumably the “climbing” referred to is that done by the vines of the bottle gourd.

² concrete existent that extended everywhere (C. *kuoche jianggu* 廓徹堅固; J. *kakutetsu kengo*). In other words, if one conceives of some *thing* that can be called “vacant and pervasive,” then that will be a dualistic understanding that will block one’s freedom of movement, as if empty space had congealed into a solid mass.

³ There would be no (*koto naken* ことなけん). The thrust of the argument here is that because, in fact, there are disasters, and there is movement through the four *kalpas*, there cannot be any kind of “concrete existent that extends everywhere” (C. *kuoche jiangu* 廓徹堅固; J. *kakutetsu kengo*).

ROOT CASE¹ 【本則】

第十六祖、羅睺羅多尊者、執侍迦那提婆、聞宿因感悟。

The Sixteenth Ancestor, Venerable Rahulabhadra, while attending Kāñadeva, heard about causes from previous lives and experienced awakening.

PIVOTAL CIRCUMSTANCES 【機縁】

師は迦毘羅國の人なり。謂はゆる宿因といふは、迦那提婆尊者、受度行化して、
The Master [Rahulabhadra] was a man of the Country of Kapilavastu. The aforementioned “causes from previous lives” are as follows. Venerable Kāñadeva, having been delivered, was carrying out conversions and

迦毘羅國に到る。彼に長者あり、梵摩淨徳と曰ふ。一日、園樹に大耳を生ず。菌の如くにして味甚だ美なり。唯長者と第二の子羅睺羅多と、取て之を食す。取り已れば隨て長ず。盡て復た生ず。自餘の親屬、皆見ること能はず。時に迦那提婆尊者、其宿因を知て、遂に其家に至る。長者、其故を問ふ。尊者曰く、汝が家に昔曾一比丘を供養す。彼比丘、然も道眼未だ明ならず。虛く信施に霑ふを以ての故に、報ゆるに木菌と爲れり。唯、汝と子と精誠に供養せしかば、以て之を享ることを得たり。餘は即ち否らず。又問ふ、長者、年多少ぞ。答て曰く、七十有九。尊者乃ち偈を説て曰く、「入道不通理。復身還信施。汝年八十一。此樹不生耳。」長者偈を聞て彌歎伏を加ふ。且つ曰く、弟子衰老せり。師に事ること能はず。願くは次子を捨て、師に隨ひ出家せしめんと。尊者曰く、昔し如來、此子を記したまふ。當に第二の五百年に大教主たるべしと。今相遇ふ、蓋し宿因に符へり。即ち剃髪して、

arrived at the Country of Kapilavastu.² There was an elder there named Brahmā Virtue of Purity. One day, a large fungus grew on a tree in his garden. It tasted very delicious, like a mushroom. Only the elder and his sec-

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but no part of it can be found in extant Chan/Zen texts that predate the *Denkōroku*, so the source that Keizan is quoting is unknown.

² arrived at the Country of Kapilavastu (*Kabira Koku ni itaru* 迦毘羅國に到る). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Fifteenth Ancestor, Kāñadeva”:

《景德傳燈錄》至毘羅國。彼有長者曰梵摩淨徳。一日園樹生大耳如菌。味甚美。唯長者與第二子羅睺羅多取而食之。取已隨長盡而復生。自餘親屬皆不能見。時尊者知其宿因遂至其家。長者問其故。尊者曰。汝家昔曾供養一比丘。然此比丘道眼未明。以虛霑信施故報爲木菌。惟汝與子精誠供養。得以享之。餘即否矣。又問。長者年多少。答曰。七十有九。尊者乃說偈曰。入道不通理。復身還信施。汝年八十一。此樹不生耳。長者聞偈彌歎伏。且曰。弟子衰老不能事師。願捨次子隨師出家。尊者曰。昔如來記此子。當第二五百年爲大教主。今之相遇蓋符宿因。即與剃髪執侍。(T 2076.51.211b8-23).

ond son, Rahulabhadra, picked it and ate it. As soon as it was picked, it grew back. Once eliminated, again it came forth. None of the other family members could see it. At that time, Kāṇadeva, who knew its causes from previous lives, arrived at that house. The elder asked the Venerable [Kāṇadeva] the reason for this. The Venerable [Kāṇadeva] said: “Long ago, your family presented offerings to a *bhikṣu*. That *bhikṣu*, however, had not yet clarified his eye of the way. Having consumed the alms of the faithful in vain, he became a tree mushroom as *karmic recompense*. Since only you and your son made offerings with pure sincerity, only you are able to enjoy it. Others cannot.” [Kāṇadeva] also asked, “Elder, how many years [have you lived]?” The elder replied, “Seventy-nine.” The Venerable [Kāṇadeva] thereupon recited a verse, saying:

Entering the way but not penetrating principle,
he returned in a different body to repay the alms of the faithful.
When you reach eighty-one years of age,
this tree will no longer grow the fungus.

Hearing this verse, the elder’s admiration grew. He said: “Your disciple is advanced in age. I am unable to serve you as my master. I request that I may give up my second son and have him follow you, Master, and go forth from *household life*.” The Venerable [Kāṇadeva] said: “Long ago, the Tathāgata made a prediction regarding this child, saying that he would become a great master of teaching during the second five-hundred year period. That we met each other now is a sign of causes from previous lives.” [Rahulabhadra] then shaved his head

第十六祖に列す。

and joined the succession as the Sixteenth Ancestor.

INVESTIGATION 【拈提】

古今學道の人、無慚無愧にして徒に清流に交はり、無知無分にして空しく信施を受るを諫るに、多く此因縁を引来る。實に之に依て慚づべし。比丘として家を捨て道に入りぬ。居處も是れ吾地に非ず。食法、全く是れ我物に非ず。衣服も全く我業に非ず。一滴水一莖草、總て是れ受用すべき物に非ず。

Many students of the way, both past and present, cite this episode to admonish those who, lacking shame and lacking conscience, uselessly associate with the clear stream and, lacking knowledge and lacking understanding, worthlessly receive the alms of the faithful. As *bhikṣus*, you have abandoned household life and entered the way. Your place of residence is not your own land. Your procedure for meals involves nothing at all that belongs to you. Your clothing consists of nothing at all that you produce. Not a single drop of water, not a single blade of grass is properly yours to receive and use.

所以如何となれば、汝諸人悉く皆國土に孕まる。一天下國土上、悉く是國王の水土に非ずといふことなし。然るに家に在れば親に仕へ、國に侍べれば君に事ふまつる。是の如くなる時、天地加護ありて自ら陰陽の惠を受く。

And what is the reason for that? Because all of you people, each and every one, are the spawn of the country's land. Under heaven and upon the country's land, there is no water or soil that is not the king's. At the same time, if one resides in a household, one serves family members, and if one is employed by the country, one attends to the business of the ruler. When things are this way, having the protection of heaven and earth, one naturally receives the blessings of yin and yang.

然もなまじみに佛法を願はんと號して、仕ふべき親にも仕へず、事ふまつるべき君にも事ふまつらず。何を以てか父母生成の恩を報じ、何を以てか國王水土の恩を報ぜんや。道に入て道眼なからん、恰も國賊と謂つべし。

Nevertheless, you have half-heartedly taken the name of one who seeks the *budha-dharma*, not serving the family members who deserve service, and not attending to the business of the ruler who should be attended. With what will you repay the “blessings bestowed by your father and mother when they gave birth to and nurtured you”?¹ With what will you repay the “blessings of the king's water and soil”?² You who enter the way but lack the eye of the way might just as well be called thieves of the country.

既に棄恩入無爲、三界を出といふ。然も出家してより後、父母をも禮せず、國王をも禮せず。已に形を佛子に假り、身を清流に宿す。設ひ妻子の施す所を受くと云とも、全く是れ世俗に在て受けんには同ふせず。悉く是れ信施に非ずといふことなし。

You are said to have already “abandoned bonds of affection and entered the unconditioned” and departed the “three realms.”³ Furthermore, “after going forth from household life, do not pay obeisance to father and mother and do not pay obeisance to kings.”⁴ Having already borrowed the appearance of a child of Bud-

¹ “blessings bestowed by your father and mother when they gave birth to and nurtured you” (*bumo seisei no on* 父母生成の恩). These words are a nearly verbatim repetition of a line from the *Novice Ordination Liturgy* found in the *Rules of Purity for Chan Monasteries* (compiled 1103) and other monastic rules. → *Novice Ordination Liturgy*.

² “blessings of the king's water and soil” (*kokuō suisō no on* 國王水土の恩). These words are a verbatim repetition of a line from the *Novice Ordination Liturgy* found in the *Rules of Purity for Chan Monasteries* (compiled 1103) and other monastic rules. → *Novice Ordination Liturgy*.

³ “abandoned bonds of affection and entered the unconditioned” and departed the “three realms” (*ki on nyū mui, sangai wo izu* 棄恩入無爲、三界を出). The words in quotation marks are taken from the *Verse of Tonsure* that ordinands recite at the time of receiving the ten novice precepts. → *Novice Ordination Liturgy*.

⁴ “after going forth from household life, do not pay obeisance to father and mother and do not pay obeisance to kings” (*shukke shite yori nochi, bumo wo mo rai sezu, kokuō wo mo rai sezu* 出家してより後、父母をも禮せず、國王をも禮せず). The entire sentence given in quotation marks here is a paraphrase of a line from the → *Novice Ordination Liturgy* found in the *Rules of Purity for Chan Monasteries* (compiled 1103) and other monastic rules:

《禪苑清規》出家之後。禮越常情。不拜君王。不拜父母。(CBETA, X63, no. 1245, p. 547, a1-2 // Z 2:16, p. 462, c13-14 // R111, p. 924, a13-14).

dha, you lodge yourself in the clear stream. Even if it is said that you receive “what is given of wives and children,”¹ that is entirely different than if you received it while living in the secular world. Without exception, there is nothing of which it can be said, “These are not the alms of the faithful.”

然も古人曰く、道眼未だ明めずんば、一粒をも咬破し難し。若し道眼清明なる時は、設ひ虚空を鉢にし須彌を飯として、日日夜夜受来るども、是れ信施に負ることあらず。然るに道眼の具足と不具足と顧みず、猥りに僧と爲ては人の供養を受け來らんと思ひ、供養少なければ徒に人倫に望む。

Moreover, the ancients said,² “If one has not yet clarified one’s eye of the way,”³ one is “unable to chew even a single grain.” But when your eye of the way is pure and clear, then even if you take empty space as your bowl and Mount Sumeru as your rice, receiving [donations] day after day and night after night, that is not an ungrateful misuse of alms of the faithful. However, you are not mindful of whether your eye of the way is fully equipped or deficient. You licentiously became a monk, thinking that you will come to receive offerings from people, and then when the offerings are scarce, you vainly seek them from your relatives.

思ふべし、汝等家を捨て郷を離れし時、一粒の蓄へなく一絲をも懸けず、孤露にして遊行す。只道眼の爲に身を任せ、法の爲に命を捨てべし。豈最初發心、徒に名利の爲め衣食の爲めにせんや。然れば人人問ふに及ばず、但自己最初の發心を顧みて、自ら是處を省み、又不是處を省みよ。故に謂ふ、終を慎むこと始の如くすること難しと。實に初心の如くせんに、誰か道人に爲らざらん。

Consider this: when all of you abandoned household life and departed from your villages, you engaged in *itinerant practice*, alone and exposed,⁴ without a single

1 “what is given of wives and children” (*saishi no hodokosu tokoro* 妻子の施す所). Modern Japanese commentaries (e.g., Ishikawa, p. 305; Yasutani, p. 146; Azuma, p. 211) interpret this expression as meaning “what is given by the relatives or wife and children that one had before going forth from household life” (*shukke izen no shinzoku ya saishi no hodokosu tokoro* 出家以前の親屬や妻子の施す所). That may be the meaning intended here in the *Denkōroku*, but as a matter of social history in East Asia, it was not common for a married man with children to become a Buddhist monk, and virtually unheard of for a family so abandoned to then support him with alms. What is well attested in Chinese Buddhist literature, however, is the idea that monks should not waste food given them by lay householders who would otherwise have used it to feed their own wives and children. → “wife and children’s portion.”

2 **the ancients said** (*kojin iwaku* 古人曰く). These words seem to introduce a quotation, but what follows is not a single, identifiable passage from any known Chinese or Japanese text. Rather, what follows seems to be a pastiche of sayings, only some of which can be pinned down to a particular source.

3 “If one has not yet clarified one’s eye of the way” (*dōgen imada akiramezunba* 道眼未だ明めずんば). This phrase echoes the words of Venerable Kāṇadeva, who is quoted above explaining that a bhikṣu who “had not yet clarified his eye of the way” became a tree mushroom as karmic recompense for consuming the alms of the faithful in vain.

4 **alone and exposed** (C. *gulu* 孤露; J. *koro*). In early Chinese Buddhist texts, this compound expression was used to translate the Sanskrit *anātha*, meaning “orphaned,” “helpless,” or “without a protector.”

grain stored up, without draping a single thread.¹ You dedicated yourself solely to the eye of the way, sacrificing your life for the dharma. When you first aroused the thought of bodhi, it could not have been merely for the sake of fame and profit, or for the sake of food and clothing. This being so, you do not need to ask other people. Merely recall your own self's initial arousal of the thought of bodhi and, of yourself, reflect on "what is right" and reflect on "what is wrong."² Thus it is said that to "be as careful at the end as at the beginning" is difficult to follow. Truly, if one strives as if with a beginner's mind, who will not become a person of the way?

是に依て皆僧となり、比丘尼となると雖も、徒に國賊となるのみなり。昔の比丘は道眼未だ明ならずと雖も、修行退轉なきに依て、是を報ずる故に木薙とも作れり。今の比丘の如きは、一生已に終らん時、閻老、汝を許すこと能はず。今の粥飯は或は鐵湯となり、或は鐵丸となりて、是を呑ん時、身心紅爛しもて行くことあらん。

Although everyone becomes a monk or becomes a *bhikṣuṇī* on this basis, all they do is wantonly turn into thieves of the country. Although the *bhikṣu* of long ago had not yet clarified his eye of the way, he did practice without backsliding, and due to that his karmic recompense was to become a tree mushroom. As for the likes of you *bhikṣus* of today, when you have reached the end of your lives, Old Yama will not be able to pardon you. Your present meals of gruel and rice³ will become either molten iron or iron balls, and when you swallow them your bodies and minds are sure to become red and inflamed.

雲峰悅禪師曰く、

Chan Master Yunfeng Yue said:⁴

¹ without draping a single thread (*isshi wo mo kakezu* 一絲をも懸けず). Other translators take the verb *kakeru* 懸ける to mean "draping" the body with clothing. That is the most likely interpretation, since Buddhist monks generally rely on lay donors for both food and clothing. However, another meaning of the verb is to be "hung up in," so the phrase *isshi wo mo kakezu* 一絲をも懸けず could be read as "without a single thread of entanglement."

² "what is right" and... "what is wrong" (C. *shichu* 是處...*bushichu* 不是處; J. *zesho...* *fuzesho*). This echoes words spoken by Yantou Quanhua (828–887) to Xuefeng Yicun (822–908): → "what is right, I will verify for you; what is wrong, I will prune away for you." Dōgen also used the expressions "what is right" and "what is wrong" in the chapter of his *Treasury of the True Dharma Eye* entitled "Avalokiteśvara" (*Kannon* 觀音), so that could be the source for their appearance in the *Denkōroku*.

³ gruel and rice (C. *zhoufan* 粥飯; J. *shukuhan*). "Gruel" (C. *zhou* 粥; J. *shuku*) refers to the morning meal in an East Asian Buddhist monastery, while "rice" (C. *fan* 飯; J. *han*) refers to the main, midday meal.

⁴ Chan Master Yunfeng Yue said (*Unpō Etsu Zenji iwaku* 雲峰悅禪師曰く). The following quote is a Japanese transcription of an identical Chinese passage, attributed to Yunfeng Wenyue (998–1062), that appears in the *Outline of the Linked Flames of Our Lineage*:

《宗門聯燈會要》不見祖師道。入道不通理。復身還信施。此是決定底事。終不虛也。諸上座。光陰可惜。時不待人。莫待一期眼光落地。縉田無一實之功。鐵圍陷百刑之痛。莫言不道。(CBETA, X79, no. 1557, p. 122, b8-11 // Z 2B:9, p. 329, a2-5 // R136, p. 657, a2-5).

見ずや、祖師道く、道に入て理に通せざれば、身を復して信施を還すと。此れは是れ決定底の事、終に虚ならず。諸上座、光陰惜むべし。時は人を待たず。一朝眼光落地を待つこと莫れ。縚田一簞の功なくんば、鐵圍百刑の痛に陥る。言ふこと莫れ、道はずと。

Have you not seen the ancestral teacher's saying:¹ "Entering the way but not penetrating principle, he returned in a different body to repay the alms of the faithful"? This is a matter that is certain. In the end, it is not vacuous. Senior seats, you must value the passing days and nights. Time does not wait for people. Do not wait until that morning when the *light of the eye* drops to the ground.² If your work in the *black field*³ does not produce a single basket⁴ of merit, then you will fall into the pain of the hundred punishments of Iron Ring Mountain.⁵ Do not say I did not tell you.

諸仁者、幸に辱なく如來の正法輪に遭へり。市中に虎に遭はんよりも稀なり。優曇華の一現するよりも稀れなるべし。子細に用心し、子細に參學して、須らく道眼清明なるべし。見ずや、今日の因縁を、有情といひ無情といひ、依報と分ち正報と分つこと勿れ。正に前生の比丘、今日木菌と作れり。木菌の時も我是比丘と作れりと知らず。比丘の時も我是萬法と顯はれたりと知らず。然れば今有情にして少く覺知あり。聊か痛痒を辨ずと雖も、木菌と殊なることなし。

Gentlemen, fortunately, you have been graced with encountering the Tathāgata's wheel of the true dharma, which is rarer than encountering a tiger in the marketplace. It must be even rarer than the appearance of an *udumbara* flower. You must pay attention meticulously and study meticulously, and your eye of the way must be pure and clear. Do you not see? You must not say that the episode we are discussing today is about sentient beings or insentient things, and you must not distinguish between secondary karmic recompense and primary karmic recompense. Truly, a *bhikṣu* in a former life became a tree mushroom at present. When one is a tree mushroom, one does not know that "I was a *bhikṣu*." When one is a *bhikṣu*, too, one does not know that "I appeared along with myriad dharmas." However, as a sentient being now, you have a modicum of perceiving and knowing. Even if you discern some pain and itching, you are no different from a tree mushroom.

¹ the ancestral teacher's saying (*soshi iwaku* 祖師道く). That is, the saying attributed to the Fifteenth Ancestor in India, Kāṇadeva. What Wenyue quotes here is the first half (the first two phrases) of the verse that Kāṇadeva spoke to Rahulabhadra and the latter's father. The full verse appears above in this chapter of the *Denkōroku*.

² the light of the eye drops to the ground (C. *yanguang luodi* 眼光落地; J. *genkō rakuchi*). A metaphor for death.

³ black field (C. *zitian* 縚田; J. *shiden*). An allusion to the monastic *saṅgha* (signified by black robes), conceived as a field of merit. → black field.

⁴ basket (C. *ji* 箕; J. *ki*). A wicker basket, made of woven bamboo. The Chinese verse has the glyph *kui* 簍 (J. *ki*, *ajika*), which is a basket for carrying earth. Given the metaphor of the black field that is in play here, the latter glyph is clearly the original and most appropriate one.

⁵ hundred punishments of Iron Ring Mountain (C. *Tiewei baixing* 鐵圍百刑; J. *Tetchi hyakkei*). The allusion is to suffering in various hells. → Iron Ring Mountain.

所以如何となれば、木菌の汝を知らざること、豈是れ無明に非ざらんや。汝が木菌を知らざることも、全く以て同じ。是に依て有情無情の隔てあり、依報正報の品あり。若し自己を明めん時、何をか有情といひ、何をか無情といはん。古來今に非ず、根境識に非ず。能斷なく所斷なく、自作なく他作なく、大に須らく子細に參徹して、身心脱落して見るべし。

And what is the reason for that? The tree mushroom's not knowing you: how could that not be ignorance? Your not knowing the tree mushroom, too, is exactly the same. On this account, there is a separation of sentient beings and insentient things, and there are the categories of secondary karmic recompense and primary karmic recompense. But if you clarify your own self, then what could be called a sentient being, and what could be called an insentient thing? It is not past, future, or present. It is not the sense faculties, sense objects, or consciousnesses.¹ There is no cutting off, and nothing that is cut off; no deeds done by self, and no deeds done by others. With great effort, you must see this by thoroughly investigating, in detail, and by sloughing off body and mind.

徒に僧形となるに誇り、猥りに塵家を出しに止まること勿れ。設ひ水難を免ると雖ども、火難に煩ひぬべし。設ひ塵勞を破り去るとも、佛に在ても又免れ難し。何に況や是の如くなざらん人の、物に隨ひ他に迷ふ。輕毛の如く浮塵に同くして、東西に馳走し、朝野に昇降して、足實地を踏まず、心實處に到らざらん類、只一生を賛過するのみに非ず、亦累世を虛く過しもてゆかん。

Do not foolishly take pride that you have assumed a monkish appearance, or wantonly stop at going forth from your worldly household. Even if you escape floods, you are sure to be afflicted by fires.² Even if you break out of worldly toil, and even if you abide in Buddha, those will still be difficult to evade. How much more so, then, for a person who is not like that: you who respond to *things* and are deluded by others? You are like *fine hair*, the same as *floating dust*, rushing east and west, rising and falling over the morning fields, feet never touching the real ground, *minds* never reaching a real place. Your type wastes not just a single life, but will pass through subsequent generations in vain.

¹ **sense faculties, sense objects, or consciousnesses** (*gen jing shi* 根境識; J. *kon kyō shiki*). The six senses, six sense objects, and six consciousnesses are together known as the eighteen elements.

² **floods... fires** (C. *shuinan...* *huonan* 水難...火難; J. *suinan...* *kanan*). These are two in a list of “seven calamities” (C. *qi nan* 七難; J. *shichi nan*) found in various Chinese Buddhist texts, such as the *Benevolent Kings Sūtra* and the *Expository Commentary on Avalokiteśvara* by Zhiyi (538–597). The lists of seven vary, but all include floods and fire; the other calamities are such things as windstorms (C. *fengnan* 風難; J. *fūnan*), bandits (C. *zeinan* 賊難; J. *zokunan*), evil spirits (C. *guinan* 鬼難; J. *kinan*), and so on. In most texts, the idea is that calamities can be averted by certain meritorious and pious actions: e.g. a ruler who supports the Buddhist *saṅgha* will be protected from them by deva kings; a devotee can escape them by calling the name of Avalokiteśvara. In the present context, the idea seems to be that if a monk acts foolishly or wantonly, some sort of calamity is sure to strike: if not one, then another.

知らずや、昔より今に及ぶまで曾て相錯まらず、曾て隔てなきことを。汝未だ有ることを知らず。故に徒に浮塵となる。今日若し盡却せんば、何れの時をか待たん。

Do you not know that, from long ago until the present, there has never been any mistaking it, and never been any separation from it? You still do not know that you have it. Therefore, you have merely become *floating dust*. If you do not bring this to an end today, what time are you waiting for?

適來の因縁を演べんとするに卑語あり。聞かんと要すや。

To expound on the aforementioned episode, I have some humble words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

惜哉道眼不清白。惑自酬他報未休。

How lamentable when the eye of the way is not clear.

Confused about self, repaying others, the karmic recompense has yet to cease.

ROOT CASE¹ 【本則】

第十七祖、僧伽難提尊者、因羅睺羅多、以偈示曰、我已無我故、汝須見我我。汝既師我故、知我非我我。師聞心意豁然。既求度脫。

The Seventeenth Ancestor, Venerable Samghānandi. On one occasion, Rahulabhadra used a verse to instruct him, saying:²

Because I already have no-self,
you must see me as me.
Because you have already taken me as your teacher,
know that I am the self of non-self.

As the Master [Samghānandi] listened, his mind and mentation burst open. Immediately, he sought delivery to liberation.

PIVOTAL CIRCUMSTANCES³ 【機縁】

師は室羅筏城、寶莊嚴王の子なり。生れながらにして能く言ふ。常に佛事を讚す。七歳にして即ち世樂を厭ひ、偈を以て其父母に告て曰く、「稽首大

1 Root Case (C. *benze* 本則; J. *honsoku*). The Chinese passage quoted here is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.212a3-5).

2 saying (C. *yue 曰*; J. *iwaku*). Because the glyph *wo* 我 (J. *ga*) can mean either “I”/“me” or “self,” there are many possible interpretations of this verse, none of which make sense in any clear, unambiguous way. One alternate translation is:

Because self is already no-self
you must see self as self.
Because you have already taken self as your teacher,
know that self is the self of non-self.

3 Pivotal Circumstances (C. *jiyuan* 機縁; J. *kien*). This section consists entirely (with the exception of the verse) of Japanese transcriptions of two Chinese passages that appear in the *Jingde Era Record of the Transmission of the Flame*. The first passage, which runs from the opening line down to the statement that “ten years passed,” corresponds to a block of Chinese text that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Seventeenth Ancestor, Venerable Samghānandi”:

《景德傳燈錄》第十七祖僧伽難提者。室羅閻城寶莊嚴王之子也。生而能言。常讚佛事。七歲即厭世樂。以偈告其父母曰。稽首大慈父、和南骨血母、我今欲出家、幸願哀愍故、父母固止之。遂終日不食。乃許其在家。出家號僧伽難提。復命沙門禪利多爲之師。積十九載未曾退倦。尊者每自念言。身居王宮胡爲出家。一夕天光下屬。見一路坦平不覺徐行。約十里許至大巖前。有石窟焉。乃燕寂于中。父既失子。即擯禪利多出國。訪尋其子不知所在。經十年。(T 2076.51.212a25-b7).

The second passage, which runs from the statement that “Venerable Rahulabhadra was carrying out conversions...” down to the end of the section, corresponds to a block of Chinese text that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Sixteenth Ancestor, Venerable Rahulabhadra”:

《景德傳燈錄》行化至室羅筏城。有河名曰金水。其味殊美。中流復現五佛影。尊

慈父。和南骨血母。我今欲出家。幸願哀愍故。」父母固く之を止む。遂に終日食せず。乃ち其家に在て出家するを許す。僧伽難提と號す。復た沙門禪利多に命じて之が師たらしむ。積で十九載、未だ嘗て退倦せず。師、毎に自ら念言すらく、身王宮に居す、胡ぞ出家とせんと。一夕、天光下る。偶一路の坦平なるを見て覺へず徐ろに行く。約十里許にして、大巖前に至る。石窟あり、乃ち中に燕寂す。父王、既に子を失て即ち禪利多を擯し、國を出で其子を訪尋せしむれども、所在を知らず。十年を経て、

The Master [Samghānandi] was the son of King Jewel Adorned of Śāvasti City. As soon as he was born he was able to talk, and he always praised buddha-activities. When he was seven years old, he began to dislike worldly pleasures, and he addressed his father and mother with a verse, saying:

I bow my head to your feet, O father of great compassion.
I salute you, O mother of my bones and blood.
I now wish to go forth from household life,
So please be kind to me in that regard.

His father and mother firmly prohibited him. Thereupon, he went to the end of the day without eating, at which point they permitted him to go forth from household life within their house. He was given the name of Samghānandi,¹ and the śramaṇa Dhyānalita was ordered to act as his teacher. When he had accumulated nineteen years, Samghānandi had still not pulled back or lost interest.² The Master [Samghānandi] always said to himself, "I reside in the king's palace. How shall I go forth from household life?" One night, a heavenly light shone down. Unexpectedly seeing a single road that was wide and smooth, and without realizing what he was doing, he walked down it. After proceeding about ten miles, he arrived before a great cliff. It had a stone grotto, in which he remained in solitary repose. His father the king, already missing his son, sent Dhyānalita off, making him go out into the country to search for his son, but the latter's whereabouts were unknown. Ten years passed.

羅睺羅多尊者、行化して室羅筏城に到る。河あり、名を金水と曰ふ。其味、殊に美なり。中流に復た五佛の影を現す。尊者、衆に告て曰く、此河の源、凡五百里、聖者僧伽難提と云あり、彼處に居せり。佛記したまふ、一千年の後、當に聖位を紹ぐべしと。語り已て諸學衆を領し、流に沂て上る。彼こに至りて僧伽難提を見るに、安坐入定せり。尊者、衆と之を伺ふ。三七日を経て方に定より起つ。尊者問て曰く、汝、身の定か、心の定か。師曰く、身心俱に定なり。尊者曰く、身心俱に定ならば、何ぞ出入あらんと。

者告眾曰。此河之源凡五百里。有聖者僧伽難提居於彼處。佛誌一千年後當紹聖位。語已領諸學眾泝流而上。至彼見僧伽難提安坐入定。尊者與眾伺之。經三七日方從定起。尊者問曰。汝身定耶。心定耶。曰身心俱定。尊者曰。身心俱定何有出入。(T 2076.51.211c12-19).

¹ given the name of Samghānandi (*Sōgyanandai to gō su* 僧伽難提と號す). This refers to the dharma name that is given at the time of ordination as a monk.

² pulled back or lost interest (C. *tuijuan* 退倦; J. *taiken*). That is, he had not lost interest in actually leaving home to engage in religious practice.

Venerable Rahulabhadra was carrying out conversions and arrived at Śrāvasti City. There was a river named Golden Waters, the taste of which was especially pleasing. In its flow, moreover, the images of five buddhas appeared. The Venerable [Rahulabhadra] announced to his congregation: “The source of this river is about five hundred miles from here. There is a sage named Samghānandi who resides at that place. Buddha made a prediction that, one thousand years hence, he would surely join the rank of sagehood.” Upon concluding his remarks, he led his congregation of students upstream along the riverbank. When they reached there and saw Samghānandi, he was sitting peacefully, entered into concentration. The Venerable [Rahulabhadra] and his congregation waited for him. When three seven-day periods had passed, naturally he arose from his concentration. The Venerable [Rahulabhadra] asked, “Is your body in concentration or is your mind in concentration?” The Master [Samghānandi] said, “Body and mind together are in concentration.” The Venerable [Rahulabhadra] said, “If body and mind together are in concentration, then how can there be emerging from it or entering into it?”¹

INVESTIGATION 【拈提】

實に身心もし定なりと謂はば、何ぞ出入あらんや。若し身心に向て定を修せば、是れ尚ほ真定に非ず。若し真定に非ずんば、即ち是れ出入あらん。若し出入あらば、是れ定に非ずと謂ふべし。定の處に向て身心を求ること勿れ。參禪は本より身心脱落なり。何を呼でか身と爲し、何を呼でか心と爲ん。

Truly, if it is said that *body* and *mind* are both in concentration, then how can there be emerging from it and entering into it? If one faces *body* and *mind* and cultivates concentration, then this is still not true concentration. If it is not true concentration, then how can there be emerging from it and entering into it? If there is emerging from and entering into, then we must say that this is not concentration. Do not face the abode of concentration and seek *body* and *mind*. Inquiring into Zen is, fundamentally, the sloughing off of *body* and *mind*.² What is it that we call “body”? What is it that we call “mind”?

師曰く、

The Master [Samghānandi] said:³

¹ emerging from it or entering into it (C. *churu* 出入; J. *shutsunyū*). Short for “emerging from concentration” and “entering into concentration.”

² Inquiring into Zen is, fundamentally, the sloughing off of *body* and *mind* (*sanzen wa moto yori shinjin datsuraku nari* 參禪は本より身心脱落なり). This statement, while not quite a direct quote, echoes a saying that is attributed to Tiantong Rujing (1163–1228) in Dōgen’s writings and in Chapter 50 of the *Denkōroku*. → “inquiring into Chan/Zen is the sloughing off of *body* and *mind*.”

³ The Master said (*Shi iwaku* 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》雖有出入不失定相。如金在井金體常寂。(T 2076.51.211c20).

出入ありと雖も、定相を失せず、金の井に在るが如く、金體常寂なり。

“Although there is emerging and entering, the characteristic of concentration is not lost. Like gold in a mineshaft,¹ the essence of gold is always at rest.”

尊者曰く、

The Venerable [Rahulabhadra] said:²

若し金、井に在り、若し金、井を出るに、金に動靜なくんば、何物か出入せんと。

“Gold may be in a mineshaft, or gold may be out of a mineshaft, but if gold lacks movement or stillness, what thing is it that might emerge or enter?”

其れ金に動靜あり、出處あり入處あらば、是れ眞金に非ず。然も猶ほ此道理に通ぜず。師曰く、

Indeed, if gold had movement or stillness, or had places it emerged from or places it entered, it would not be true gold. However, [Samghānandi] still had not penetrated this principle. The Master [Samghānandi] said:³

金動靜す、何物か出入と言ふ。金の出入を言ふ。金、動靜に非ずと。

“[You] say that gold has movement and stillness, and ask what thing is it that might emerge or enter. I speak of gold’s emerging and entering, but say that in gold there is no movement or stillness.”

金に動靜なし、出入ありと謂はば、猶ほ是れ、兩箇の見あり。故に尊者曰く、

If one says that gold lacks movement and stillness, but that it does have emerging and entering, this is still a dualistic view. Therefore, the Venerable [Rahulabhadra] said:⁴

若し金、井に在ては出る者何ぞ金ならん。若し金、井を出ては、在る者何物ぞ。

¹ Like gold in a mineshaft (C. *ru jin zai jing* 如金在井; J. *kin no sei ni aru ga gotoku* 金の井に在るが如く). Whether the gold is ever extracted from the mineshaft and purified by smelting or not, its essence is the same. Likewise, whether one enters into concentration or not, the essence of concentration remains.

² The Venerable said (*Sonja iwaku* 尊者曰). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》若金在井若金出井金無動靜何物出入。(T 2076.51.211c21-22).

³ The Master said (*Shi iwaku* 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》言金動靜何物出入。許金出入金非動靜。(T 2076.51.211c22-23).

⁴ the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》若金在井出者何金。若金出井在者何物。(T 2076.51.211c23-24).

“If the gold stays in the mineshaft, then how can what emerges be gold? If the gold emerges from the mineshaft, then what *thing* is it that remains within?”

外、終に放入せず、内、亦放出せず。出れば出で盡き、入れば入り盡く。何ぞ井に在り、又井を出ん。故に出る者は金に非ず。在る者は何物ぞと言ふなり。此理に達せず。師曰く、

From outside, in the final analysis, one is not free to enter. From inside, too, one is not free to emerge. If one emerges, one is completely emerged. If one enters, one is completely entered. What could be in the mineshaft, or emerge from the mineshaft? Therefore, he [Rahulabhadra] said, “That which emerges is not gold; what *thing* is it that remains within?” Not penetrating this principle, the Master [Samghānandi] said:¹

金、若し井を出ては、在る者は金に非ず。金、若し井に在らば、出る者、物に非ず。

“If the gold emerges from the mineshaft, then what remains is not gold. If the gold remains in the mineshaft, then what emerges is not a *thing*.”

此言は實に金の性を知らず。故に尊者曰く、

These words, truly, are ignorant of the nature of gold. Therefore, the Venerable [Rahulabhadra] said:²

此義然らず。

“This position is not right.”

實に定に在て理を通ずるに似たりと雖も、師、猶ほ物我の見あり。故に曰ふ、

Truly, although it seemed that he penetrated the principle while in concentration, the Master [Samghānandi] still had views about *things* and *self*. Therefore, he [Samghānandi] said:³

彼義著なるに非ず。

“That position does not prove it.”

然も此義眞實なし、輕毛の風に隨ふが如し。眞實ならざる故に。尊者曰く、

¹ the Master said (*Shi iwaku* 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》金若出井在者非金。金若在井出者非物。 (T 2076.51.211c24-25).

² the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》此義不然。 (T 2076.51.211c25).

³ he said (*iu 曰ふ*). The following quotation of Samghānandi is a Japanese transcription, with one variation (the glyph 義 appears in place of 理), of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》彼理非著 (T 2076.51.211c25).

However, this position had no reality. It was like a fine hair, following the wind. Because it had no reality, the Venerable [Rahulabhadra] said:¹

此義當に墮すべし。

“This position will surely collapse.”

師の言に依て謂ふ。師曰く、

He [Rahulabhadra] spoke on the basis of what the Master had said. The Master [Samghānandi] then said:²

彼義成ざるに非ずと。

“That position is not established.”

尊者、大慈大悲の深きに依て重て曰く、

The Venerable [Rahulabhadra], due to the depth of his great kindness and great compassion, tried again, saying:³

彼義成ぜずんば、我義成ぜり。

“If that position is not established, then my position is established.”

然れども妄りに無我を解する故に。師曰く、

However, because he interpreted no-self in a deluded way, the Master [Samghānandi] said:⁴

我義成ずと雖も、法は我に非ざるが故に。

“Although my position is not established, that is because dharmas have no self.”

尊者曰く、

The Venerable [Rahulabhadra] said:⁵

¹ the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》此義當墮。(T 2076.51.211c26).

² The Master then said (*Shi iwaku* 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》彼義不成。(T 2076.51.211c26).

³ saying (*iwaku* 曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》彼義不成我義成矣。(T 2076.51.211c26-27).

⁴ the Master said (*Shi iwaku* 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我義雖成法非我故。(T 2076.51. 211c27).

⁵ the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra

我が義已に成ず、我れ我なきが故に。

“My position has already been established, because I have no self.”

實に法法皆無我なることを知ると雖も、尚ほ是れ眞實を知らず。師曰く、

Truly, although he [Samghānandi] knew that each and every dharma has no self, he still did not know the reality of this. The Master [Samghānandi] said:¹

我れ我なきが故に、復た何の義を成せん。

“Because I have no self² — again, what position does that establish?”

親く汝を知らしめんとして、尊者曰く、

In order to make him [Samghānandi] know, in an intimate way, who “you” is, the Venerable [Rahulabhadra] said:³

我れ我なきが故に汝が義を成すと。

“Because I have no self — it establishes your position.”

實に四大悉く我に非す。五蘊本より有に非す。是の如く無我なる所に我あることを、少しく思量分別し辨まへる故に、師問て曰く、

Truly, the four primary elements, entirely, are not self, and the five aggregates, fundamentally, are not existents. Because he understood slightly, through thinking and discriminating, how “self” exists in this manner under the circumstances of no-self, the Master [Samghānandi] asked:⁴

仁者何の聖をか師として、是無我を得たる。

“Gentleman, taking what sage as your teacher did you attain this no-self?”

師資の道の猥りならざることを知らしめん爲に、尊者曰く、

is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我義已成我無我故。(T 2076.51.211c28).

¹ the Master said (*Shi iwaku* 師曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我無我故復成何義。(T 2076.51.211c28-29).

² “Because I have no self” (*ware ga naki ga yue ni* 我れ我なきが故に). Here Samghānandi quotes the exact words that Rahulabhadra has just spoken to him, then asks what they signify.

³ the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我無我故故成汝義。(T 2076.51.211c29).

⁴ the Master asked (*Shi toite iwaku* 師問て曰く). The following quotation of Samghānandi is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》仁者、師於何聖得是無我。(T 2076.51.211c29-212a1).

In order to let him know that the way of master and disciple was not in disorder, the Venerable [Rahulabhadra] said:¹

我れ伽那提婆大士を師として、是の無我を證す。

“Taking Kāñadeva Bodhisattva as my teacher, I realized this no-self.”
師曰く、

The Master [Samghānandi] said:²

稽首提婆師。而出於仁者。仁者無我故。我欲師仁者。

“I bow my head to Kāñadeva as my teacher,
And will go forth under you, gentleman.
Because the gentleman has no self,
I wish to take the gentleman as my teacher.”

尊者答て曰く、

The Venerable [Rahulabhadra] replied, saying:³

我已無我故。汝須見我我。汝若師我故。知我非我我。

“Because I already have no self,
you must see me as me.
Because you have already taken me as your teacher,
know that I am the self of non-self”

實に夫れ眞實我を見得する人は、自己尚ほ存せず、豈萬法の眼に遮ざることを得んや。見聞覺知終に分たず、一事一法、更に分つことなし。故に聖凡隔てなく、師資の道合す。此道理を見得する時、乃ち佛祖に相見すとす。故に自己を以て師とし、師を以て自己とす。刀斧斫れども開けず。

Truly, for people who are able to see the real self, their own self does not even exist. How could the myriad dharmas obstruct their vision? Seeing, hearing, perceiving, and knowing: in the end, these are not discriminated. It is just one matter, just a single dharma, with no further discrimination. Therefore, sages and ordinary people are not separated, and the way of master and disciple is unified. The moment of gaining sight of this principle is precisely what is called a face-to-face encounter with the buddhas and ancestors. Thus, take your own self and regard

¹ the Venerable said (*Sonja iwaku* 尊者曰く). The following quotation of Rahulabhadra is a Japanese transcription, with one slight variation — the addition of the word “bodhisattva” (*daishi* 大士) — of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》我師迦那提婆證是無我。(T 2076.51.212a1-2).

² the Master said (*Shi iwaku* 師曰く). The following verse spoken by Samghānandi is given in the original Chinese, as that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.212a2-3).

³ The Venerable replied, saying (*Sonja kotaete iwaku* 尊者答て曰く). The following verse spoken by Rahulabhadra is given in the original Chinese, as that appears in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.212a3-4). The verse is the same as that quoted above in the Root Case.

it as your teacher; take your teacher and regard him as your own self. "There is no opening, even when chopped by an axe."

恁麼の道理豁然として契ふ。故に即ち度脱を求む。尊者曰く、汝が心自在なり。我が繫ぐ所に非ずと。語り已つて、尊者即ち右手を以て金鉢を擎げて、舉て梵宮に至る。彼の香飯を取て將に大衆に齋せんとす。而して大衆忽ちに厭惡の心を生ず。尊者曰く、我が咎に非ず、汝等が自業なり。即ち僧伽難提に命じて、座を分て同食す。衆、之を訝かる。尊者曰く、汝食を得ざることは、皆此に由るが故に。當に知るべし、吾と座を分つ者、即ち過去の娑羅樹王如來なり。物を愍んで降迹す。汝輩、亦た莊嚴劫中に已に三果に至りしも、未だ無漏を證せざる者なり。衆曰く、我が師の神力は斯れ信ずべし。彼を過去佛と云ふ者、即ち竊に疑ふ。師、衆の慢を生ずるを知て、乃ち曰く、世尊の在日は世界平正にして丘陵あることなし。江河溝洫、水悉く甘美なり。草木滋茂し、國土豊盈して八苦なく十善を行じき。雙樹に滅を示してより八百餘年、世界丘墟にして樹木枯悴し、人に至信なく、正念輕微なり。真如を信ぜず、唯神力を愛すと。言ひ訖て、右手を以て漸く展て地に入て金剛輪際に至り、甘露水を取り、瑠璃器を以て持て會所に至る。大衆、皆見て皆歸伏悔過す。

He [Samghānandi] suddenly tallied with such a principle,¹ and thus immediately sought deliverance to liberation. The Venerable [Rahulabhadra] said, "Your mind is autonomous and no longer bound by *self*." When he finished speaking, the Venerable [Rahulabhadra] picked up his golden bowl with his right hand and lifted it, raising it up to Brahmā's palace. He took fragrant rice from there, to provide a maigre feast for the great assembly, but the great assembly suddenly gave rise to feelings of disgust. The Venerable [Rahulabhadra] said, "The blame for this is not mine: this is your own karma, all of you." Thereupon he ordered Samghānandi to share his seat and eat with him. The congregation was surprised by this. The Venerable [Rahulabhadra] said:

That you are unable to eat is entirely for the following reason. You should know that the one with whom I share my seat is none other than the past Tathāgata, Sālendra-rāja. Taking pity on beings, he made an appearance. You, my companions, were likewise present

¹ such a principle (*inmo no dōri* 恈麼の道理). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》難提心意豁然。即求度脫。尊者曰。汝心自在非我所繫。語已即以右手擎金鉢舉至梵宮。取彼香飯將齋大衆。而大衆忽生厭惡之心。尊者曰。非我之咎汝等自業。即命僧伽難提分坐同食。衆復訝之。尊者曰汝不得食。皆由此故。當知與吾分坐者。即過去娑羅樹王如來也。愍物降迹。汝輩亦莊嚴劫中已至三果而未證無漏者也。衆曰我師神力斯可信矣。彼云過去佛者即竊疑焉。僧伽難提知衆生慢。乃曰。世尊在日世界平正。無有丘陵江河溝洫。水悉甘美草木滋茂。國土豐盈無八苦行十善。自雙樹示滅八百餘年。世界丘墟樹木枯悴。人無至信正念輕微。不信真如唯愛神力。言訖。以右手漸展入地。至金剛輪際取甘露水。以瑠璃器持至會所。大衆見之即時欽慕悔過作禮。(T 2076.51.212a4-20).

in the past *kalpa* of adornment, when you had already reached the third fruit,¹ but you had not yet realized the uncontaminated.

The congregation said, “Our teacher’s supernormal strength is something we can believe in, but as for the claim that he [Samghānandi] is a buddha of the past, inwardly we doubt it.” The Master [Samghānandi], knowing that the assembly was becoming disrespectful, then said:

In the days of the World-Honored One, the world was level, without hills. In its great rivers and paddy field channels, the water was always sweet and delicious. Grasses and trees were luxuriant, the land of the country was rich and prosperous, and [people] lacked the eight kinds of suffering and carried out the ten wholesome deeds. Since he [Śākyamuni] displayed extinction between the pair of trees, more than eight hundred years have passed. The world has hills, and trees have withered. People lack perfect faith, and their right mindfulness is feeble. They do not believe in thusness, and love only supernormal strength.

When he had finished speaking, he gradually extended his right hand into the earth until it reached the edge of the diamond wheel. Taking up ambrosia water, he used a vessel of beryl to carry it to the place of the assembly. When the members of the great assembly saw this, they all submitted and repented their transgressions.

悲むべし、如來在世より八百年、尚ほ是の如し。何に況や後百歳の今、僅に佛法の名字を聞くとも、道理如何なるべしとも辨まへず。到れる身心なき故に、如何なるべきぞと尋ぬる人なし。聊か其道理を得ることあれども、護持し來ることなし。設ひ知識ありて、大慈大悲の教誡に依て、聊か覺知覺了ありと雖も、或は懈怠に侵されて眞實の信解なし。故に眞實の道人なければ、眞實發心する者なし。實に末世の澆運宿業の拙きに依て、是の如きの時分に遭へり。愧ても悔ても餘りあり。

How pitiful that matters were like that even eight hundred years after the Tathāgata’s time in the world. How much worse are things now, hundreds of years later?² Even if people hear some nominal information about the buddha-dharma, they do not investigate what its principle must be like. Because there are no bodies or minds that have arrived, there are no people who ask, “What must it be like?” Even if one attains a slight understanding of that principle, one does not continue to maintain it. Even if one has a good friend and, due to his greatly kind and greatly compassionate instruction, has a modicum of knowing and comprehending, one may still be overcome by inattention and have no real confidence. Thus, if there is no real person of the way, there is no one who really arouses the thought of bodhi. Truly, by bumbling along through the misfortune and debt of

¹ third fruit (C. *sanguo* 三果; J. *sanka*). The third of the four fruits of the śrāvaka path, namely, that of “nonreturner” (C. *anahan* 阿那含 or *buhuan* 不還; J. *anagon* or *fugen*; S. *anāgāmin*). → four fruits.

² hundreds of years later (*go hyaku sai* 後百歳). The 1857 woodblock edition of the *Den-kōroku* compiled by Busshū Sen’ei (1794–1864) gives “five hundred years later.”

past karma of this latter age, we have encountered times such as these. No amount of shame and regret on our part will ever suffice.

然も諸仁者、正法像法に生ず。師としても資としても、悲むべしと雖も、思ふべし、佛法東漸して末法に至て我朝如來の正法を聞くこと、僅に五六十年なり。這事初めなりと謂つべし。佛法到る處に興らずといふことなし。

However, gentlemen, you were not born during the time of the true dharma or semblance dharma. While this is unfortunate both for masters and for disciples, think about this: as the buddha-dharma gradually moved eastward, it reached the time of the enfeebled dharma, and in our kingdom, the true dharma of the Tathāgata has been heard for a mere fifty or sixty years. In this matter, it must be said, we are only at the beginning. When the buddha-dharma first arrives anywhere, it never fails to flourish.

汝等が勇猛精進にして志を發し、吾我を吾我とせず、直に無我を證し、速に無心なることを得て、身心の作に拘ることなく、迷悟の情に封ぜらるることなく、生死窟に留ることなく、生佛の網に結ぼふることなく、無量劫來、盡未來際、曾て變易せざる我あることを知るべし。

All of you should know what it is to be courageous and strive vigorously in arousing your determination; to not regard “I” or “self” as “I” or “self,” but directly realize no-self; to quickly gain the state of no-mind, and not be caught up in the workings of body and mind; to not be blocked by feelings of delusion and awakening; to not remain in the cave of birth and death; and to not be tied up in the net of beings and buddhas. All of you should know that, from innumerable kalpas past and through all future times, there is always a self that does not change.

著語に曰く。

I attach words, saying:

VERSE ON THE OLD CASE 【頌古】

心機宛轉稱心相。我我幾分面目來。

For the functioning of mind to spin around is called the characteristic of mind. Self after self, how many different faces have come along?

ROOT CASE¹ 【本則】

第十八祖、伽耶舍多尊者、執侍僧伽難提尊者。有時聞風吹殿銅鈴聲。尊者問師曰、鈴鳴耶風鳴耶。師曰、非風非鈴、我心鳴耳。尊者曰、心復誰乎。師曰、俱寂靜故。尊者曰、善哉善哉、繼吾道者非子而誰。卽付法藏。

The Eighteenth Ancestor, Venerable Gayaśata, attended Venerable Samghānandi. Once they heard the sound of the hall's brass bells,² blown by the wind. The Venerable [Samghānandi] asked the Master [Gayaśata], “Do the bells make the sound or does the wind make the sound?” The Master [Gayaśata] said, “It is not the wind, and not the bells: our minds make the sound; that is all.” The Venerable [Samghānandi] asked, “Whose mind?” The Master [Gayaśata] said, “Because both are quiet.”³ The Venerable [Samghānandi] said, “Splendid, splendid! If the successor to my way is not you, then who?” Thereupon, he entrusted [Gayaśata] with the dharma treasury.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Gayaśata]⁴

摩提國の人なり。姓は鬱頭籃。父は天蓋、母は方聖。嘗て夢むらく、大神あり、鑑を持すと。因て娠むことあり。凡そ七日にして誕る。肌體瑩として瑠璃の如し。未だ嘗て洗浴せず、自然に香潔なり。

was a man of the Country of Magadhā. His clan name was Udrakaram. His father's name was Heavenly Canopy and his mother's name was Honest Sage. She dreamed of a great deity holding a mirror, and this caused her to

¹ Root Case (C. *benze* 本則; J. *honsoku*). The Chinese passage quoted here is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Seventeenth Ancestor, Samghānandi” (T 2076.51.212b20-24).

² brass bells (C. *tongling* 銅鈴; J. *dōrei*). The reference is to bells with clappers. As Keizan explains later in this chapter, such bells hung under the eaves of large Buddhist temple buildings and sounded when the wind blew.

³ “Because both are quiet” (C. *ju jijing gu* 俱寂靜故; J. *tomoni jakujō yue* 俱に寂靜故). The force of the word “because” is unclear; perhaps Gayaśata means that the quietude (lack of deluded attachment) experienced by both Samghānandi and himself is the reason why he said “It is not the wind, and not the bells: our minds make the sound; that is all.”

⁴ The Master (Shi wa 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eighteenth Ancestor, Gayaśata”:

《景德傳燈錄》摩提國人也。姓鬱頭藍。父天蓋。母方聖。嘗夢大神持鑑因而有娠。凡七日而誕。肌體瑩如瑠璃未嘗洗沐自然香潔。(T 2076.51.212c2-5).

become pregnant. After about seven days, he was born. His skin was bright like beryl, and even when he had never yet been bathed, he was naturally fragrant and clean.

生るる時より一圓鑑ありて現ず。尋常此童子に伴なふ。童子常に閑靜を好む。都て世縁に染みず。謂ゆる此圓鑑、童子坐する時は面前に在り。古今の佛事、都て此鑑に浮ばずと云ことなし。恰も聖教に依て照心するよりも猶ほ明かなり。童子、若し去る時は、此鑑、後に從ふこと圓光の如し。然も童形隠れず。童子臥すときは、此鑑、床の上に天蓋の如くにして覆へり。總て行住座臥、此鑑、相隨がはずといふことなし。

At the time of his birth, a single round mirror appeared and always accompanied this youth. The youth always took pleasure in tranquility. He never defiled himself with connections with the world. It is said that this round mirror was in front of the youth's face whenever he sat down. There were no buddha-activities of past or present that did not float across this mirror. It was as if it had even greater clarity than when one illuminates the mind with sagely teachings. Whenever the youth moved away, this mirror followed behind him like a halo, but it did not obscure his youthful form. When the youth reclined, this mirror covered his bed like a heavenly canopy. At all times, whether walking, standing, sitting, or reclining, this mirror never ceased to follow along.

然るに僧伽難提尊者、

At the same time, Venerable Samghānandi¹

行化して摩提國に到る。忽ち涼風あり、衆を襲ふ。身心悅適すること常に非ず。而して其然ることを知らず。尊者曰く、此れ道徳の風なり。當に聖者あり、出世して祖燈を嗣續すべし。言ひ訖て神力を以て諸大衆を攝して山谷に遊歴す。食頃に一峰の下に至て衆に謂て曰く、此峰頂に紫雲あり、蓋の如し。聖人、之に居せん。即ち大衆と徘徊すること久し。山舍を見るに一童子あり、圓鑑を持して直に尊者の前に造る。尊者問て曰く、汝幾歳ぞ。曰く、百歳。尊者曰く、汝年尚幼。何ぞ百歳と言ふや。曰く、我れ理を會せず。正に百歳なるのみ。尊者曰く、汝機を善くすや。曰く佛言く、若し人生て百歳なるも、諸佛の機を會せんば、未だ生て一日にして、而も之を決了することを得る若しかずと。尊者曰く、汝が手中の者、當に何の所表ぞ。童子

¹ At the same time, Venerable Samghānandi (*shikaru ni Sōgyanandai Sonja* 然るに僧伽難提尊者). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Seventeenth Ancestor, Venerable Samghānandi":

《景德傳燈錄》行化至摩提國。忽有涼風襲眾身心悅適非常。而不知其然。尊者曰。此道德之風也。當有聖者出世嗣續祖燈乎。言訖。以神力攝諸大眾遊歷山谷。食頃至一峯下謂眾曰。此峯頂有紫雲如蓋。聖人居此矣。即與大眾徘徊久之。見山舍一童子持圓鑑直造尊者前。尊者問。汝幾歲耶。曰百歲。尊者曰。汝年尚幼何言百歲。曰我不會理正百歲耳。尊者曰。汝善機耶。曰佛言若人生百歲。不會諸佛機。未若生一日。而得決了之。師曰。汝手中者當何所表。童曰。諸佛大圓鑑內外無瑕翳。兩人同得見心眼皆相似。彼父母聞子語。即捨令出家。尊者携至本處。受具戒訖。名伽耶舍多。他時聞風吹殿銅鈴聲。尊者問師曰。鈴鳴耶風鳴耶。師曰。非風非鈴我心鳴耳。尊者曰。心復誰乎。師曰。俱寂靜故。尊者曰。善哉善哉。繼吾道者非子而誰。即付法偈。(T 2076.51.212b7-24).

曰く、「諸佛大圓鑑。内外無瑕翳。兩人同得見。心眼皆相似。」父母、子の語を聞いて、即ち捨て出家せしむ。尊者携て本處に至て、具戒を受けしめ訖て、伽耶舍多と名づく。有時、風の殿の銅鈴を吹く聲を聞て、乃至、即ち法藏を付し。

was carrying out conversions and arrived at Magadhā. Suddenly a cool breeze swept over the congregation. Their bodies and minds felt unusually pleasant and agreeable, but they did not know what made it is so. The Venerable [Samghānandi] said: “This is the breeze of one with virtue in the way. There must be a sage who will appear in the world and inherit and perpetuate the ancestral flame.” When he finished speaking, he used his supernormal strength to gather various great assemblies and travel through the mountains and valleys. Arriving at the foot of a single peak around meal-time, he spoke to the assembly, saying, “At the summit of this peak there are purple clouds that resemble a canopy. A sage must reside there.” Together with the great assembly, he wandered for a long time. Looking at a mountain hut, there was a lone youth holding a round mirror who immediately came before Venerable [Samghānandi]. The Venerable [Samghānandi] said, “How old are you?” [The youth] said, “One hundred years.” The Venerable [Samghānandi] said, “Your years are those of a child; how can you say ‘one hundred years?’” [The youth] said, “I do not understand the reason; I just truly am one hundred years old.” The Venerable [Samghānandi] said, “Have you improved your abilities?” [The youth] said, “Buddha said,¹ ‘Though a person lives one hundred years, if he does not understand the buddhas’ abilities, it is not the same as living a single day in which he has been able to perfectly apprehend those.’” The Venerable [Samghānandi] said, “That thing in your hands, what does it show?” The youth said:²

The buddhas’ great round mirror
has no flaw or smudge within or without.
Both people can see the same;
as for the mind’s eye, everyone is similar.

His father and mother, hearing their child’s words, immediately relinquished him and caused him to go forth from household life. The Venerable [Samghānandi] took him by the hand, and they arrived at his [Samghānandi’s] original place. After [the youth] received the full precepts, he was named Gayaśata. Once they heard the sound of the hall’s brass bells, blown

¹ Buddha said (Butsu notamawaku 佛言く). The sentence that follows is a verse that consists of four phrases of five glyphs each in the original Chinese: 若人生百歲、不會諸佛機、未若生一日、而得決了之. The *locus classicus* of the verse with this precise wording is the *Records that Mirror the Axiom*, a Chan text compiled in 961 (T 2016.48.938c12-13). However, various similar verses that compare a wasted life of “a hundred years” with a life that has but “a single day” of some insight or virtue are found in earlier Chinese Buddhist literature.

² The youth said (dōji iwaku 童子曰く). The following verse is quoted and discussed by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “Ancient Mirror” (Kokyō 古鏡).

by the wind ...and so on, down to...¹ Thereupon, he was entrusted with the dharma treasury.

終に十八祖に列す。彼の圓鑑、童子出家せし時、忽然として見へず。

In the end he joined the succession as the Eighteenth Ancestor. As for his *round mirror*, at the time when the youth went forth from household life, it suddenly disappeared.

INVESTIGATION 【拈提】

實に夫れ人人一段の光明、今圓鑑の内外瑕翳なきが如く、悉皆相似たり。此童子生れてより以來、常に佛事をほめ、俗事に混せず。明鑑に對し古今の佛事を看見す。眞に心眼皆相似たることを知ると雖も、尚ほ思ふに諸佛の機を會せず。故に百歳といふ。假ひ一日なりと雖も、若し諸佛の機を會せば、唯百歳を超るのみに非ず、無量の生をも超ゆべし。此故に終に圓鑑を捨つ、實に是れ諸佛の一大事因縁、忽せにせず。容易からざること、此因縁にても知るべし。實に諸佛の大圓鑑を解會す。殘る所あるべけんや。

Truly, “every person’s *singular radiance2 is like the *round mirror* of the present story, which has no “flaw or smudge within or without.”³ In this respect, absolutely “everyone is similar.”⁴ This youth, ever since his birth, praised *buddha*-activities and did not become mixed up in *worldly* matters. Facing the bright mirror, he observed *buddha*-activities of past and present. Although he knew that, really, “as for the mind’s eye, everyone is similar,”⁵ in his thinking he still “did not understand the *buddhas’ abilities*.”⁶ Even if we assume that it is for a single day, if one “understands the *buddhas’ abilities*,” that not only surpasses [a lifetime of] a hundred years, it must surpass innumerable lives. Because of this, in the end, he [Gayaśata] threw away the round mirror. Truly, he did not neglect the *buddhas’**

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

² “every person’s *singular radiance*” (*hitobito ichidan no kōmyō* 人人一段の光明). This expression also occurs in Chapter 9 of the *Denkōroku*. It is a rephrasing in Japanese of a saying that is attributed to Yunmen Wenyan (864–949) in Case #86 of the *Blue Cliff Record*. → *singular radiance*.

³ “flaw or smudge within or without” (C. *neiwai xiayi* 内外瑕翳; J. *naige kaei*). This is a partial quote of the second phrase of the verse attributed to the youthful Gayaśata in the preceding Pivotal Circumstances section.

⁴ “everyone is similar” (C. *jie xiangsi* 皆相似; J. *mina ai nitari* 皆な相似たり). This is a partial quote of the fourth phrase of the verse attributed to the youthful Gayaśata in the preceding Pivotal Circumstances section.

⁵ “as for the mind’s eye, everyone is similar” (C. *xin yan jie xiangsi* 心眼皆相似; J. *shin gan mina ai nitari* 心眼皆な相似たり). This is a quote of the fourth phrase of the verse attributed to the youthful Gayaśata in the preceding Pivotal Circumstances section.

⁶ “did not understand the *buddhas’ abilities*” (C. *buhui zhufo ji* 不會諸佛機; J. *shobutsu no ki wo e sezu* 諸佛の機を會せず). This is a quote of the second phrase of the verse attributed to Buddha by the youthful Gayaśata in the preceding Pivotal Circumstances section.

“cause of a single great matter.” We know from this episode that it was no easy matter. He understood the great round mirror of the buddhas: how could there possibly be anything that remained?

然れども尚ほ是れ眞實底に非ず。更に何ぞ諸佛の大圓鑑あるべき。又何ぞ兩人同得すべきあらん。又何の内外瑕翳なきかあらん。何を呼でか瑕翳とせん。心眼とは何ぞ。豈相似たるべけんや。故に圓鑑を失す、豈是れ童子の皮肉を失するに非ずや。

However, this still was not the final reality. On the contrary, how can there possibly be a “great round mirror” of the buddhas? And, how can it possibly be that “both people can [see] the same”?¹ And what “has no flaw or smudge within or without”?² What is it that is called “flaws” or “smudges”? What is “mind” or “eye”? How can there possibly be “similarity”? Thus he lost the round mirror, but how could it be that this was not the loss of the youth’s skin and flesh?

然も設ひ所見、今の如く心眼相隔たらず。兩人同得見と會すとも、眞箇是れ兩箇の所見なり。更に眞に自己を明むる底に非ず。

Moreover, even if he understood, as presently indicated,³ that there is no separation between minds and eyes with regard to what is seen, and that “two people can see identically,” in reality this is a dualistic view. Indeed, it is not a thorough clarification of one’s own self.

然れば汝諸人、圓相の所見を作すこと勿れ。身の相を作すこと勿れ。大に須らく子細に參徹して、急に依報正報一時に破烈し、自己又不了なることを得べし。若し此田地に到らずんば、唯是れ業報の衆生、未だ諸佛の機を會せるに非ず。

Accordingly, people, do not form a view of the sign of completeness, and do not form a sign of personhood.⁴ With great effort, you must thoroughly investigate this in detail. You must hasten to break through secondary and primary recom-

¹ “both people can the same” (*ryōnin dō toku* 兩人同得). This is a quote of the third phrase of the verse attributed to the youthful Gayaśata in the preceding section: 兩人同得見. However, in the present context the final glyph to “see” (C. *jian* 見; J. *ken*) is missing. The Kenkon’in manuscript of the *Denkōroku* gives “can see” (*tokuchen* 得見).

² “has no flaw or smudge within or without” (*naige kaei naki* 内外瑕翳なき). This is a quote of the second phrase of the verse attributed to the youthful Gayaśata in the preceding Pivotal Circumstances section.

³ as presently indicated (*ima no gotoku* 今の如く). That is, as expressed in the verse attributed to Buddha by the youthful Gayaśata in the preceding Pivotal Circumstances section.

⁴ do not form a sign of personhood (*mi no sō wo nasu koto nakare* 身の相を作すこと勿れ). The translation here is tentative. To “form a sign” (*sō wo nasu* 相を作す) presumably means to produce a “conception” (*sō* 相 or *sō* 想) of something, or to call its “characteristic” (*sō* 相; S. *lakṣaṇa*) to mind. The word *mi* 身 can refer to the physical “body” (in contrast to “mind” [*shin* 心]), and most commentators and translators take it as such. But if that is the case, what “body” is it that Keizan’s disciples are enjoined “not to form a sign” of? The youthful Gayaśata’s body? Their own bodies? Bodies in general? None of these possibilities make any clear sense in the present context. The word *mi* 身 also refers to the “embodied person” that is called “me” or “myself.” That is more likely the meaning intended here, for the state in which oneself is “not comprehended” (*furyō* 不了) is lauded in the following sentence.

pense all at once, and you must attain the state in which your own *self*, also, is not comprehended. If you do not reach this standpoint, then you are just a *living being of karmic recompense*; you are not yet one who can “understand the *buddhas’ abilities*.¹

是の如く懺悔禮謝し、遂に出家受具して、後に僧伽難提に執侍して年を送る。有時、風の殿の銅鈴を吹く聲を聞て、尊者、師に問て曰く、鈴鳴るか風鳴るか、云々。

In this way, he [Gayaśata] repented and offered thanks, proceeded to go forth from *household life* and receive the *full precepts*, and finally served Samghānandi, devoting years to that. “Once they heard the sound of the hall’s brass bells blown by the wind, and the Venerable [Samghānandi] asked the Master [Gayaśata], ‘Do the bells make the sound or does the wind make the sound?’ … etc., etc.”²

此因縁、實に子細にすべし。尊者、遂に鈴を見ず風を見ずとも、更に此何事を知らしめん。故に恁麼に鈴鳴るか風鳴るかと問ふ、是れ何事ぞ。風鈴を以て解會すべからず。尋常の風鈴に非ず、即ち堂殿の角に掛たる鈴なり。鈴鐸といふ、今南都堂閣等に、悉く皆掛け來れり。此を以て人家と堂舍と辨別す。北京と爲てより、初めつかたは、堂舍に鈴鐸を掛くと雖ども、近代は土風すたれて義なし。然れども西天の義も是の如し。此鈴鐸を風の吹く時、此公案ありき。

As for this episode, truly you must be *meticulous*. The Venerable [Samghānandi], after all, did not see the bell and did not see the wind, but he still wanted to make known what this matter was. Thus he asked as he did, “Do the bells make the sound or does the wind make the sound?” What matter is this? It is not to be understood using *wind-bells*; it is not about ordinary *wind-bells*. Rather, it concerns the bells that hang from the corners of large monastery buildings.³ Those are called *bells with clappers*, and even now, in the Southern Capital,⁴ the halls and pavilions all have them hanging. Based on them, one can *distinguish* people’s houses from monastery halls. When the Northern Capital⁵ was established, at first *bells with clappers* were hung from monastery halls, but recently that custom has disappeared and is no longer required. Nonetheless, in the Western Lands, they were *de rigueur*, as we see in this episode. This *kōan* was occasioned when those *bells with clappers* were blown by the wind.

然も師答て曰く、風に非ず鈴に非ず、我心鳴のみと。實に知ぬ、都て一塵の邊表を出し來ることなし。之に依て風鳴に非ず鈴鳴に非ず。又鳴と思へば即ち鳴なりと。恁麼の所見も、尚ほ是れ心俱に寂靜に非ず。之に依て、乃ち曰く、我心鳴る

1 “understand the buddhas’ abilities” (*shobutsu no ki wo e seru* 諸佛の機を會せる). This is a Japanese transcription of part of the second phrase of the verse attributed to Buddha by the youthful Gayaśata in the preceding Pivotal Circumstances section.

2 “etc., etc.” (*unnun* 云々). This expression indicates an intended repetition of the entire dialogue that appears in the preceding Root Case.

3 large monastery buildings (*dōden* 堂殿). Major buildings at Buddhist monasteries, such as *dharma halls* and *buddha halls*, had overhanging eaves from which large *wind-bells*, here called “*bells with clappers*” (C. *lingduo* 鈴鐸; J. *reitaku*), were sometimes hung.

4 Southern Capital (Nanto 南都). The ancient capital of Nara.

5 Northern Capital (Hokkyō 北京). The new capital built at the start of the Heian period, now called Kyōto.

なりと。此因縁を聞きて、人皆邪解す。必しも風の鳴に非ず。唯心鳴と覺ゆと。故に伽耶舍多是の如く言ふと。若し天真天然として一切發せざらん時、豈に鈴鳴に非ずともいふべけんや。故に我心鳴るなりと。伽耶舍多より六祖に到るまで、時代遙に隔れり。然れども更に隔たらず。故に風幡動に非ず、仁者心動なりといふ。今汝諸人も、其心地徹通する時、三世本より隔たらず。證契古今に連綿たり。何の同異を辨ぜん。

In any case, the Master [Gayaśata] replied, “It is not the wind and not the bell. Our *minds* make the sound; that is all.” He truly knew that not a single mote of dust of demarcation had been brought forth. That is why he said, “It is not the wind sounding and not the bell sounding,” and also, “If one thinks it is sounding, then it is sounding.”¹ But in such a view, it is not the case that their *minds* “both are quiet.” That is why he said, “Our *minds* sound.” On hearing this episode, people all misunderstand it. They think Gayaśata spoke in this way because his understanding was that it was not necessarily that the wind sounded, but that only the *mind* sounded. But even in a primordial, natural state where nothing at all has appeared, how could we possibly say that it is not the sounding of a bell? That is why he [Gayaśata] said, “Our *minds* sound.” From Gayaśata to the Sixth Ancestor, the time periods are widely separated, but even so they are not separate. Thus, he [the Sixth Ancestor] said: “It is neither the wind nor the flag that move; gentlemen, your *minds* move.” At present, all of you, too, at the time of penetrating the mind ground, will find that the three times, from the start, are not separated. Verifying and tallying past and present, are tied together. What similarities or differences could be distinguished?

尋常の所見に辨ずること勿れ。風鳴に非ず。鈴鳴に非ざるを以て、始て知るべし。此何事を知らんと思はば、須らく我が心鳴なりと知るべし。其の鳴る姿は、山の突兀と高く、海の平沈と深きが如し。草木森森たるも、人人眼目の分明なるも、心の鳴る姿なり。然れば聲の鳴ると思ふべからず。聲も又心の鳴るなり。四大五蘊、一切萬法、都盧皆是心鳴なり。此心都て鳴らざる時なし。故に遂に響を帯びず。更に又耳を以て聞かるるに非ず。耳是れ鳴が故に俱に寂靜といふ。

Do not draw distinctions in your everyday views. Only by means of “it is not the wind sounding and not the bell sounding” will you first be able to know it. If you think, “I would like to know what thing this is,” then you should know that “my *mind* is sounding.” The appearance of its sounding surges upward as high as the mountains and sinks down as deep as the seas. The dense flourishing of grasses and trees, too, as well as the clarification of the eyes of person after person, are the appearance of the sounding of *mind*. Therefore, you should not think that it is the sounding of noise. Noise, too, is also the sounding of *mind*. The four primary elements, the five aggregates, and the entirety of myriad *dharmas* are all, in toto, “*mind* sounding.” There is no time when this *mind* is ever not sounding. Therefore, in the end, it is not accompanied by an echo. Moreover, it is not something

¹ “If one thinks it is sounding, then it is sounding” (*naku to omoeba sunawachi naku nari* 鳴と思へば即ち鳴なり). Gayaśata does not actually utter these words in the *kōan* that is given above in the Root Case. Rather, he says, “Our *minds* make the sound; that is all.” The words quoted here are a gloss of what he meant by that.

heard with the ears. Because the ears themselves sound, [Gayaśata] said, “Both are quiet.”

恁麼に見得する時、總て萬法出頭の處なし。故に山の形なく海の形なく、更に一法の形貌を帶するなし。恰も夢に蘭舟を浮べ、滄溟に行くが如し。竿を揚て波瀾を分つも、舟を留めて水勢を諳んざるも、浮ぶ空なく、沈む底なし。更に何の山海の外に立すべきかあらん。更に何の自己の船中に遊戯するかあらん。故に恁麼に指説す。

When one is able to see in this way, none of the myriad dharmas have a locus where they appear. Thus, there is no shape of mountains, no shape of oceans; indeed, there is no girding oneself with the shape of even a single dharma. It is exactly like floating in a pleasure boat¹ in a dream, moving over the deep blue sea. Whether you part the waves by sculling with an oar,² or stop moving the boat and go with the flow of the water,³ there is no sky to float up in and no bottom to sink down to.⁴ Moreover, what mountains or oceans could possibly be established outside? And what “own self” could be relaxing in the boat? Thus, he [Gayaśata] indicated matters in such a way.

眼あれども聞くことなく、耳あれども見ることなし。故に六根互融すと謂ふべからず。六根の帶すべきなし。故に俱に寂靜なり。取らんとするに六根なく、捨てんとするに六境なし。根塵共に脱し、心境兩つながら共に忘ず。子細にみれば、脱すべき根塵なく、泯すべき心境なし。眞箇寂寂にして、同異の論に非ず、内外の情に非ず。實に恁麼の田地に到る時、即ち諸佛の法藏を受持して、正に佛祖の位に排列す。

¹ pleasure boat (C. *lanzhou* 蘭舟; J. *ranshu*). Literally, “orchid boat.” A eulogistic name for a small wooden boat.

² part the waves by sculling with an oar (*sao wo agete haran wo wakatsu* 竿を揚て波瀾を分つ). The word *sao* 竿 usually refers to a bamboo “pole,” which could be used to propel a small boat in shallow water. However, such a pole would be useless in the “deep blue sea” (C. *cangming* 滄溟; J. *sōmei*) mentioned here. The verb found here, *ageru* 揚る, can mean to “raise” or “lift up” (as one would do with a pole), but it also means to “wave” or “flutter,” which describes the sculling motion of the single oar or “yuloh” that is affixed to the stern of a small flat-bottomed boat (a “sampan”) and moved back and forth, in the manner of a fish waving its tail, to propel the boat forward and steer it. There seems to be some intentional ambiguity in this poetic line, because *haran* 波瀾, in addition to meaning “waves,” also refers to “variety in writing,” and the “pole” or “oar” in question could be a writing brush. The verb translated here as to “part” (*wakatsu* 分つ) also means to “discriminate” or “distinguish”; that is, to think about what one wants to say while writing.

³ go with the flow of the water (*suisei o soranzuru* 水勢を諳んざる). The verb *soranzuru* 諳んざる can mean to “experience,” but it also means to “recite from memory.” If “sculling with an oar” refers to writing — composing sentences of one’s own — then “going with the flow of the water” could refer to chanting scriptures (*sūtras*, *verses*, or *dhāraṇī*) by heart.

⁴ there is no sky to float up in and no bottom to sink down to (*ukabu sora naku, shizumu soko nashi* 浮ぶ空なく、沈む底なし). The word “sky” (*kū, sora* 空) can also refer to the Buddhist doctrine of emptiness, and the word “bottom” (*tei, soko* 底) can also mean “base” or “foundation,” which could be a reference to dharmas (really existing things), the acceptance of which would be the opposite of emptiness.

Although there are eyes, they do no hearing; although there are ears, they do no seeing. Therefore, we should not say that the *six sense faculties* merge into one another. There is no need to gird oneself with the *six sense faculties*. Thus, “both are quiet.” In trying to apprehend things, the *six sense faculties* are absent, and in trying to abandon things, the *six sense objects* are absent. The *sense faculties* and *sense objects* together drop off; *mind* and its *objects*, both of them, are together forgotten. When we look *meticulously*, there are no *sense faculties* or *sense objects* to be cast off, and no *mind* or its *objects* to be destroyed. In truth, they are utterly *tranquil*: there is no discussion of sameness or difference, and no question of *inner* or *outer*. Truly, when you arrive at such a *standpoint*, you receive and hold the *dharma treasury* of the *buddhas* and line up directly in the ranks of *buddhas* and *ancestors*.

若し是の如くならずんば、設ひ萬法不錯と會すとも、猶ほ是れ自己を存し他を談じて、遂に法法隔歛す。若し隔歛せば、何ぞ佛祖に即通せん。恰も空裏に界牆を築くが如し。空、豈さゆべけんや。自ら界障を作すのみなり。若し界畔一度破るる時、何を内外とせん。

But if it is not like this, then even if you understand *myriad dharmas* without mistake, you are still maintaining your own *self* and discoursing on others, whereupon each and every *dharma* is separate. If they are separate, then how can you directly penetrate the *buddhas* and *ancestors*? It is exactly as if you erected a border fence in the middle of the sky. How could the sky be obstructed like that? It is just creating your own boundaries and barriers. If you once destroy the *boundary lines*, then what can be regarded as *inner* or *outer*?

此に到りて、釋迦老子も始に非ず。汝諸人も亦終に非ず。都て諸佛の面目なく、諸人の形貌なし。是の如くなる時、恰も清水波濤をなすが如く、佛祖出興しもてゆく。是れ増にあらず減に非ずと雖も、水流れ浪激しもてゆかん。

As for arriving here, Old Śākyā was not the first, and all of you people are not the last. All in all, the *buddhas* have no faces, and you have no shapes. At times like this, *buddhas* and *ancestors* emerge and flourish, just like waves of pure water rising up. Although there is no increase or decrease, the water flows and swells ever more vigorously.

然れば子細に參徹して恁麼の田地に至り得べし。曠劫以來、及未來永際、且く界畔をなして、三世を排列すと雖も、惣に從劫至劫、唯是の如し。

Therefore, you must thoroughly investigate *in detail*, so that you are able to arrive at such a *standpoint*. Although you have, for the time being, made *boundary lines* in the vast *kalpas* that reach from the past into the infinite future, and have lined up the *three times*, overall, from *kalpa* to *kalpa*, it has only been like this.

這箇明白の本性を會得せんに、皮肉を以て煩らひ、身の動靜を以て辨まふべきに非ず。都て此田地、身心を以て知るべきに非ず、動靜を以て辨まふべきに非ず。子細に參徹し、自休自歇し、自ら承當して始て得べし。若し恁麼に明めずんば、徒に十二時中身心を擔ひ持ち來らん。恰も重擔を肩に置くが如く、身心、遂に安かるべからず。若し身心を放下して、心地空廓廓地にして、尤も平生なることを得ん。

然も是の如くなりと雖も、適來の因縁、心鳴る所を道得して明らめ得ずんば、諸佛の出興をも知らず。衆生の成道をも知らず。

To understand this obvious *original nature*, there is no need to concern yourself with skin or flesh, or to distinguish between *movement* and *stillness* of the body. This standpoint is not to be known at all through body and *mind*, and it is not to be distinguished by means of *movement* or *stillness*. Only when you thoroughly investigate *in detail*, ceasing by yourself and exhausting by yourself, acceding of your own accord, will you first attain it. But if you do not clarify things in such a way, then you will continue to pointlessly lug around your *body* and *mind* throughout the twelve periods of the day. It will be just like placing a heavy load on your shoulders, so that your *body* and *mind* can never be at ease. If you cast off *body* and *mind*, so that the *mind-ground* becomes ground that is empty and wide open, then you will attain the most ordinary of lives. Nevertheless, even if things become like this, if you are not able to clearly speak about what the “*mind sounds*” in the aforementioned episode, then you will not know the emerging and flourishing of *buddhas*, nor will you know the *attainment of the way by living beings*.

故に心鳴を道得せんに、卑語を付んと思ふ。聞かんと要すや。

Therefore, to speak about “*mind sounding*,” I think I will add my *humble words*. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

寂寞心鳴響萬様。僧伽伽耶及風鈴。

When the quiescent *mind sounds*, it reverberates in ten thousand modes, from *Samghā*[nandi] and *Gaya*[śata] on up to the wind-bell.

ROOT CASE 【本則】

第十九祖、鳩摩羅多尊者、因伽耶舍多尊者示曰、

The Nineteenth Ancestor, Venerable Kumāralabdha, responded to instructions by Venerable Gayaśata, who said:¹

昔世尊記曰、吾滅後一千年有大士。出現於月支國。紹隆玄化。今汝值吾、應斯嘉運。師聞發宿命智。

“Long ago the World-Honored One made a prediction, saying, ‘One thousand years after my death,² there will be a great being who will appear in the Country of Tokharestan and perpetuate profound conversions.’ My encountering you now is in accord with this fortunate destiny.” The Master [Kumāralabdha] heard this and aroused the knowledge of prior lifetimes.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Kumāralabdha]³

月支國の人なり。姓は婆羅門、昔し自在天人(欲界第六天)たりしどき、菩薩の瓔珞を見て忽ち愛心を起す。墮して忉利(欲界第二天)に生じ、憍尸迦が般若波羅密多を説くを聞き、法の勝れたるを以ての故に梵天(色界)に昇り、根利なるを以て、故に善く法要を説く。諸天、尊んで導師となす。祖位を繼ぐの時至れるを以て、遂に月支に降る。

was a man of the Country of Tokharestan. His clan was brāhmaṇa. Long ago, when he was a person in the realm of Maheśvara (the sixth heaven in the desire realm), he saw a bodhisattva's necklace of precious stones and suddenly gave rise to desirous thoughts. He descended and was born in the Heaven of the Thirty-three (the second heaven in the desire realm). Upon

¹ said (C. yue 曰; J. iwaku). The block of Chinese text that follows this word is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eighteenth Ancestor, Gayaśata” (T 2076.51.212c11-13).

² “One thousand years after my death” (C. wu miehou yiqian nian 吾滅後一千年; J. waga metsugo issen nen 吾が滅後一千年). According to the *Jingde Era Record of the Transmission of the Flame*, Śākyamuni Buddha appeared in the world from the year 1027 to 948 B.C.E. Based on that chronology, one thousand years later would be around 54 C.E.

³ The Master (Shi wa 師は). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Nineteenth Ancestor, Kumāralabdha”:

《景德傳燈錄》大月氏國婆羅門之子也。昔爲自在天人(欲界第六天)見菩薩瓔珞。忽起愛心墮生忉利(欲界第二天)聞憍尸迦說般若波羅蜜多。以法勝故升于梵天(色界)以根利故善說法要。諸天尊爲導師。以繼祖時至遂降月氏。(T 2076.51.212c20-24).

hearing Kauśika¹ preach the perfection of wisdom, by means of the superiority of that dharma he ascended to the Brahmā Heaven (in the form realm), where his keen faculties enabled him to skillfully preach the essentials of the dharma. The gods revered him and made him their guiding teacher. When the time to succeed to the ranks of the ancestors arrived, finally he descended to Tokharestan.

十八祖、化度して

The Eighteenth Ancestor [Gayaśata], converting and delivering people,²

月支國に到る。一の婆羅門の舍に異氣あるを見て、尊者、將に彼舍に入んとす。師問て曰く、是れ何の徒衆ぞ。尊者曰く、是れ佛弟子なり。師、佛號を聞て、心神竦然として即時に戸を閉づ。尊者、良久して其門を扣く。師曰く、此舍に人なし。尊者曰く、無と答ふる者は誰ぞ。師、この語を聞て是れ異人なりと知る。遽かに關を開て延接す。尊者曰く、昔世尊記して曰く、乃至、宿命智を發す。

arrived in the Country of Tokharestan. Seeing that one brahmaṇa house had a strange aura, the Venerable [Gayaśata] was about to enter that house. The Master [Kumāralabdha] asked him, “What congregation of followers is this?” The Venerable [Gayaśata] said, “We are disciples of Buddha.” The Master [Kumāralabdha], upon hearing the name “Buddha,” was awestruck and immediately shut the door. The Venerable [Gayaśata] paused a long while and then knocked on that door. The Master [Kumāralabdha] said, “In this house there are no people.” The Venerable [Gayaśata] said, “Who is it that replies ‘No [people]?’” The Master [Kumāralabdha], hearing these words, knew that this was an unusual person. He immediately opened the door and welcomed him. The Venerable [Gayaśata] said, “Long ago the World-Honored One made a prediction, saying” ...and so on, down to...³ aroused the knowledge of prior lifetimes.

¹ Kauśika (C. Jiaoshijia 橋尸迦; J. Kyōshika). In Sanskrit, this means “of the family Kuśika.” That is said to be the family name of Indra (a.k.a. Śakra), the chief of the gods in the Heaven of the Thirty-three.

² **converting and delivering people** (*kedo shite* 化度して). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Eighteenth Ancestor, Gayaśata”:

《景德傳燈錄》至大月氏國。見一婆羅門舍有異氣。尊者將入彼舍。舍主鳩摩羅多問曰。是何徒眾。曰是佛弟子。彼聞佛號心神竦然。即時閉戶。尊者良久自扣其門。羅多曰。此舍無人。尊者曰。答無者誰。羅多聞語知是異人。遽開關延接。尊者曰。昔世尊記曰。吾滅後一千年有大士。出現於月氏國。紹隆玄化。今汝值吾應斯嘉運。於是鳩摩羅多發宿命智。(T 2076.51.212c6-13).

³ **and so on, down to** (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

此因縁、須らく子細にすべし。名字道を明らめ、若しは生死去來眞實の人體と明むとも、自己本性の虛明靈廓なることを明らめずんば、諸佛の所證を知らず、故に菩薩の放光を見て驚き、諸佛の相好を見ても愛すべし。故如何となれば、貪瞋癡等の三毒、未だ免がれざる故に、今、師の往因を見るに、愛に依て退墮して忉利天に下る。然も宿因に依て、帝釋の説法に遭て梵天に昇り、月支國に降生す。積功累徳、空しからず。終に十八祖に遭て宿命智を發す。

This episode should be considered in detail. Even if you clarify the way of naming, and clarify [the saying that] “birth and death, going and coming, are the real human body,” if you do not clarify that your own original nature is transparent, numinous and vacant, then you do not know that which is verified by the buddhas. That must be why he [Kumāralabdha] was amazed when he saw the light given off by the bodhisattva,¹ and why he also desired to look at the auspicious marks and features of the buddhas. If you ask what the reason for that was, it was because he still had not escaped from the three poisons of greed, anger, and delusion. Now, as we see in the distant causes of the Master [Kumāralabdha], it was due to desire that he descended to the Heaven of the Thirty-three. Nevertheless, due to [other, favorable] causes from previous lives he encountered Śakra preaching the dharma, ascended to the Brahmā Heaven, and then descended to be born in the Country of Tokharestan. His accumulated merit was not in vain. In the end, he encountered the Eighteenth Ancestor and “aroused the knowledge of prior lifetimes.”

謂ゆる宿命智とは、尋常過去を知り、未來を知ることと思へり。是れ何にかせん。唯本來不變の自性、聖凡なく迷なきことを看得すれば、百千の法門無量の妙義、總に心源に在り。故に衆生顛倒も、諸佛成道も、自己方寸の中に在り。全く根塵の法に非ず。心境の相に非ず。此に到りて、何をか古とし、何をか今とせん。何れか是諸佛、何れか是衆生。一法の眼に遮るなく、一塵の手に觸るるなし。但虛明一片にして、廓落無際なるのみなり。即久遠實成の如來、不昧本來の衆生なり。是の如く悟り知る時も増さず、是の如く知らざる時も減せず。久遠劫來、恁麼なりと覺觸するを、宿命智を發すと謂ふ。

The “knowledge of prior lifetimes” spoken of here is usually thought to mean knowing the past and knowing the future. Of what use is that? If only you are able to see that your original, unchanging own-nature has nothing of the sagely or ordinary, and that it has no delusion, then the innumerable wondrous meanings of the hundreds and thousands of dharma gates will all be present within the mind-source. Thus, both the inverted views of living beings and the attainment of the way of buddhas are present within the square inch of one’s own self. They are absolutely not dharmas of sense faculties and sense objects.² They are not signs

¹ light given off by the bodhisattva (*bosatsu no hōkō* 菩薩の放光). Perhaps the reference here is to the glittering “necklace of precious stones” that Kumāralabdha saw a bodhisattva wearing when he was in the realm of Maheśvara (the highest heaven in the desire realm), which made him give rise to “desirous thoughts.”

² They are absolutely not dharmas of sense faculties and sense objects (*mattaku konjin no hō ni arazu* 全く根塵の法に非ず). The unspoken subjects of this sentence, represented in English by the pronoun “they,” are presumably the “inverted views of living beings” and

of mind or its objects. When one arrives here, what could be called “past,” and what could be called “present”? What are “buddhas,” and what are “living beings”? There is not a single dharma that covers your eyes, not a single mote of dust that touches your hands. There is only a single piece of transparency that is expansive and diffuse and has no limit. The eternal, truly perfected *tathāgata* is the unhidden original crowd of living beings. Even when one awakens and knows like this, there is no increase, and even when one does not know like this, there is no decrease. To wake and feel that it has been “such” from an eternity of *kalpas* past is called “arousing the knowledge of prior lifetimes.”

若し此田地に到らずんば、徒に迷悟の性情に亂され、去來の相に移され、遂に自己あることを知らず。本心錯まらざることを明らめず。故に諸佛をして煩らはしく出世せしめ、祖師をして遙かに西來せしむ。出世の本懐、西來の本意、只此事の爲なり。更に他事に非ず。須く子細に用心して靈靈として不昧、明明として不藏なることを知るべし。本來一段の光明あることを知るを宿命智と謂ふなり。

But if you do not arrive at this *standpoint* you will, futilely, be disturbed by feelings of delusion and awakening, moved by labels of “going and coming,” and in the end will not know that there is your own *self*. You will not clarify the non-erring of the original mind. Thus, you will trouble buddhas to appear in the world, and you will make ancestral teachers come from the west, so far away. The fundamental purpose of appearing in the world, the original intent in coming from the west, was only for *this matter*,¹ not any other matter. You should know, paying attention meticulously, that it is vivid and unhidden, perfectly clear and unconcealed. To know the existence of the original singular radiance is called “knowledge of prior lifetimes.”

今日又卑語あり。聊か些子の理を通ぜんと思ふ。大衆、聞かんと要すや。

Today again I have humble words. I hope they will communicate, however slightly, this kind of principle. Great assembly, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

推倒宿生隔歴身。而今相見舊時漢。

Overturning previous lives in separate bodies,
today there is a face-to-face encounter with the fellow from ancient times.²

the “attainment of the way of buddhas.” If so, the point of the sentence is that neither delusion nor awakening can be regarded as the sort of dharmas or “things” that the “sense faculties” (*kon* 根) grasp as “sense objects” (*jin* 塵).

¹ *this matter* (*kono koto* 此事). → *single great matter*.

² *fellow from ancient times* (*kyūji kan* 舊時漢). A long-lost friend. In the present context, this refers to what in the preceding Investigation section is called “mind-source” or “own-nature”: the innate buddha-mind.

ROOT CASE 【本則】

第二十祖、闍夜多尊者、因十九祖示曰、

The Twentieth Ancestor, Venerable Jayata, responded to instructions by the Nineteenth Ancestor [Kumāralabdha], who said:¹

汝雖已信三業、而未明業從惑生、惑因識有、識依不覺、不覺依心。心本清淨、無生滅、無造作、無報應、無勝負、寂寂然、靈靈然。汝若入此法門、可與諸佛同矣。一切善惡、有爲無爲、皆如夢幻。師聞承言領旨、卽發宿慧。

“Although you have faith in the *three modes of karma*,² you have yet to clarify that karma arises in accordance with confusion; that the causes of confusion exist in consciousness; that the basis of consciousness is *non-awakening*; and that the basis of *non-awakening* is *mind*. *Mind* is originally pure, without arising or ceasing, without fabrication, without retribution, without victory or defeat, utterly tranquil, and vivid. If you enter this *dharma* gate, you can be the same as the *buddhas*. Everything good and evil, conditioned and unconditioned, will all be like a dream.” The Master [Jayata], upon hearing this, accepted these words, understood their significance, and thereby manifested his *innate wisdom*.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Jayata]³

北天竺國の人なり。智慧淵沖にして化導無量なり。

was a man of a country in North India. His wisdom was deeply infused, and those he converted and led were innumerable.

當時、中印度にして十九祖に逢て問て曰く、

At this time, in Central India, he encountered the Nineteenth Ancestor [Kumāralabdha] and questioned him, saying:⁴

¹ said (C. *yue 曰*; J. *iwaku*). The block of Chinese text that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Nineteenth Ancestor, Kumāralabdha” (T 2076.51.213a3-8).

² *three modes of karma* (C. *sanye* 三業; J. *sangō*). This expression, in the present context, is a reference to the *three times of karmic fruition*.

³ The Master (*Shi wa* 師は). The remainder of this sentence is a Japanese transcription of an identical Chinese line that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twentieth Ancestor, Jayata”:

《景德傳燈錄》北天竺國人也。智慧淵沖化導無量。(T 2076.51.213a17-18).

⁴ saying (*iwaku 曰く*). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Nineteenth Ancestor, Kumāralabdha”:

我家の父母素より三寶を信ずれども、而も嘗て疾療に縛はる。凡そ營作する所、皆不如意なり。而して我隣家は久く旃陀羅の行を爲す。身常に勇健にして所作和合す。彼れ何の幸ありて、而して我れ何の幸かある。尊者曰く、何ぞ疑ふに足らんや。且らく善惡の報に三時あり。凡そ人恆に、仁は天に、暴は壽に、逆は吉に、義は凶なるを見て、便ち謂へり、因果なく罪福虛しと。殊に知らず、影響の相隨ふこと毫釐も惑ふことなく、縱ひ百千萬劫を経るも、亦磨滅せず、因縁必ず相值ふことを。時に師、是語を聞き已て、頓に所疑を釋く。尊者曰く、汝已に三業を信すと雖も、乃至、即ち宿慧を發す。

“In my household, my father and mother from the start have had faith in the three treasures, but nonetheless are tormented by illnesses. Their enterprises never go as they hope. The neighboring households, in contrast, always perform the work of *cañdāla*. Their bodies always are strong, and their endeavors work out well. What good fortune do they have, and what transgressions do we have?” The Venerable [Kumāralabdha] said: “How could you be perplexed about this? Hypothetically, there are three times of karmic recompense for good and evil. In general, people often see the humane dying young, the violent living long, the treacherous enjoying good fortune, and the righteous suffering misfortune, which leads them to say, ‘There is no cause and effect; sin and good deeds are chimeric.’ In particular, they do not know that [just as] shadows and echoes follow along without an iota of confusion, even if a hundred, thousand, or million *kalpas* go by, it [karmic recompense] is never obliterated, and karmic involvements definitely meet with corresponding results.” At that moment, when the Master [Jayata] had finished hearing these words, he suddenly resolved what he was perplexed about. The Venerable [Kumāralabdha] said, “Although you have faith in the three modes of karma” ...and so on, down to...¹ and thereby uncovered his innate wisdom.

INVESTIGATION 【拈提】

上來の因縁、實に學人とし一精細に見得すべし。謂ゆる素より三寶を信ずれども、而も嘗て疾療に縛はる。凡そ營作する所、皆不如意なり。而して我隣家は久く旃陀羅の行を爲す。而して身常に勇健にして所作和合すと。

《景德傳燈錄》我家父母素信三寶而嘗縛疾療。凡所營作皆不如意。而我隣家久爲旃陀羅行。而身常勇健所作和合。彼何幸而我何幸。尊者曰。何足疑乎。且善惡之報有三時焉。凡人恆見仁天暴壽逆吉義凶。便謂亡因果虛罪福。殊不知影響相隨毫釐靡忒。縱經百千萬劫亦不磨滅。時闇夜多聞是語已。頓釋所疑。尊者曰。汝雖已信三業。而未明業從惑生。惑因識有。識依不覺。不覺依心。心本清淨無生滅無造作。無報應無勝負。寂寂然靈靈然。汝若入此法門可與諸佛同矣。一切善惡有爲無爲皆如夢幻。闇夜多承言領旨。即發宿慧。(T 2076.51.212c25-213a8).

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

As for the preceding episode, truly, students should gain sight of it attentively, point by point. As was said:¹

“From the start, they have had faith in the three treasures, but nonetheless are tormented by illnesses. Their enterprises never go as they hope. The neighboring households, in contrast, always perform the work of *cāṇḍāla*. Their bodies always are strong, and their endeavors work out well.”

此に到りて思ふ、我れ佛法に歸依して年久しう。佛法の力に依て、其身常に恙がなく、其事心に適ふべきに、悉く心に適はず。身又病に縛はる。是れ何の罪ぞ。旃陀羅もとより惡事を行す。都て善種を修せず。然るに事に觸ること吉祥にして身勇健なり。是れ何の幸かあると。

Arriving at this, he [Jayata] thought: “I have taken refuge in the buddha-dharma for many years. Based on the power of the buddha-dharma, my body should always be free from ailments, and my affairs should go in accord with my wishes. However, nothing goes as I hope, and my body, too, is tormented by illness. What have I done wrong? The *cāṇḍāla* have from the first performed evil actions. They do not plant any wholesome seeds at all. Nevertheless, whatever affairs they come in contact with proceed auspiciously, and their bodies are strong. Why are they so fortunate?”

今人も是の如く思へり。出家猶ほ是心あり、況や在家は皆是の如し。曰く、汝何ぞ疑ふに足らん。且らく善惡の報に三時あり。大凡その、仁ある者、中夭あり。卒暴なる者、壽命長し。逆罪するも吉祥なり。義深き者、凶惡なるを見て、過去をも明らめず、未來をも會せず、唯眼前の境に惑はされて、即ち因果なし、罪福虚しと思ふ。是れ則ち愚癡の甚しきなり。學道おろかなる故に是の如くなり。

Today's people, too, think like this. If even those who go forth from household life have these thoughts, how much more so must householders be like this? [However, as Kumāralabdhā] said:² “How could you be perplexed about this? Hypothetically, there are three times of karmic recompense for good and evil. In general, people see those who are humane meeting a premature death, while those who are impulsive and violent have lifespans that are long. They see those who commit heinous crimes enjoying good fortune, while those of deep righteousness suffer misfortune and evil. Not having clarified the past and not understanding the future, they are merely confused by objects before their eyes, and thus they think that ‘there is no cause and effect; sin and good deeds are chimeric.’” This is the extremity of foolishness and stupidity. Because their study of the way is doltish, they become like this.

三業とは、一に順現業。今生善惡業を修するに、即ち一生涯の中に報を受く、是れ順現業と名く。二に順次生受業。今生業を修して次の生に果報を受く。五逆

¹ As was said (*iwayuru* 謂ゆる). The block of text that follows is a repetition of what Jayata, as quoted above in the Pivotal Circumstances section, said about the misfortune experienced by his own father and mother.

² said (*iwaku* 曰く). The two sentences that follow are a verbatim repetition of what Kumāralabdhā is quoted as saying above, in the Pivotal Circumstances section. The remainder of the passage marked here as a quotation is a paraphrase of Kumāralabdhā's words in the Pivotal Circumstances section.

七遮等は必ず順次生に報を受く。三に順後業。今生業因を修して、次の三生四生、乃至無量生の間に業果を受く。然れば過去の善業に依て、今生の善を受くと雖も、或は往業に依て今果不同なり。

The “three modes of karma” are as follows. First, there is *karmic recompense experienced in the present life*: when one performs good or evil actions in the present life and then receives *karmic recompense* during that one lifetime, this is called *karmic recompense experienced in the present life*. Second, there is *karmic recompense experienced in the next life*: performing actions in the present life, the *karmic recompense* is received in the following lifetime. With the likes of the five heinous crimes and seven obstructing crimes, *karmic recompense* is certain to be received in the very next life. Third, there is *karmic recompense experienced in some lifetime after the next*: performing actions in the present life, the *karmic recompense* is received during one’s third life,¹ fourth life, and so on up to innumerable future lives. Accordingly, even though good deeds done in the past are the basis for receiving good in one’s present life, there may also be deeds from earlier lives that alter the present fruits.

謂ゆる純善惡業因の者は、今生純善惡業果を感ず。雜善惡業の者は、雜善惡業を受るなり。又佛法修行の力、重を轉じて、輕を受け、輕を轉じて今は無らしむるなり。曰く、過去劫の惡因、未來に重苦を感得すべきを、今生修行の力に依て輕く受ることあり。或は病に縛はれ、或は事として心に適はず、或は言を出せば、人に輕しめらる。是悉く未來の重苦を今生に輕く受るなり。然れば佛法修行の力、愈よ頼みあるべし。過去遠遠に修せし報は、唯勇猛精進せば悉皆輕からしむべし。然も參學の人として、隨分、道を解すと雖も、或は惡名を受け、或は營作心に適はず、身も勇健ならざることあり。即ち重を轉じて輕を受くと思ふて、人ありて憎惡すとも、曾て恨むること勿れ。人ありて謗毀すとも、曾て咎むること勿れ。彼の謗人を剩つさへ敬禮することは有りとも、厭惡すること勿れ。道業日日に增長し、宿業時時に消滅す。

That is to say, purely good or purely evil karmic causes will engender purely agreeable or hateful karmic effects in the present life. Those with mixed good and evil karma will receive mixed good and evil karmic [results]. Moreover, the power of cultivating the buddha-dharma can shift heavy [karmic retribution] so that one receives light [retribution], and can shift light [recompense] so that it is eliminated at present. It is said that the evil causes of past kalpas are sure to result in the experience of heavy suffering in the future, but by the power of cultivation in one’s present life one receives a lightening of it. Perhaps you are tormented by illness, or perhaps affairs do not go in accordance with your wishes, or perhaps when you speak you are treated as insignificant by others. These are all cases of future heavy suffering that is being received more lightly in your present life. Therefore, you should rely even more on the power of cultivating the buddha-dharma. Karmic recompense for things done in the far distant past are sure to be lightened, if only one is courageous and strives vigorously. However, as student trainees, even if you understand the way according to your capacity, perhaps you get a bad name, or perhaps your enterprises do not go in accordance with your hopes, and your body

¹ *third life* (*sanshō* 三生). Counting one’s present life as “first,” one’s next life as “second,” the “third life” is the one after that.

too is not healthy. If so, think of it as heavy [retribution] that has shifted so that you receive a lightening of it. Even if there are people who are hostile to you, never resent them. Even if there are people who slander you, never find fault with them. Even if there are people who excessively honor and revere that slanderer, do not loathe them. Your work of the way will increase day by day, and your debt of past karma will be extinguished hour by hour.

然も須く子細に參得修行すべし。汝既に三業を信ずと雖も、未だ業の根本を知らず。業と云は、善惡の報分れ、凡聖の品異なり、三界六道、四生九有並びに業報なり。此業は迷より發す。夫れ迷と云は、憎愛すべからざるを憎愛し、是非すべからざるを是非す。其惑と云は、男に非ざるを男と知り、女に非ざるを女と知り、自を分ち他を隔つ。其不覺と云は、自己の根源を知らず、萬法の生處を知らず、一切處に智慧を失ふ。之を無明と名く。

Furthermore, you must *meticulously learn and cultivate*.¹ Although you already believe in the *three modes of karma*, you do not yet know the fundamental root of karma. The “*karma*” spoken of here [in the Root Case] has recompense that is divided into good and bad, admits to the different categories of *ordinary* and *sagely*, and involves *karmic recompense* in any of the *three realms*, *six destinies*, *four modes of birth*, and *nine existences*. This karma arises from *delusion*. The “*delusion*” mentioned here is hating or loving that which should not be hated or loved, and regarding as “*is or is not*” that which should not be affirmed or negated. The “*confusion*” mentioned here is knowing as “*male*” that which is not male, knowing as “*female*” that which is not female, and distinguishing self as separate from others. The “*non-awakening*” mentioned here is not knowing the root source of one’s own *self*, not knowing the place where *myriad dharmas* arise, and neglecting wisdom in all *loci*. This is named “*ignorance*.”

是れば思慮なく縁塵なし。是心本清淨にして餘縁に背くことなし。此心の一變するを不覺と謂ふ。此不覺を覺知すれば自己心本清淨なり。自性靈明なり。

This² has no *deliberation*, and has no *dust of objects*. This *mind*, being *originally pure*, has no turning away from *extraneous perceptions*. A single shift of this *mind* is called “*non-awakening*.” If one perceives and knows this *non-awakening*, then one’s own *mind* is *originally pure*. One’s own-nature is *numinously clear*.

是の如く明らめ得れば、無明即ち破れて、十二輪轉、終に空し。四生六道速に亡ず。人人本心是の如し。故に生滅の隔てなく造作の品なし。故に憎なく愛なく、増なく減なし。唯寂寂然たり、靈靈然たり。

¹ *you must meticulously learn and cultivate* (*subekaraku shisai ni santoku shugyo subeshi*). The implied object of these two verbs is the language and import of the Root Case.

² *This* (*kore wa* 是れ). What “*this*” refers to may strike the reader as unclear. However, careful attention to the succession of topics that Keizan raises in the present *Investigation* section allows us to positively determine that the antecedent is the “*mind*” referred to in the line of the Root Case that reads “*the basis of non-awakening is mind*” (*C. bujue yi xin* 不覺依心; *J. fukaku wa shin ni yoru* 不覺は心に依る). That is because Keizan systematically comments on the language of the Root Case, phrase by phrase, and the word “*this*” raises the fifth topic in that sequence, which is the meaning of the aforementioned line.

If you are able to obtain clarification in this way, then *ignorance* is immediately destroyed, and the twelve links of the round of rebirth are finally rendered empty. The four modes of birth and the six destinies are quickly done away with. The original mind of each and every person is like this. Thus, there is no separation between arising and ceasing, and no things that are fabrications. Therefore, there is no hating, no loving, no increase, and no decrease. There is only tranquility and vividness.

諸仁者、本心を見得せんと思はば、萬事を放下し、諸縁を休息して、善惡を思はず、且らく鼻端に眼を掛て本心に向て看よ。一心寂なる時、諸相皆盡く、其根本の無明、既に破るるが故に、枝葉業報即ち存せず。故に無分別の處に滯ほらず、不思量の際に拘らず。常住に非ず、無常に非ず、無明あるに非ず、清淨なるに非ず、諸佛の隔てなく、衆生の分ちなし。清白圓明の田地に到て始て本色の衲僧たるべし。若し是の如くなれば諸佛と同じかるべし。

Gentlemen, if you wish to gain sight of the original mind, cast off your myriad affairs, put all karmic involvements to rest, do not think of good or evil, focus your eyes on the tip of your nose for a while, and observe your original mind. At the moment when your entire mind is tranquil, with all its characteristics exhausted and its fundamental root of ignorance destroyed, the branches and leaves of karmic recompense will instantly cease to exist. Therefore, it is not restricted to a place of non-discrimination, and it is not contingent on a time of non-thinking. It is not permanent, and it is not impermanent. It is not ignorance, and it is not clarity. It is not separate from the buddhas or distinguished from living beings. Only when you arrive at a standpoint that is pure and fully clear will you be, for the first time, a genuine patch-robed monk. If you become like this, then you will be the same as the buddhas.

此に到りて一切有爲無爲、皆盡て夢幻の如し。取らんとすれども手虚しく、見んとすれども目拘はることなし。此田地に到りぬれば、諸佛も未だ出世せざる旨を明らめ、衆生も未だ顛倒せざる處に達す。參學未だ此田地に到らずんば、十二時中禮佛し、四威儀中に身心を調るとも、唯是人天の勝果、有漏の業報なり。影の形に隨ふが如し。有と雖も實に非ず。故に人人精彩を着けて、本心を明らめよ。

Arriving here, all things conditioned and unconditioned are entirely like dreams and illusions. Even if you try to grasp them, your hands will come up empty. Even if you try to see it, your eyes cannot take it in. If you arrive at this standpoint, you will clarify the intent of the buddhas when they have yet to appear in the world, and break through to the place where living beings have yet to develop inverted views. But if your study does not reach this standpoint, then even if you worship Buddha throughout the twelve periods of the day and regulate your body and mind in the midst of the four deportments, you will only get the superior rewards of rebirth as a human or god, a karmic recompense that is contaminated. This is like a shadow that follows a form: although it exists, it is not real. Therefore, each one of you, show some vitality¹ and clarify your original mind!

¹ show some vitality (*seisai wo tsukete* 精彩を着けて). Literally, “don” or “wear” (*tsukeru* 着ける) the “color” or “appearance” (*sai* 彩) of “energy” or “vitality” (*sei* 精). The colloquial Chinese expression *jingcai* 精彩 (also written 精采) means to “appear energetic.”

例に依て卑語を着く。聞かんと要や。

As is customary, I will attach some humble words. Do you wish to hear them?

VERSE ON THE OLD CASE 〔頌古〕

豫章從來生空裏。枝葉根莖雲外榮。

The camphor tree,¹ from the start, grows in space;²
its branches, leaves, roots, and trunk flourish beyond the clouds.³

¹ camphor tree (C. *yuzhang* 豫章; J. *yoshō*). This may be an allusion to Dongshan Liangjie (807–869) and the Sōtō Lineage that he is said to have founded. The allusion plays on the ambiguity of the word *yuzhang* 豫章 (J. *yoshō*), which means “camphor tree” (C. *yuzhang zhi mu* 豫章之木; J. *yoshō no ki*), and is also the name of the place — Yuzhang 豫章 (J. *Yoshō*) — where Dong Mountain (site of Dongshan’s monastery) was located. According to Case #49 of the *Congrong Hermitage Record*:

Later, [Dongshan] moved to Mount Dong in Gaoan [County] in Yuzhang, where he became the first generation [abbot].

《從容錄》後遷豫章高安之洞山。爲第一代。(T 2004.48.258b7-8).

According to HYDCD, when a person is called a “camphor tree” (*yuzhang* 豫章) it means he has many talents, because the tree provides the key raw ingredients for a number of useful products. → Yuzhang.

² grows in space (C. *sheng kongli* 生空裏; J. *kūri ni shōzu* 空裏に生ず). The idea here seems to be that the “camphor tree” — the Sōtō Lineage founded by Dongshan (see previous note) — is rooted, as it were, in the understanding of the emptiness (C. *kong* 空; J. *kū*) of all phenomena.

³ its branches, leaves, roots, and trunk flourish beyond the clouds (C. *zhiye genjing yun-wai rong* 枝葉根莖雲外榮; J. *shiyō konkei, unge ni sakau* 枝葉根莖、雲外に榮う). In Chan/Zen texts, “beyond the clouds” (C. *yunwai* 雲外; J. *unge*) often means “beyond the world” (C. *chu shijian* 出世間; J. *shusseken*). → camphor tree.

ROOT CASE 【本則】

第二十一祖、婆修盤頭尊者、因二十祖曰、

The Twenty-first Ancestor, Venerable Vasubandhu, on one occasion heard the Twentieth Ancestor [Jayata] say:¹

我不求道、亦不顛倒。我不禮佛、亦不輕慢。我不長坐、亦不懈怠。我不一食、亦不雜食。我不知足、亦不貪欲。心無所希、名之曰道。時師聞已發無漏智。

“I do not seek the way, but I do not have inverted views. I do not worship Buddha, but I do not disparage him. I do not sit for long periods, but I am not indolent. I do not have just one meal, but I do not eat randomly. I do not know satisfaction, but I am not greedy. When the mind has nothing that it hopes for, this is called the way.” When the Master heard this, he aroused uncontaminated wisdom.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master²

羅闐城の人なり。姓は毘舍佉。父は光蓋、母は嚴一。家富て子なし。父母、佛塔に禱て嗣を求む。一夕、母明暗の二珠を呑むと夢む。覺て孕むことあり。七日を経て一りの羅漢あり、賢衆と名く。其家に至る。光蓋、禮を設く。賢衆、端坐して之を受く。嚴一、出でて拜す。賢衆、席を避て曰く、禮を法身の大士に還すと。光蓋、其由を測ることなし。遂に一の寶珠を取り、跪て賢衆に獻じ、其眞偽を試む。賢衆即ち之を受て、殊に遜謝することなし。光蓋忍ぶこと能はず。問て曰く、我は是れ丈夫、禮を致すに顧みず。我妻何の徳ありてか、尊者之を避く。賢衆曰く、我れ禮を受け珠を納ること

¹ say (C. *yue* 曰; J. *iwaku*). The block of Chinese text that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twentieth Ancestor, Jayata” (T 2076.51.213a25-28).

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-first Ancestor, Vasubandhu”:

《景德傳燈錄》羅闐城人也。姓毘舍佉。父光蓋。母嚴一。家富而無子。父母禱于佛塔而求嗣焉。一夕母夢吞明暗二珠。覺而有孕。經七日有一羅漢。名賢衆。至其家。光蓋設禮。賢衆端坐受之。嚴一出拜。賢衆避席云。迴禮法身大士。光蓋問測其由。遂取一寶珠跪獻賢衆試其眞偽。賢衆即受之殊無遜謝。光蓋不能忍。問曰。我是丈夫致禮不顧。我妻何德尊者避之。賢衆曰。我受禮納珠貴福汝耳。汝婦懷聖子。生當爲世燈慧日故吾避之。非重女人也。賢衆又曰汝婦當生二子。一名婆修盤頭。則吾所尊者也。二名芻尼(此云野鵲子)昔如來在雪山修道。芻尼巢於頂上。佛既成道芻尼受報。爲那提國王。佛記云。汝至第二五百年生羅闐城毘舍佉家與聖同胞。今無爽矣。後一月果產子。尊者婆修盤頭年至十五禮光度羅漢出家。感毘婆訶菩薩與之授戒。(T 2076.51.213b16-c18).

は、汝を福せんことを貴ぶのみ。汝が婦、聖子を懷せり。生れば當に世燈慧日となるべし。故に之を避るなり。女人を重ずるに非ず。賢衆又曰く、汝が婦は當に二子を生むべし。一を婆修盤頭と名く。則ち吾が尊む所の者なり。二を芻尼と名く（此に野鶴子と云ふ）。昔し如來、雪山に在て修道するとき、芻尼頂上に巣ふ。佛既に成道して、芻尼報を受け、那提國王となる。佛記して曰く、汝第二の五百年に至て、羅閱城毘舍併が家に生れ、聖と同胞ならんと。今爽ふことなし。後一月にして果して二子を産す。尊者婆修盤頭は、年十五に至て、光度羅漢を禮して出家す。毘婆訶菩薩、これが爲に戒を授ることを感ず。

was a man of Rājagr̥ha. His clan was Viśākhā. His father was Luminous Canopy and his mother was Most Adorned. Their household was prosperous, but they had no children. His father and mother prayed at a *buddha-stūpa*, seeking an heir. One night, the mother dreamt that she swallowed two pearls, one bright and one dark. Upon awaking, she was pregnant. Seven days later, a lone arhat named Many Virtues arrived at their house. Luminous Canopy paid obeisance, which Many Virtues received while sitting erect. Most Adorned came out and made prostrations. Many Virtues left his seat and said, “I pay obeisance to the great being of the *dharma body*.” Luminous Canopy could not fathom the reason for this. Thereupon, he took a precious jewel, knelt down, and offered it to Many Virtues, to test whether he was genuine or false. Many Virtues accepted it, with no particular humility or thanks. Luminous Canopy could not tolerate this. He said: “I am the man of the household, but you do not care when I pay obeisance. What virtue does my wife have that you, Venerable, leave your seat for her?” Many Virtues replied: “That I accepted your obeisance and accepted your jewel was only because I respect your attempt to make merit. Your wife has conceived a sagely child. When he is born, he is sure to become a lamp to the world, a sun of wisdom. Thus, I left my seat for him. It is not that I treated a woman with more respect.” Many Virtues also said: “Your wife is sure to bear two children. The first will be named Vasubandhu, and he is the one venerated by me. The second will be named Sūni (this means “wild magpie”). Long ago, when the *Tathāgata* was cultivating the way in the Snowy Mountains, a *sūni* nested on top of his head. Once Buddha had attained the way, the *sūni* received the karmic recompense of becoming king of the Country of Nādī. Buddha made a prediction, saying, ‘When the second five-hundred-year period arrives, you will be born in a Viśākhā household in Rājagr̥ha, sharing the womb with a sage.’ Now it seems that it [the prediction] was not in error. After one month, it will come to fruition with the birth of twins.” When the Venerable, Vasubandhu, reached his fifteenth year, he paid obeisance to Luminous Deliverance Arhat and went forth from household life. Vivāha Bodhisattva, on account of this, responded by giving the precepts to him.

二十祖闍夜多尊者、行化して

The Twentieth Ancestor, Venerable Jayata, carrying out conversions,¹

羅閱城に至り、頓教を敷揚す。彼に學衆あり、唯辯論を尚ぶ。之が首たる者を婆修盤頭(此に徧行と云ふ)と名く。常に一食不臥、六時に禮佛し、清淨無欲にして衆の歸する所と爲る。尊者、將に之を度せんと欲す。先づ彼衆に問て曰く、此徧行頭陀、能く梵行を修す。佛道を得べけんや。衆曰く、我師精進なり。何が故ぞ不可なる。尊者曰く、汝が師は道と遠し。設ひ苦行して塵劫を経とも、皆虛妄の本なり。衆曰く、尊者何の徳行を蘊で我師を譏る。尊者曰く、我は道を求めず、乃至、無漏智を發し、歡喜讚歎す。尊者、又彼衆に語て曰く、吾語を會すや否や。吾が然る所以は、其れ求道心の切なるが爲めなり。夫れ、絃、急なれば即ち斷つ。故に吾れ讚せずして、其をして安樂地に住し、諸佛智に入らしむと。

arrived in Rājagṛha and expounded on the sudden teachings. There was a congregation of students there who valued engaging in debate above all else, and whose leader was named Vasubandhu (which has the meaning here² of “Universal Practice”). He always had just one meal, never reclined, worshiped Buddha six times a day, and remained pure and without desire, which is why the assembly took refuge in him. The Venerable [Jayata] wished to deliver him. First, he asked that assembly, “This ascetic, Universal Practice, cultivates the practice of purity well, but can he attain the way of the buddhas?” The assembly replied, “Our master strives vigorously! How could he not be able to?” The Venerable [Jayata] said, “Your master is far from the way. Even if he engages in ascetic practice throughout kalpas as numerous as motes of dust, it would all be the source of vain delusions.” The assembly said, “Venerable, what virtuous practices do you have in store, that you slander our master?” The Venerable [Jayata] said, “I do not seek the way” ...and so on, down to...³ he [Vasubandhu] aroused uncontaminated wisdom. He [Vasubandhu] joyfully praised [Jayata]. The Venerable [Jayata]

¹ carrying out conversions (*gyōke shite* 行化して). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jing-de Era Record of the Transmission of the Flame* under the heading “Twentieth Ancestor, Jayata”:

《景德傳燈錄》至羅閱城敷揚頓教。彼有學衆唯尚辯論。爲之首者名婆修盤頭(此云徧行)常一食不臥六時禮佛。清淨無欲爲衆所歸。尊者將欲度之。先問彼衆曰。此徧行頭陀能修梵行可得佛道乎。衆曰。我師精進何故不可。尊者曰。汝師與道遠矣。設苦行歷於塵劫皆虛妄之本也。衆曰。尊者蘊何徳行而譏我師。尊者曰。我不求道亦不顛倒。我不禮佛亦不輕慢。我不長坐亦不懈怠。我不一食亦不雜食。我不知足亦不貪欲。心無所希名之曰道。時徧行聞已發無漏智歡喜讚歎。尊者又語彼衆曰。會吾語否。吾所以然者。爲其求道心切。夫弦急即斷故吾不贊。令其住安樂地入諸佛智。(T 2076.51.213a18-b2).

² here (*koko ni* 此に). That is, in East Asia, where Chinese is the language of Buddhist scriptures. The name “Universal Practice” (C. Bianxing 徧行; J. Hengyō) is given here as a translation (albeit a fanciful one) of “Vasubandhu,” which is more commonly rendered in Chinese with a number of different transliterations.

³ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

again spoke to that assembly, saying: “Do you understand my words or not? The reason I spoke thus was because his way-seeking mind was extreme. If the strings of a musical instrument are too tight, they snap.¹ Therefore, I did not praise him, but I caused him to abide in a state of ease and joy, and to enter into the buddhas’ cognition.”

INVESTIGATION 【拈提】

此因縁、殊に是れ學道の尤も祕訣なり。故如何となれば、佛の成すべきあり、道の得べきありと思ふて、或は持齋梵行、長坐不臥、禮佛轉經して、一切の功德を重ねて此得道の爲にせんと。悉く是れ華なき空に華を雨らし、穴なき所に穴を生ず。設ひ塵劫微塵劫を経るとも、解脱の分なからん。正にとかく心に願ふ所なき、之を名て道と謂ふ。

This episode is really outstanding secret lore for studying the way. And why is that? Because you think that there is a need to attain buddhahood, and a need to gain the way. And for the sake of this “gaining the way,” you think you should try to maintain dietary restraints and the practice of purity, sit long without lying down, worship Buddha and revolve sūtras, and thereby pile up every kind of merit. But all of this causes flowers to rain down in a sky that has no flowers,² and makes holes in places that have no holes.³ Even if you practiced like that through

¹ If the strings of a musical instrument are too tight, they snap (*gen, kyū nareba sunawachi tatsu* 絃、急なれば即ち斷つ). There is an allusion here to sūtra passages in which Buddha cautions monks against engaging in ascetic practices that are too severe, using the metaphor of the strings of a lute, which will not play properly if they are too tight or too loose, and will not sound good if they are plucked too harshly. For example, in the *Middle Length Āgama Sūtra*, the monk Śrona-Kotikotkarṇa is training rigorously in the forest and going entirely without sleep when the idea occurs to him that he should cease striving for awakening, return to his wealthy family and comfortable lay life, and simply practice charity as a way of making merit. Buddha reads his mind and cautions him against “excessiveness when striving vigorously” explaining that “if you pluck the strings of a lute harshly” it will not make beautiful music (T 26.1.612a6-b1). In the *Sūtra of Forty-Two Sections*, similarly, Buddha tells a monk who wishes to return to lay life that studying the way is just like playing a lute: the strings should be neither too lax nor too tight, but rather in the middle between those two extremes (T 784.17.723c13-17).

² in a sky that has no flowers (*hana naki sora ni* 華なき空に). An allusion to the common Buddhist trope of sky flowers. To “cause flowers to rain down” (*hana wo amefurashi* 華を雨らし) means to give rise to deluded thinking.

³ makes holes in places that have no holes (*ana naki tokoro ni ana wo shōzu* 穴なき所に穴を生ず). That is, to create imperfections in something that is perfect to begin with. A similar expression is found in the *Tiansheng Era Record of the Spread of the Flame*:

Old Śākyā’s forty-nine years of preaching the dharma delivered countless people, but it was largely like poking a finger in the eye and generating flowers, gouging out flesh and making a wound, or oppressing the virtuous for the sake of the despicable.

《天聖廣燈錄》釋迦老子四十九年說法。度人無數。大似揷目生華。剜肉成瘡。壓良爲賤。(CBETA, X78, no. 1553, p. 552, a1-2 // Z2B.8, p. 429, b15-16 // R135, p. 857, b15-16).

“*kalpas as numerous as motes of dust*,”¹ or *kalpas as numerous as infinitesimal motes of dust*, you still would have no share of liberation. Truly, when your mind has nothing that it hopes for, either here or there, this is called the “way.”

然れば知足を欲するも、却て貪欲の本なり。必ず長坐を好むも、是れ身に滯ほる咎あり。一食ならんとする、是れ亦食を見る分あり。又た禮佛轉經せんとする、是れ則ち眼に華を生ず。故に一一の行業、殊に是れ虚妄の本、全く自己自分の事に非ず。長坐もし道なるべくんば、生る時皆十月坐し来る。是れ則ち道なるべし。何ぞ再び求めん、持齋もし道なるべくんば、此に病することあらんとき、食時定まらず。此時是れ道人ならざるべきか、尤も大に笑ふべし。

Therefore, wanting to “know satisfaction”² is the root of desire. Surely, even if you enjoy sitting for long periods, this entails the error of being obstructed by your body. If you try to have just one meal, this too entails the discrimination of having views about food. Likewise, when you go to worship Buddha or revolve *sūtras*, this amounts to generating flowers in your eyes.³ Therefore, every single one of these activities is the root of empty delusion; they are not at all the matter of the original disposition of one’s own self. If sitting for long periods is to be taken as the way, then at the time of birth everyone has been sitting for ten months, so that must be the way: why seek it a second time? If maintaining dietary restraints is to be taken as the way, then at times when one is ill and has no fixed times for meals, must one no longer be a person of the way? How utterly laughable!

佛弟子、様様の清規を立て、佛祖の操行を示すことはの如し。然るを執して徧ならば、却て煩惱なるべし。然も生死去來を厭ひ、更に道を求むべくんば、汝無始より今に、此に死し、彼に生ずること断ずべからず。何れの處にか道を得る時節とせん。然も是の如く諸事に拘はりて、乃ち道を求めんと思ふ。悉く是れ錯まりて會するなるべし。

Disciples of Buddha did, in this way,⁴ establish various *rules of purity* and make known the proper conduct of *buddhas* and *ancestors*. Nevertheless, if your clinging to them is one-sided, then they are sure to become, on the contrary, mental afflictions. Furthermore, if you seek the way because you have wearied of birth and death, going and coming, then you will not be able to cut off the “dying here” and “being born there” that has gone on from the beginningless past down to the present. In which place⁵ do you suppose it will be the proper time to gain the way?

1 “*kalpas as numerous as motes of dust*” (C. *chenjie* 塵劫; J. *jingō*). This is a quotation of words spoken by Venerable Jayata in the preceding Pivotal Circumstances section.

2 “*know satisfaction*” (C. *zhizu* 知足; J. *chisoku*). This is a quotation of words spoken by Venerable Jayata in the Root Case.

3 *generating flowers in your eyes* (*manako ni hana wo shōzu* 眼に華を生ず). To “poke a finger in the eye and generate flowers” (C. *niemu shenghua* 指目生華; J. *nimoku shōka*) is a metaphor for seeing things that are not actually there. The Sino-Japanese expression “generating flowers” (C. *shenghua* 生華; J. *shōka*) can be rendered in English as “seeing stars.”

4 *in this way* (*kaku no gotoshi* 是の如し). That is to say, *disciples of Buddha* did establish the rules and practices that are named above: those pertaining to diet, celibacy, meditation, worship, *sūtra* reading, and so on.

5 *In which place* (*izure no tokoro ni ka* 何れの處にか). That is to say, in which place of rebirth? The implication is that the only place to gain the way is right here and now, not some imagined future.

However, you think that by adhering rigidly to various practices of this sort, that in itself is seeking the way. This is an entirely mistaken understanding.

更に何の佛の成すべきかを見ん。何の衆生の迷ふべきか見ん。故に一人として迷ふ人なく、一法として悟るべき法なし。是故に迷を轉じて悟となし、凡を轉じて聖となすといふも、悉皆未悟の人の言なり。更に何の凡の轉すべきかあらん。何の迷の悟るべきかあらん。

Furthermore, what buddhahood do you see that could be attained? What living beings do you see that could be deluded? Thus, there is not a single person who is a deluded person, and not a single dharma that one could awaken to. For this reason, sayings to the effect that delusion is turned around and made into awakening, or that the ordinary is turned around and made into the sagely, are entirely the words of unawakened people. Furthermore, what ordinary is there that could be turned around? What delusion is there that could be awakened from?

故に夾山和尚曰く、

Therefore, Reverend Jiashan said:¹

明明無悟法、悟法却迷人。長舒兩脚睡、無偽亦無真。

Clearly, there is no dharma of awakening;²
the dharma of awakening, on the contrary, deludes people.
Stretch out both legs and sleep;
there is no counterfeit and no real.

と實に是れ道の體、是の如し。然も是の如くなりと雖も、初機後學、子細に參じ、是の如く平穩の地に到るべし。故如何となれば、自己若し實地に會する所なければ、或は人の言に依て惑はざる。故に眼を擧て見んと思へば、佛魔の爲めに侵ざる。今日、設ひ是の如きの所説を聞て、得べき所なしと解すと雖も、更に或は知識ありて法の得べきありとも説き、若し佛魔來りて更に修すべき法ありと言

¹ said (iwaku 曰く). The verse that follows is quoted repeatedly in Chinese Chan literature. The biography of “Chan Master Jiashan Shanhui” in the *Jingde Era Record of the Transmission of the Flame* presents the verse in the following context:

A monk asked [Jiashan]: “Up to now, the intention of the [Chan] ancestors and the intention of the [sūtra] teachings have been established. Reverend, will you say why this is so, or not?” The Master [Jiashan] said, “After three years of not eating any food, at present no starving people are evident.” The monk said, “I grant that there are no starving people, but why am I not awakened?” The Master said, “It is only due to awakening and delusion that I spurn ācāryas [i.e. experts on the teachings].” The Master spoke a verse, which went:

Clearly, there is no dharma of awakening;
the dharma of awakening, on the contrary, deludes people.
Stretch out both legs and sleep;
there is no counterfeit and no real.

《景德傳燈錄》僧問。從上立祖意教意。和尚此間爲什麼言無。師曰。三年不食飯。目前無饑人。曰既無饑人。某甲爲什麼不悟。師曰。只爲悟迷却闇梨。師說頌曰。明明無悟法、悟法却迷人、長舒兩脚睡、無偽亦無真。(T 2076.51.324a20-25).

² no dharma of awakening (C. *wu wufa* 無悟法; J. *mu gohō*). In other words, there is no such thing as “awakening.” The present verse is the *locus classicus* of the *kōan* known as “clearly, there is no dharma of awakening.”

はば、果して心覺動じ却て顛倒せん。今諸佛の正訓を受け、子細に參徹して須らく自己安樂の地に至るべし。

Actually, the essence of the way is like this. However, although this is how things are, latecomer students with beginners' abilities must investigate meticulously and reach the stage of firm conviction that is like this. If you ask what the reason is, it is because your own self, if your understanding is not at this true level, may be confused by the words of other people. Therefore, if you think you will raise your eyes to see, you will be invaded by buddha-demons. Today, even if you have heard what is explained in this way and understood that there is nothing to attain, still there may be a good friend who explains that there is a need to gain some dharma, or perhaps a buddha-demon will come and say that there is some dharma that should be further cultivated. If that happens, the result will be that your mind and perceptions waver and, on the contrary, you will end up with inverted views. Now you should accept the true instructions of the buddhas, thoroughly investigate in detail, and by your own self arrive at the level of ease and joy.

一度安樂の處に至る如き人は、恰も食に飽る人の如し。王膳なりと云とも、乃ち希望すべからず。故に謂ふ、美食飽人の喫に當らずと。古人の云く、一度煩ひて、やがて安しと。子細に見来るに、自己本分の心、佛を見ず、衆生を見ず、豈迷と厭ひ、悟と求むべけんや。其人をして直に見せしめんとして、祖師西來より以來、有智無智を言はず、舊學新學を言はず、一片に端坐せしめて自己に安住せしむ。即ち是れ大安樂の法門なり。

The sort of person who once arrives at this place of ease and joy is just like a person who has eaten his fill. Even if someone says there are kingly delicacies, he is unlikely to desire them. Thus, it is said that “gourmet food will not be eaten by a person who is full.” An ancient said, “Once troubled, now serene.” When you come to see things in detail, the mind that is the original disposition of one's own self does not see buddha and does not see living beings; how, then, could it possibly despise delusion or seek awakening? In order to enable that person to see directly, ever since the ancestral teacher came from the west, regardless of whether one is intelligent or stupid, an old student or a new student, we make them sit erect in a single piece and make them abide peacefully in their own self. This is the dharma gate of great ease and joy.¹

故に諸仁者、曠劫より以來、今日に至るまで、錯まらざるを錯りと思へり。徒らに他人門上の霜をのみ管して、自己屋裡の寶を忘ること勿れ。故に今、親友まさに汝等相逢り。遙に成道を他日に期すること勿れ。只須く衲衣を翻へし、方に自己方寸の中に向て、子細に檢點將來して、他に向て求むべからず。若し是の如くなれば、百千の法門も、無邊の佛事も、悉く是より流出し、蓋天蓋地しもて行ん。

Thus, gentlemen, from vast kalpas past down until the present day, you have thought that that which is not mistaken is a mistake. Do not, while pointlessly

¹ dharma gate of great ease and joy (*dai anraku no hōmon* 大安樂の法門). This expression refers to the practice of seated meditation, mentioned here as “sitting erect.” → dharma gate of ease and joy.

heeding only the frost atop another person's gate, forget the jewel¹ in the interior of the house of your own self. Thus, at present, an intimate friend is about to meet all of you. Do not anticipate attaining the way on some other day, distant from now. Merely flip over your patched robe, properly face the middle of the square inch of your own self and meticulously examine it, without putting this off to the future or facing anywhere else when seeking. If you proceed in this way, hundreds and thousands of dharma gates and limitless buddha-activities will all flow forth and proceed to cover heaven and cover earth.

切に忌む、道を求むることを。只自己を保任すべきのみなり。曠劫より以來、將來り、將去り、片時も離ることなしと云とも、都て自己あることを知らずんば、恰か手に持ちながら東西に求るが如し。是れ幾ばくの錯とかせん。是れ只自己を忘れたるのみ。今日委悉に見来るに、諸佛の妙道も祖師の單傳も、唯此一事に在り。敢て疑ふべからず。

Earnestly avoid seeking the way. You need only take responsibility for your own self. Although it may be said that, from vast *kalpas* past, you have carried it coming, carried it going, and never been separated from it for even for a moment, if you do not know that your own self possesses everything, it is just like searching to the east and to the west for something that you are holding in your hand. For how long have you been making that mistake? This is simply a matter of your forgetting your own self; that is all. Today, if you come to see it fully, then the wondrous way of all buddhas, as well as the individual transmission of the ancestral teachers, all consist simply of this one matter. You should not presume to doubt this.

諸人、恁麼の地に至らんとき、敢て天下の老和尚の舌頭を疑はざるべし。上に謂ふ、聞已て無漏智を發す。無漏智を發せんと思はば、只須らく自己を保任すべし。若し自己を保任せんと思はば、生より老に至る、唯是れ這箇なりと知るべし。總て一塵の捨つべきなく、一法の取るべきなし。更に別に無漏智を發せんと思ふこと勿れ。

People, when you arrive at such a level, you will not presume to doubt the tongues of the world's *old reverends*.² In the above [Root Case] it is said, "When [Vasubandhu] heard this, he aroused uncontaminated wisdom." If you wish to arouse uncontaminated wisdom, then all you need to do is take responsibility for your own self. If you wish to take responsibility for your own self, then you must know that, from birth until reaching old age, it is only "this." In general, there is not a single mote of dust that need be discarded, and not a single dharma that need be obtained. Furthermore, do not try to arouse any "uncontaminated wisdom" other than this.

今日、例に依て卑語あり。適來の因縁を演んと思ふ。聞かんと要や。

Today, as is customary, I have some humble words, and I would like to expound on the aforementioned episode. Do you wish to hear them?

¹ jewel (*takara* 寶). This sentence and the two that follow play off the famous parable in the *Lotus Sūtra* about the "jewel in the drunken man's robe."

² world's *old reverends* (*tenka no rō oshō* 天下の老和尚). The abbots of Chan/Zen monasteries.

VERSE ON THE OLD CASE 【頌古】

風過大虛雲出岫。道情世事都無管。

Wind passes through vast space; clouds appear in mountain ravines.
Noble sentiments and worldly affairs: I pay no heed to either.

ROOT CASE¹ 【本則】

第二十二祖、摩擊羅尊者、問婆修盤頭曰、何物卽是諸佛菩提。尊者曰、心本性卽是。師又曰、如何是心本性。尊者曰、十八界空是。師聞開悟。

The Twenty-second Ancestor, Venerable Manorahita, questioned Vasubandhu, saying, “What kind of thing is the bodhi of the buddhas?” The Venerable [Vasubandhu] replied, “It is the *mind’s original nature*.” The Master [Manorahita] asked again, “What is the *mind’s original nature*?” The Venerable [Vasubandhu] said, “The emptiness of the eighteen elements.” The Master [Manorahita] heard this and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Manorahita]²

那提國、常自在王の子なり。年三十にして婆修祖師に遇ふ。

was a man of the Country of Nadi, the son of King Everlasting Sovereign. In his thirtieth year, he encountered the ancestral teacher Vasubandhu.

婆修盤頭、

Vasubandhu,³

行化して那提國に到る。彼王を常自在と名く。二子あり、一をば摩訶羅と名け、次をば摩擊羅と名く。王、尊者に問て曰く、羅閱の土風と此と、何ぞ異なるか。尊者曰く、彼の土は曾て三佛出世す。今、王の國に二師ありて化導せり。曰く、二師とは誰ぞ。尊者曰く、佛記したまふ、第二の五百年に一りの神力の大士あり、出家して聖を繼ぐと。即ち王の次子摩擊羅、是れ其一

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but no part of it can be found in extant Chan/Zen texts that predate the *Denkōroku*, so whatever source Keizan may be quoting is unknown.

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-second Ancestor, Manorahita”:

《景德傳燈錄》那提國常自在王之子也。年三十遇婆修祖師。(T 2076.51.213c19-20).

³ Vasubandhu (C. *Poxiupantou* 婆修盤頭; J. *Bashubanzu*). The block of text that follows this name is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-first Ancestor, Vasubandhu”:

《景德傳燈錄》行化至那提國。彼王名常自在。有二子。一名摩訶羅。次名摩擊羅。王問尊者曰。羅閱城土風與此何異。尊者曰。彼土曾三佛出世。今王國有二師化導。曰二師者誰。尊者曰。佛記第二五百年有一神力大士出家繼聖。即王之次子摩擊羅是其一也。吾雖德薄敢當其一。王曰。誠如尊者所言。當捨此子作沙門。尊者曰。善哉大王。能遵佛旨。即與受具。(T 2076.51.213c4-12).

なり。吾徳薄しと雖も、敢て其一に當る。王曰く、誠に尊者の言ふ所の如くならば、當に此子を捨てて沙門と作すべし。尊者曰く、善哉、大王能く佛旨に遵ふ。即ち與に受具せしむ。

carrying out conversions, arrived in the Country of Nadī, where the king was named Everlasting Sovereign. The king had two children. The first was named Mahallaka, and the second was named Manorahita. The king asked the Venerable [Vasubandhu], “How do the local customs of Rājagrha differ from those here?” The Venerable [Vasubandhu] replied, “From that land, three buddhas have appeared in the world. In your country, King, there are two masters who convert and lead.” [The king] asked, “Who are the two masters?” The Venerable [Vasubandhu] said: “Buddha made a prediction that during the second five-hundred-year period, a great being with supernormal strength would go forth from household life and succeed to the sages. King, your second child, Manorahita, is one of them. Although my virtue is meager, I dare say that I am the other one.” The king said, “If matters are truly as you say, Venerable, then I should give up this child, so that he can become a śramaṇa.” The Venerable [Vasubandhu] said, “Splendid! You, great King, are well in accord with Buddha’s intent.” Then he had [Manorahita] receive the full precepts.

其れより以來、婆修盤頭に給仕す。有時、問て曰く、何物か是れ諸佛菩提なる。尊者曰く、心の本性即ち是なり。

After that, he [Manorahita] served Vasubandhu. Once he asked, “What kind of thing is the *bodhi* of the buddhas?” The Venerable [Vasubandhu] said, “It is the mind’s original nature.”

INVESTIGATION 【拈提】

實に學道の最初に問ふべきは即ち此問なり。謂ゆる菩提と云は道なり。故に此問の意は、如何是道と問ふなり。今の人、虛心にして法を問ふことなく、初心にして師に參ぜざる故に此問なし。若し眞實の道念あらん時、然あるべからず。先づ問ふべし。如何なるか是れ佛と。次に問ふべし。如何なるか是れ佛道と。故に今此問あり。然るに示して曰く、心の本性是なりと。尚ほ志二つなく、毫髮の蓄へなきに依て、乃ち問ふ、如何なるか是れ心の本性と。答て曰く、十八界空是なりと。時に即ち開悟す。

Truly, what one should first ask as a student of the way is this question.¹ “Bodhi” means the way. Therefore, the intent of this question is to ask, “What is the way?” Because people nowadays do not inquire about the dharma with a mind free of preconceptions and do not approach a master with beginner’s mind, they do not ask this question. When one has *real mindfulness of the way*, one will not be like that. One should first ask, “What is this ‘buddha’?” Next one should ask, “What is this ‘way of the buddhas’?” Thus, now there is this question. However, [Vasubandhu] said, “It is the mind’s original nature.” Without a second thought, with-

¹ this question (*kono toi nari* 此問なり). That is, the question posed by Manorahita in the Root Case: “What kind of thing is the *bodhi* of the buddhas?”

out waiting for even a hair's-breadth, [Manorahita] asked, "What is this 'mind's original nature'?" [Vasubandhu] answered, saying, "The emptiness of the eighteen elements." At that moment, he [Manorahita] awakened.

夫れ佛といふは即心の本性なり。本性終に知不得、見不得なり。正に是れ無上道なり。然れば心に形なく立處なし。何に況や佛といひ道といふ、皆是れ強いて名け来る。故に佛も覺知に非ず、道も所修に非ず、心も識知に非ず、此田地、境なく根なし。識何の處にか立せん。

This "buddha" is the *mind's original nature*. *Original nature* is ultimately unknowable and unseeable. Truly, it is the *unsurpassed way*. That being the case, *mind* has no form and no place to stand. How, then, can we call it "buddha" or "way"? All these are names that do violence in their application. Thus, even "buddha" is not perceiving and knowing; the "way," too, is not something practiced; and "mind," likewise, is not anything that is consciously known. From this standpoint, there are no *sense objects* and no *sense faculties*. On what *locus* could consciousness possibly stand?

故に謂ふ、十八界空是と。然れば這箇の田地、心境と論ずること勿れ。識知と辨まふること勿れ。此に到りて諸佛、卒に形を顯はさず、妙道また修持を用ひず。然も見聞覺知は設ひ是蹤跡なしと雖も、聲色動搖また界畔あるべきに非ず。

Thus, he [Vasubandhu] spoke of "the emptiness of the eighteen elements." Thus, with regard to this standpoint,¹ do not discuss it in terms of *mind* and its objects, and do not understand it as *conscious knowing*. Arriving here, the *buddhas* ultimately do not manifest any form. The wondrous way, also, does not make use of any "practicing" or "upholding."² Furthermore, even if we suppose that *seeing*, *hearing*, *perceiving*, and *knowing* leave no traces, it is not the case that the vacillations of *sound* and *form* must have boundary lines.

故に謂ふ、即ち、

Thus the saying, which goes as follows:³

是即見聞非見聞、更聲色無可呈君。此中若了全無事、體用何妨分不分。

This *seeing* and *hearing* is not *seeing* and *hearing*,
but there can be no further revelation of *sound* and *form* to you.

Right here, if you realize that there are absolutely no concerns,
what could prevent the distinguishing, or not distinguishing, of substance
and function?

¹ this standpoint (*shako no denchi* 這箇の田地). The awakened "standpoint" (*denchi* 田地) from which Vasubandhu spoke, which is an immediate, intuitive insight into the "mind's original nature." Because it is not the knowing of any kind of "object" by any perceiving "subject," what is known cannot be named; it can only be referred to as "this" (*shako no* 這箇の).

² "practicing" or "upholding" (C. *xiuchi* 修持; J. *shuji*). Many *Mahāyāna sūtras* end with an exhortation to "practice and uphold" the teachings contained therein.

³ which goes as follows (*sunawachi* 卽ち). The Chinese verse that follows these words is a famous one that is attributed to Sanping Yizhong (781–872) and quoted often in Chan/Zen literature. → Sanping Yizhong.

實に是れ聲は宮商角徵の解を爲すこと勿れ、色は青黃赤白の會を爲すこと勿れ、見は眼光の縁とすること勿れ、聞は耳根なりと思ふこと勿れ。人人總て眼の色に對するなく、耳の聲に待するなし。若し耳の聲に類するあり、眼の色を縁するありと言はば、是れ聲にも明らかならず、又眼にも暗し。故如何となれば、若し所對の法ありと言ひ、所待の物ありと言はば、聲豈に耳に入り、色豈眼に見んや。故に空の空に合し、水の水に合するが如くならずんば、聞くことも斷へず、見ることも斷へじ。

Truly, do not try to interpret sound as “do-re-mi-fa.”¹ Do not try to understand form as blue, yellow, red, and white. Do not regard vision as depending on the light of the eye. Do not think of hearing as the faculty of the ear. For every single person, without exception, the eye is not set against form, nor does the ear wait for sound. If you say that there is classification of sound by the ear, or dependence of the eye upon form, you lack clarity with regard to sound, and in your eyes, too, there is darkness. Why is this so? Because if you say that there are dharmas that are set against [an organ of perception], or that there are things that are awaited [by the senses], then how could sound possibly enter the ear,² and how could form possibly be seen by the eye? Therefore, if it were not like sky blending with sky, and like water blending with water, there would be no discontinuation of hearing, and there would be no discontinuation of seeing.³

爾らざる故に眼は色に通じ、耳は聲に通ず。和融して隔てなく、混合して蹤跡なし。是の如くなる故に、設ひ天を響かし地を響かす聲なりと雖も、僅かに方寸の耳に入る。豈極大は小に同きに非ずや。僅に方寸の眼を以て盡界を照す。豈極小は大に同きに非ずや。豈眼の色なるに非ずや、又聲の耳なるに非ずや。是の如

¹ “do-re-mi-fa” (C. *gong shang jiao zhi* 宮商角徵; J. *kyū shō kaku chi*). The four glyphs given here represent the first four of the five notes in the ancient Chinese pentatonic scale (C. *wusheng* 五聲; J. *gosei*); the fifth is *yu* 羽 (J. *u*).

² could sound possibly enter the ear (*koe ani mimi ni iri* 聲豈に耳に入り). A rhetorical question with the assumed answer that, if the ear and sounds were truly separate dharmas or “things” (as the conceptual model of hearing “subject” and heard “object” implies), then hearing would be impossible.

³ there would be no discontinuation of hearing, and there would be no discontinuation of seeing (*kiku koto mo taezu, miru koto mo taeji* 聞くことも斷へず、見ることも斷へじ). The inflection of the verb *dan* 斷 (to “cut off”) indicates that it is being used as a substitute for *taeru* 絶える, meaning to “end,” “die out,” “discontinue,” or “fail.” The verb is in the imperfective form (*mizenkei* 未然形) with the negative endings *zu* ず and *ji* じ; the latter controls the former and indicates a negative speculation, so *taeji* 斷へじ means “there would probably be no cutting off.” This statement is problematic, because the context leads us to expect its exact opposite: to wit, that if it were not “like water blending with water,” then hearing and seeing would be “cut off.” Ishikawa (p. 409) suggests that if an external sense object moves inside the bodily sense organ, then the object would become lodged there so that the sensation it generates would never end. Other commentators provide no explanation, but simply interpret this line as meaning that hearing and seeing would become impossible. The grammar, as it stands, does not support that interpretation. Perhaps some additional words were lost — ones that would turn the statement into a rhetorical question: “how could there be no discontinuation of hearing and seeing?”

く知て是の如く辨ふる、此心、界畔邊表なし。故に眼もより得ることなし、色も分つことを得ず。

Because this is not the case, the eyes are penetrated by form, and the ears are penetrated by sound. Harmoniously fused, they are not separate; blended together, they leave no traces. Because things are like this, even a noise that resounds through the heavens and resounds across the earth enters the tiny square inch of the ear. Is this not a case of “the huge is identical to the small”? The tiny square inch of the eye illuminates the entire world. Is this not a case of “the tiny is identical to the large”? Is not the eye itself form? Is not the ear itself sound? Know in this way and discern in this way: this mind has no boundary lines or demarcations. Thus, the eye fundamentally has no receiving [of form], and form, too, does not receive [from the eye] any distinguishing of it.

此三科はれ皆空なるに非ずや。故に此田地に到る時、聲と説くも得たり、眼と説くも得たり、識と説くも得たり、恁麼も得たり、不恁麼も得たり、恁麼不恁麼總に得たり。纖塵の外より来るなく、毫末の隔てもてゆくなし。故に聲と説くときは、聽説聲中に辨別し、色と説く時は能所色中に安排す。更に分外底なし。

As for the three categories, are they not all empty? Hence, when you arrive at this standpoint, you will be able to explain “sound,” able to explain “seeing,” and able to explain “consciousness.” You will have grasped “such,” grasped “not such,” and grasped “such” and “not such” together. There is no coming from outside of the finest mote of dust, and there is no going¹ that amounts to even a hair’s-tip worth of separation. Therefore, when we speak of “sound,” we distinguish hearing and speaking as things that exist within sound.² When we speak of “form,” we establish subject and object within form.³ There are no further phenomena outside this purview.

然るを諸人、此道理に達せず、或は思はく、聲色は妄りに立する虛假なり、須らく拂ひ掃ふべし。本心は本來常住なり、更に變動すべからず。尤も笑ふべし。此處、更にか變不變あらん、何物か實不實あらん。故に此事を明らめずんば、唯聲色に暗きのみに非ず、又見聞にも達せず。故に眼を擧して見ざらんと思ひ、耳を塞げて聞ざらんとす。是れ則ち無繩自縛し、穴なきに又落ちもて行く。故に情塵漏、免がれ難し。然れば子細に參到して、若し底に徹して見得明白ならば、頂に徹しても到ること亦た無礙ならん。

People, nevertheless, not penetrating this principle, may think that “sound and form” are mistakenly established provisional falsehoods that should be swept away, or think that the original mind is fundamentally permanent. How utterly laughable! In this place, what kind of thing is there that could possibly change or

¹ no coming ... no going (*kuru naku... yuku nashi* 来るなく... ゆくなし). In this context, “coming” refers to external sense objects *impinging* on the sense faculties, while “going” refers to sense faculties *reaching out* to grasp sense objects.

² distinguish hearing and speaking as things that exist within sound (*chō setsu shōchū ni benbetsu shi* 聽説聲中に辨別し). In other words, we analyze “sound” (which is all that actually exists) into speaking and hearing, which are merely conceptual categories.

³ establish subject and object within form (*nō sho shikichū ni anpai su* 能所色中に安排す). In other words, we analyze “form” (which is all that actually exists) into perceiver and perceived, which are merely conceptual categories.

be unchanging? What kind of thing is there that could possibly be real or unreal? Therefore, as long as you do not clarify *this matter*, not only will you be in the dark about sound and form, but also you will never penetrate seeing and hearing, either. Hence, you raise your eyes and try not to see, and you plug your ears and try not to hear. In this way, you tie yourself up without a rope and fall down where there is no hole. Thus, the contamination of the senses and their objects is difficult to evade. Therefore, *meticulously inquire until you arrive at understanding*. If you break through to the bottom and are able to see such that things become obvious, then you will also arrive, without obstruction, at breaking through to the top.

又卑語あり、此因縁を指説せんと思ふ。聞かんと要や。

Again I have some humble words to give an indication about this episode. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

舜若多神非内外。見聞聲色俱虛空。

God Śūnyatā¹ has neither inside nor outside.
Seeing and hearing, sound and form: all are empty.

¹ God Śūnyatā (C. Shunruoduo Shen 舜若多神; J. Shunnyata Shin). A “god” (C. *shen* 神; J. *shin*) whose name is a transliteration of the Sanskrit term *śūnyatā*, meaning “emptiness.” He is described in the *Heroic March Sūtra* as “having no body, yet having a sense of touch.”

ROOT CASE 【本則】

第二十三祖、鶴勒那尊者。因摩擎羅尊者示曰、

The Twenty-third Ancestor was Venerable Halenayaśas. On one occasion the Venerable Manorahita instructed him, saying,¹

我有無上大法寶、汝當聽受化未來際。

“I have the unsurpassed great dharma treasure. You must hear and accept it, and convert others in the future.”

師聞契悟。

Upon hearing this, the Master [Halenayaśas] tallied and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Halenayaśas]²

月支國の人なり。姓は婆羅門。父は千勝、母は金光。子なきを以ての故に、七佛金幢に禱る。即ち須彌山頂に一の神童あり、金環を持て、我れ來れりと云と夢む。覺て孕むことあり。年七歳にして聚落に遊行し、民間の淫祀するを見て乃ち廟に入り、之を叱して曰く、汝妄りに禍福を興して人を幻惑す。歳歳牲牢を費し、傷害すること斯に甚しと。言ひ訖て廟貌忽然として壞せり。之に由て郷黨、之を聖子と謂ふ。年二十二にして出家す。三十にして摩擎羅尊者に遇ふ。

was a man of the Country of Tokharestan. His clan was brāhmaṇa. His father was Thousand Victories, and his mother was Golden Light. Because she lacked a child, she prayed at the golden banner of the seven buddhas. Then she dreamt of a divine youth on the peak of Mount Sumeru who held a golden ring and said, “I have come.” When she awoke, she was pregnant.³

¹ saying (C. *yue 曰*; J. *iwaku*). The quotation in Chinese that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-second Ancestor, Manorahita” (T 2076.51.214a22).

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-third Ancestor, Halenayaśas”:

《景德傳燈錄》月氏國人也。姓婆羅門。父千勝。母金光。以無子故禱于七佛。金幢即夢須彌山頂一神童持金環云我來也。覺而有孕。年七歲行聚落。覩民間淫祀乃入廟叱之曰。汝妄興禍福幻惑於人。歲費牲牢傷害斯甚。言訖。廟貌忽然而壞。由是鄉黨謂之聖子。年二十二出家。三十遇摩擎羅尊者。(T 2076.51.214a29-b26).

³ she was pregnant (*haramu koto ari* 孕むことあり). The motif of the “pure” conception of a sagely child that takes place in a dream (as opposed to sexual intercourse) was well established in medieval Chinese Buddhism from the life story of Buddha. → Śākyamuni.

When the boy was in his seventh year, he wandered into a village and saw the people engaged in indecent worship. Thereupon he entered the shrine and scolded them, saying, “You recklessly give rise to misfortune and fortune, which confuses people. Year after year you squander sacrificial animals, causing terrible harm.” When he finished speaking, the facade of the shrine suddenly collapsed. As a result, the villagers called him “sage child.” In his twenty-second year, he went forth from household life. In his thirtieth year, he encountered Venerable Manorahita.

師を鶴勒那と曰ふ。

The Master was called “Halenayaśas.”¹

勒那は梵語、鶴は即ち華言、梵漢引合て鶴勒那と云ふ。

“Lena”² is Sanskrit, while “Ha”³ is a Chinese word, so he was called Halenayaśas by combining Sanskrit and Chinese.

諸の鶴ありて師に隨ふ、之に依て名とす。然るに摩擎羅に遇ひたてまつる初め、種種の奇特あり。一一に舉すべしと雖も、唯其一因縁を舉せん。

The Master [Halenayaśas] was so named because a flock of cranes followed him. When he first encountered Manorahita, various miracles occurred. Although they should be raised one by one, I will raise just one episode.

師、尊者に問て曰く、

The Master [Halenayaśas] inquired of the Venerable [Manorahita], saying:⁴

我れ何の縁ありてか鶴衆を感じ。尊者曰く、汝第四劫の中に嘗て比丘と爲れり。會に龍宮に赴くに當て、汝が諸弟子、咸隨從せんと欲す。汝五百の衆中を觀るに、一人の妙供に堪任する有ることなし。時に諸子曰く、師常に説法す。食に於て等なる者は、法に於ても亦等なりと。今既に然らず。何の聖と云ことか之れ有らん。汝即ち會に赴かしむ。汝は生を捨しより生に趣き、諸國を轉化せしも、其五百の弟子は、福微に徳薄きを以て羽族に生

¹ called “Halenayaśas” (Kakurokuna to iu 鶴勒那と曰ふ). The block of text that follows these words is a Japanese transcription of a similar passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-third Ancestor, Halenayaśas”:

《景德傳燈錄》鶴勒那者（勒那梵語。鶴即華言）。（T 2076.51.214a29）。

² “Lena” (C. Lena 勒那; J. Rokuna). This is a Chinese transliteration of the Sanskrit *ratna*, meaning “jewel.”

³ “Ha” (C. He 鶴; J. Kaku). This Chinese glyph means “crane.”

⁴ saying (iwaku 曰く). The block of text that follows these words is a Japanese transcription of an identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-second Ancestor, Manorahita”:

《景德傳燈錄》我有何縁而感鶴衆。尊者曰。汝第四劫中嘗爲比丘。當赴會龍宮。汝諸弟子咸欲隨從。汝觀五百衆中。無有一人堪任妙供。時諸子曰。師常說法。於食等者於法亦等。今既不然。何聖之有。汝即令赴會。自汝捨生趣生轉化諸國。其五百弟子以福微德薄生於羽族。今感汝之惠故爲鶴衆相隨。鶴勒那聞語曰。以何方便令彼解脫。尊者曰。我有無上法寶。汝當聽受化未來際。（T 2076.51.214a14-22）。

じ、今汝の惠を感ず。故に鶴衆と爲て相い隨ふと。師、この語を聞て曰く、何の方便を以てか彼をして解脱せしめん。尊者曰く、我に無上の法寶あり、云々。

“What karmic conditions do I have that I attract a flock of cranes?” The Venerable [Manorahita] replied: “During the fourth *kalpa*, you became a *bhikṣu*. Once when you were going to an assembly in a dragon palace, your disciples all wanted to accompany you. You observed the five hundred [disciples] in your congregation, and not a single person was worthy of the marvelous offerings.¹ At that time, the disciples said, ‘The master always preaches the *dharma* that says “one who has equanimity with regard to food also has equanimity with regard to dharmas.” Now, you are no longer like that, so what sageliness can there be in this?’ You then allowed them to go to the assembly. When you relinquished that life and assumed a new life, converting those in various lands, those five hundred disciples, because of their slight merit and meager virtue, were reborn in the bird family. Now they sense your kindness, so they follow you as a flock of cranes.” Upon hearing these words, the Master [Halenayaśas] asked, “What skillful means can I use to liberate them?” The Venerable [Manorahita] replied, “I have the unsurpassed great *dharma* treasure, etc., etc.”²

INVESTIGATION 【拈提】

實に食等法等の道理、聖凡ともに隔てなし。然るに理の推す所、師資ともに龍宮の請に赴くと雖も、福微に徳薄きの身を以て、妙供を受るに堪ざるに依て羽族となりぬ。此因縁、尤も學人の用心としつべし。夫れ説法も差別なし。食も等同なるべし。然るに或は信施を消すあり、或は信施に侵ざるるあり。此に到て齊等ならざるに似たり。尤も差別と謂つべし。

Truly, according to the principle of equanimity with regard to food and equanimity with regard to dharmas, there is no separation between sages and commoners. Nevertheless, although master and disciples alike — as suggested by this principle — went in response to the invitation from the dragon palace, those whose persons were of slight merit and meager virtue were not fit to accept the marvelous offering, and thus joined the bird family. This episode should encourage the attentiveness of students. Now, in preaching the *dharma*, too, there is no discrimination, and in foods, as well, there should be sameness. Nevertheless, there are some who digest the *alms of the faithful*, and there are others who are harmed by the *alms of the faithful*. When it comes to this, it would seem that they are not lined up equally. We would have to call that the height of discrimination.

¹ **marvelous offerings** (C. *miaogong* 妙供; J. *myōgu*). The reference is probably to a feast, prepared as an offering to Buddhist monks, that was served at the assembly in the dragon palace. The glyph *fu* 赴 (J. *fu*, *omomuku* 赴く), translated here as “going to” the assembly, is often used in Chan/Zen rules of purity in the context of “attending meals” (C. *fu zhoushan* 赴粥飯; J. *fu shukuhan*).

² “etc., etc.” (*unnun* 云々). This expression indicates an intended repetition of the remainder of the dialogue that appears in the Root Case of this chapter.

故如何となれば、若し食を見、法を見ば、設ひ齊等と見ると雖も、一同なりと會すと雖も、既に法を見る分あり、食を見る分あり。兩箇の見のがれず。貪求の心に惑はされて、師に隨て赴きしに依て、遂に羽族と爲れり。知りぬ、食等法等の理に達せず、正しく名字有相に縛せられけり。

If you ask what the reason is, it is because if we look at food and look at dharmas, even if we see them as lined up equally, and even if we understand them as being one and the same, there is already the distinction of looking at dharmas and the distinction of looking at food. Dualistic views are not avoided. Confused by desirous expectations, they followed their master [to the feast at the dragon palace], and on that account ended up becoming birds. We know from this that they had not penetrated the principle of equanimity with regard to food and equanimity with regard to dharmas. Truly, they were bound by names and the existing signs.

今謂ふ無上の大法の如きは、何をか食と曰ひ、何をか法と曰はん。何れか是れ聖、何れか是れ凡。既に形影の到るべき者に非ず。尚ほ心性とも名け難し。此法、尚ほ佛に受けず祖に受けず、子に受けず父に傳へず、自他と云ふべき物なし。食法の名、何くよりか得來らんや。況や赴請の處あらんや。鶴衆と爲ることあらんや。

When it comes to things like the “unsurpassed great dharma” mentioned here [in the Root Case], what could be called “food,” and what could be called “dharmas”? What is it that is *sagely*? What is it that is *common*? Actually, it is not anything that shapes and their shadows can possibly reach, and yet it is hard to name as “mind” or “nature.” This dharma, moreover, is not received from buddhas, not received from ancestors, not bestowed on children, and not transmitted by fathers. It has nothing that could be called “self” or “other.” From where do we get the terms “food” and “dharmas”? How much less could there possibly be a place to which one could go or be invited to, or such a thing as becoming a flock of cranes?

故に子細に眼を着け委悉に功夫して、先づ須らく自心本性の靈廓妙明なることを知て、能く保持し深く純熟して、更に佛祖傳燈の事あることを知て、始て得べし。

Therefore, be meticulous in fixing your eyes, be thorough in making a concentrated effort, and first of all know the numinous vacancy and marvelous clarity of your own mind’s original nature. Preserve it well and deeply ripen it, know even more that there is a transmission of the flame by the buddhas and ancestors, and then for the first time you will surely attain it.

設ひ自己本性の旨を明めて、解脱する所、既に佛祖に同じと雖も、更に亦聽受すべき無上の大法寶あり。能く未來際を化す。是れ本性の道理に非ず。況や見聞の境界ならんや。遙かに古今の情を超越し、本より生佛の際に住まることなし。故に此人を呼で佛とすることも得ず、凡とすることも得ず。堂に在て正坐せざれば、兩頭の機に渉ることなし。故に影を求むれども得ず、跡を尋ぬれども得ず。此際に到りぬれば、心性とは何物ぞ、菩提とは何物ぞ、一嘔に嘔盡し、一肩に肩盡す。

Even supposing that you have clarified the gist of your own original nature, and that the quality of your liberation is equal to that of the buddhas and ancestors, there is still the “unsurpassed great dharma treasure”¹ that “you must hear and

¹ “unsurpassed great dharma treasure” (*mujō no dai hōbō* 無上の大法寶). This is a quotation, in Japanese transcription, of the Root Case of this chapter.

accept,”¹ and you must be able to “convert others in the future.”² This is not the principle of original nature. How, then, could it be within the sphere of cognition of seeing and hearing? It far transcends feelings of past and present, and from the start has never resided within the boundaries that separate beings and buddhas. Therefore, in calling out *this* person, it is impossible to take him as “buddha,” and impossible to take him as “ordinary.” He “neither sits properly within the hall, nor crosses over to either of the extreme functions.” Therefore, even if you seek his shadow, you cannot find it, and even if you search for his traces, you cannot find them. If one has reached this extremity, then what kind of thing is the so-called “mind-nature”? And what kind of thing is so-called “bodhi”? With a single vomit, vomit it all out. With a single shit, shit it all out.

是の如くなる時、是れ沒量の大人なり。恁麼の處に到らずんば、尚これ凡夫、終に流轉の衆生なり。是故に諸仁者、子細に見得して、無上の大法寶を荷擔せんと思ふべし。是れ則ち釋迦老子肉身暖なるべし。唯此名に滯り、形に勞すること勿れ。參學必ず眞實を辨すべし。

At the time when things are like this, you will be an immeasurably great person. But if you do not arrive at such a place, then you will still be an ordinary person, and in the end will be a *living being* in *samsāra*. For this reason, gentlemen, you must gain sight of things in detail, and try to shoulder the “unsurpassed great dharma treasure.” Then the physical body of Old Śākyā will certainly be warm. Only, do not be bound by names or labor over forms. You must study and be certain to discern reality.

這箇の道理を指注せんと思ふに卑語あり。

I have some humble words that I would like to use to comment on this principle.

VERSE ON THE OLD CASE 【頌古】

粉壁挿雲巨嶽雪。純清絶點異青天。

Plastered walls pierce the clouds: enormous cliffs of snow.
In their unblemished purity, they differ from the blue sky.

¹ “you must hear and accept” (*chōju subeki* 聽受すべき). This is a quotation, in Japanese transcription, of the Root Case of this chapter.

² “convert others in the future” (*mirai sai wo ke su* 未來際を化す). This is a quotation, in Japanese transcription, of the Root Case of this chapter.

ROOT CASE 【本則】

第二十四祖、師子尊者、問二十三祖曰、

The Twenty-fourth Ancestor, Venerable Simha, questioned the Twenty-third Ancestor [Halenayaśas], saying:¹

我欲求道、當何用心。祖曰、汝若求道、無所用心。師曰、既無用心、誰作佛事。祖曰、汝若有用、即非功德。汝若無作、即是佛事。經曰、我所作功德、而無我所故。師聞是言已、即入佛慧。

“I wish to seek the way, so what should I pay attention² to?” The Ancestor [Halenayaśas] said, “If you seek the way, there is nothing to pay attention to.” The Master [Simha] said, “If there is no longer any paying of attention, then who would carry out buddha-activities?” The Ancestor [Halenayaśas] said: “If you have any ‘paying,’³ then there is no merit. If you are without acting, then this is buddha-activity. As a sūtra says, ‘The merit I myself have produced has nothing of self in it.’”⁴ The Master [Simha], having heard these words, entered into buddha-wisdom.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Simha]⁵

中印度の人なり。姓は婆羅門。

¹ saying (C. *yue 曰*; J. *iwaku*). The quotation in Chinese that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-third Ancestor, Halenayaśas” (T 2074.51.214b16-20).

² pay attention (C. *yongxin* 用心; J. *yōjin*). Literally, to “use” (C. *yong* 用; J. *yō*) the “mind” (C. *xin* 心; J. *shin*). To be careful, or “watch out” for something, as a precaution for obviating problems, or a method for attaining some goal.

³ “If you have any ‘paying’” (C. *ruo you yong* 若有用; J. *nyaku yū yō*). That is to say, if there is any “paying” (C. *yong* 用; J. *yō*) of “attention” (C. *xin* 心; J. *shin*), or any “using” (C. *yong* 用; J. *yō*) of the “mind” (C. *xin* 心; J. *shin*) in a purposeful way.

⁴ “As a sūtra says, ‘The merit I myself have produced has nothing of self in it’” (C. *jing yue, wo suo gonde, er wu wo suo gu* 經曰、我所作功德、而無我所故; J. *kyō ni iwaku, waga nasu tokoro no kudoku, shikamo gasho naki ga yue ni* 經に曰く、我が作す所の功德、而も我所無きが故に). This expression, including its attribution to a “sūtra,” is found in many Chan/Zen texts (albeit none older than the *Jingde Era Record of the Transmission of the Flame*, completed in 1004), but the sūtra in question, if indeed there ever was one, remains unknown.

⁵ The Master (*Shi wa* 師は). The block of text that follows is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fourth Ancestor, Simha Bhiksū”:

《景德傳燈錄》中印度人也。姓婆羅門。(T 2076.51.214c7-8).

was a man of Central India. His clan was brāhmaṇa.

本と異道を學して博達強記なり。後に二十三祖に參じて今の問答あり。直に無所用心の處に當て、頓に佛慧に入る。

Originally he studied other paths and was greatly accomplished, with a strong memory. Subsequently, while studying under the Twenty-third Ancestor [Halenayaśas], there were the aforementioned questions and answers. Upon encountering [the words] “there is nothing to pay attention to,” he suddenly entered into buddha-wisdom.

時に二十三祖、

At the time,¹ the Twenty-third Ancestor [Halenayaśas]

忽ち東北を指して問て曰く、是れ何の氣象ぞ。師曰く、我れ氣を見るに白虹の如く天地を貫く。復た黒氣五道あり、横に其中に亘る。祖曰く、其兆云何。師曰く、知るべきなし。祖曰く、吾滅後五十年、北天竺國に當に難の起ることあるべし。嬰て汝が身に在らん。

suddenly pointed to the northeast and asked, “What is that meteorological phenomenon?” The Master [Simha] said, “Looking in the air, I see something resembling a bright rainbow connecting heaven and earth. On the other hand, there are five pathways of black air that run through it horizontally.” The Ancestor [Halenayaśas] asked, “What would you say it is a sign of?” The Master [Simha] replied, “I have no way of knowing.” The Ancestor [Halenayaśas] said, “Fifty years after my death, troubles will arise in a country of North India, and you will be involved in it.

是の如くなりと雖も、汝、吾法寶を傳持して未來際を化すべし。時に師、此密記を受け、即ち罽賓國に行化す。乃ち婆舍斯多を接して之に謂て曰く、吾師、密に懸記あり。難ありて我身に嬰らんと。苟くも免がるべからず。故に我れ此に止まらん。汝當に我道を持し、他國に往て演説すべしと。衣法ともに授く。

Although that will be the case, you will surely receive transmission of my dharma treasure, and convert people in future times.” At the time, the Master [Simha] received this secret prediction and thereupon carried out conversions in the Country of Kashmir. There he encountered Vasiṣṭa and told him: “There is a prophecy that my master [Halenayaśas] secretly gave me, that there will be troubles in which I am involved. It is not in the least degree avoidable, so I will stay here. You must uphold my way by going to other countries to preach and convert people.” He bestowed both the robe and dharma [on Vasiṣṭa].

¹ At the time (*toki ni* 時に). The block of text that follows is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-third Ancestor, Halenayaśas”:

《景德傳燈錄》忽指東北問云。是何氣象。師子曰。我見氣如白虹貫乎天地。復有黑氣五道橫亘其中。尊者曰。其兆云何。曰莫可知矣。尊者曰。吾滅後五十年。北天竺國當有難起。嬰在汝身。(T 2076.51.214b21-25).

In the *Jingde Era Record*, this passage follows immediately after the one that is quoted in the Root Case of this chapter. That is to say, it comes immediately after the statement that Simha “entered into buddha-wisdom,” which is “the time” referred to here.

時に罽賓國王、佛法を歸敬すること深しと雖も、尚ほ是れ有相に滯ほる。

At this time, the king of the Country of Kashmir took refuge in and revered the *buddha-dharma*. Although his interest was profound, he was still stuck on appearances.

然も彼國に

Moreover, in that country¹

外道二人あり。一を摩目多と名け、二を都落遮と名く。諸の幻法を學て共に亂を謀らんとす。乃ち盜て釋子の形像を爲て潛に王宮に入る。且つ曰く、成ぜずんば即ち罪を佛子に歸せんと。

there were two followers of other paths. The first one was named Mamukta, and the second one was named Tullaca. They studied various kinds of magic and together planned a revolt. Accordingly, they disguised themselves as Buddhist monks and surreptitiously entered the palace, saying, “If we do not succeed, we will pin the crime on *children of Buddha*.”

乃至、

And so on, down to.²

事既に敗す。王果して怒て曰く、吾素より心を三寶に歸す。何ぞ乃ち害を構ること、一に斯に至るや。即ち命じて伽藍を破毀し、釋衆を祛除す。又自ら劍を秉て師子尊者の所に至る。問て曰く、師、蘊空を得るや否や。師曰く、已に蘊空を得たり。王曰く、生死を離るや否や。師曰く、已に生死を離る。王曰く、既に生死を離れば、我に頭を施すべし。師曰、身は我有に非ず、何ぞ頭を惜まん。王即ち刃を揮て師の頭を斷る。白乳を涌すこと高さ數尺、王の右の臂、旋て亦た地に墮つ。七日にして終る。

¹ in that country (*kano kuni ni* 彼國に). The block of text that follows is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fourth Ancestor, Simha Bhikṣu”:

《景德傳燈錄》有外道二人。一名摩目多。二名都落遮。學諸幻法欲共謀亂。乃盜爲釋子形象。潛入王宮。且曰。不成即罪歸佛子。(T 2076.51.215a8-11).

² and so on, down to (*naishi* 乃至). What this expression indicates is that the *Denkōroku* is here eliding part of the Chinese text that it is in the process of quoting. In the *Jingde Era Record of the Transmission of the Flame* biography of the “Twenty-fourth Ancestor, Simha Bhikṣu,” the part elided reads:

This monstrous deed eventually resulted in a self-produced disaster, and it backfired on them.

《景德傳燈錄》妖既自作禍亦旋踵。(T 2076.51.215a11).

The block of text that follows in the *Denkōroku* is a Japanese transcription of an identical Chinese passage that follows this line in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》事既敗。王果怒曰。吾素歸心三寶。何乃構害一至于斯。即命破毀伽藍祛除眾。又自秉劍至尊者所。問曰。師得蘊空否。尊者曰。已得蘊空。曰離生死否。尊者曰。已離生死。曰既離生死可施我頭。尊者曰。身非我有何愴於頭。王即揮刃斷尊者首。涌白乳高數尺。王之右臂旋亦墮地。七日而終。(T 2076.51.215a11-18).

The plot eventually failed. The king, as a consequence, was furious and said: “Up until now, I have in my mind taken refuge in the three treasures. How, then, could I have incurred this harm, which is the first thing to reach me here?” He immediately ordered that the monastery buildings be destroyed, and the monkish congregation driven away. Moreover, he himself took a sword in hand and went to Venerable Simha’s place. [The king] asked, “Master, have you understood the emptiness of the aggregates, or not?” The Master [Simha] replied, “I have already understood the emptiness of the aggregates.” The king asked, “Have you abandoned birth and death, or not?” The Master replied, “I have already abandoned birth and death.” The king said, “If you have already abandoned birth and death, then offer your head to me.” The Master said, “This body is not a thing I have,¹ so why should I begrudge its head?” The king immediately swung the sword and cut off the Master’s head. White milk gushed out several feet into the air. The king’s right arm spun around and fell to the ground. In seven days, he [the king] died.

師の始終、是の如し。

Thus was the Master’s [Simha’s] beginning and end.

INVESTIGATION 【拈提】

其最初、師資相見の時、先づ問て曰く、我れ道を求めんと欲す、當に何か用心すべき。祖曰く、汝若し道を求めば、用心する所なしと。

At the very beginning, when master and disciple had a face-to-face encounter, the first thing [Simha] asked was: “I wish to seek the way, so what should I pay attention to?” The Ancestor [Halenayaśas] said, “If you seek the way, there is nothing to pay attention to.”

眞實に求道せんとき、道、豈用心に拘はるべけんや。此に死し彼に生ず。處處に道を志ざし、法を求むとも、今其實歸なきことは本と此心を用るに依てなり。然るに頓に佛慧に相應せんことを思はば、唯四倒三毒を離るるのみに非ず、亦須からく三身四智をも離却すべし。恁麼に游踐する時、果して凡夫地にも安排し難く、又佛位にも敬重し難し。遙に聖凡の情域を超え、速かに異同の論量を離る。故に謂ふ、玄妙の處、佛祖尚ほ到り難し。唯佛祖到り難きのみに非ず、本より此處を論ずる時、佛祖卒に存せず。恁麼の田地に到るを、實に求道の爲體なりとす。

When one really seeks the way, how could the way have anything to do with “paying attention”? You die here and are born there, and in this place and that you are bent on the way and seek the dharma. Still, the fact that now you have no true refuge is fundamentally because you “pay” this “attention.”² Nevertheless, if you

¹ “This body is not a thing I have” (*mi wa waga u ni arazu* 身は我有に非ず). Or, more literally, “this body is not possessed by self.”

² “pay” this “attention” (*kono shin wo mochiiru* 此心を用る). The binome *yōjin* 用心, meaning to “pay attention” or (more literally) to “use the mind,” is purposefully broken apart here for emphasis. “This mind” (*kono shin* 此心) is the mind that deludedly grasps at reified concepts.

want to suddenly accord with *buddha-wisdom*, then you must not only detach from the *four inversions and three poisons*, you must also be indifferent to the *three bodies* [of Buddha] and the *four kinds of cognition*. When anyone roams about in such a way, the result is that it is difficult to rank them at the level of ordinary people, and also difficult to esteem them as being at the level of *buddhahood*. They are far beyond the emotional boundaries of the *sagely* and *ordinary*, and they quickly detach themselves from debate and calculation about difference or sameness. Therefore, it is said that this profound place cannot be reached even by *buddhas* and *ancestors*. It is not just that *buddhas* and *ancestors* cannot reach it: from the start, at the moment when we discuss this place, *buddhas* and *ancestors* do not even exist. Arriving at such a standpoint is, in reality, what we call the *essence of seeking the way*.

若し未だ是の如くならざれば、設ひ天華を雨し大地を動じ、心性と説き玄妙と談ずとも、眞箇の妙道に於て、毫髪も窺ひ見ることなし。然も諸禪徳、恁麼幽玄の處に證到して、列祖荷擔の事を分明にすべし。

If you are not yet like this, then even if heavenly flowers rain down and the great earth moves, and even if you explain the *mind-nature* and discourse on profundity, you will not catch even a hair's-breadth glimpse of the true, wondrous way. Therefore, Zen worthies, you must reach verification of such a place of profound obscurity and clarify the matter shouldered by our line of ancestors.

些子の道理を説得せんとするに、例に依て卑語あり。聞かんと要や。

To explain a little of this principle, as is customary, I have some humble words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

若欲顯空須莫覆。沖虛淨泊本來明。

If you wish to reveal emptiness, you must not cover it up.
Empty and void, pure and still: clear from the beginning.

CHAPTER TWENTY-FIVE (*Dai nijūgo shō* 第二十五章)

ROOT CASE¹ 【本則】

第二十五祖、婆舍斯多尊者、二十四祖示曰、

The Twenty-fifth Ancestor was Venerable Vasiṣṭa. The Twenty-fourth Ancestor [Siṃha] instructed him, saying:²

如來正法眼藏、今轉附汝。汝應保護普潤來際。

“I now bequeath to you the Tathāgata’s treasury of the true dharma eye. You should preserve it for universal benefit in the future.”

師

The Master [Vasiṣṭa]³

顯發宿因、密傳心印。

discovered the causes from previous lives, and there was a secret transmission⁴ of the mind-seal.

PIVOTAL CIRCUMSTANCES 【機緣】

師は

The Master [Vasiṣṭa]⁵

¹ Root Case (C. *benze* 本則; J. *honsoku*). The block of Chinese text that appears here is pieced together from separate passages that appear in two different biographies in the *Jingde Era Record of the Transmission of the Flame*. For details, see the two following notes.

² saying (C. *yue 曰*; J. *iwaku*). The block of Chinese text that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fourth Ancestor, Siṃha Bhikṣu” (T 2076.51.215a2-3).

³ The Master (C. *Shi 師*; J. *Shi*). The block of Chinese text that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fifth Ancestor, Vasiṣṭa” (T 2076.51.215a27-28), and identical to one that appears in the *Outline of the Linked Flames of Our Lineage* (CBETA, X79, no. 1557, p. 21, b1 // Z 2B:9, p. 228, a17 // R136, p. 455, a17).

⁴ secret transmission (C. *michuan 密傳*; J. *mitsuden*). According to Tiantai (J. Tendai) School tradition, based largely on the *Record of the Transmission of the Dharma Collection* (translated in 472), the special transmission of the dharma from Śākyamuni down through a line of ancestral teachers ended with the death of the Twenty-fourth Ancestor, Siṃha. Because that text makes no mention of Siṃha transmitting the dharma to a successor, proponents of the Chan/Zen Lineage felt compelled to explain his transmission of the dharma to Vasiṣṭa as something carried out in secret.

⁵ The Master (*Shi wa 師は*). The block of text that follows is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fifth Ancestor, Vasiṣṭa”:

《景德傳燈錄》屬賓國人也。姓婆羅門。父寂行。母常安樂。初母夢得神劍。因而有孕。(T 2076.51.215a25-27).

罽賓國の人なり。姓は婆羅門。父は寂行、母は常安樂。初め母、神劍を得ると夢む。因て孕むことあり。

was a man of the Country of Kashmir. His clan was brahmaṇa. His father was Tranquil Conduct and his mother was Ever Relaxed. In the beginning, his mother dreamed that she obtained a divine sword, and as a result became pregnant.

師子尊者、

The Venerable Simha,¹

遊方して罽賓國に到る。波利迦と云ふ者あり、本より禪觀に習へり。故に禪定と知見と執相と捨相と不語の五衆あり。

wandering about, arrived in the Country of Kashmir. There was a man named Parika, who from the beginning had practiced dhyāna contemplation. As it happened, there were five congregations:² dhyāna concentration, knowledge and views, clinging to marks,³ abandoning marks,⁴ and not speaking.

尊者、既に五衆を攝して、名、遐邇に聞ふ。法嗣を求るに方りて一り長者に遇ふ。其子を引て尊者に問て曰く、此子を斯多と名く。生るに當て便ち左手を拳る。今既に長ぜり。而も終に未だ舒ること能はず。願くは尊者、其宿因を示せ。尊者、之を観て即ち手を以て接して曰く、我に珠を還すべし。童子遽かに手を開て珠を奉る。衆、皆驚異す。尊者曰く、吾れ前報に僧と爲れり。童子あり、婆舍と名く。吾れ嘗て西海の齋に赴て瓔珠を受て之に附す。今吾に珠を還す理、固に然り。長者遂に其子を捨て出家せしむ。尊者即ち與に受具せしむ。前縁を以ての故に婆舍斯多と名く。

¹ Venerable Simha (Shishi Sonja 師子尊者). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fourth Ancestor, Siṁha Bhikṣu”:

《景德傳燈錄》遊方至罽賓國。有波利迦者。本習禪觀。故有禪定知見執相捨相不語之五衆。(T 2076.51.214c8-9).

² five congregations (C. wuzhong 五衆; J. goshū). This evidently refers to five groups of ascetics who practiced different modes of religious discipline, but it is not clear from the context whether they were Buddhist monks or not. Except for dhyāna concentration, moreover, the practices they are said to have engaged in are unknown in Buddhist literature.

³ clinging to marks (C. zhixiang 執相; J. shusō). The practice or school to which this refers is unknown. It is possible, though not especially likely, that the reference is to monks who are concerned with the “marks of dharmas” (C. faxiang 法相; J. hossō; S. dharma-lakṣaṇa), either in the metaphysical sense of the Abhidharma analysis of the basic elements of existence, or in the ethical sense of striving to conduct oneself in keeping with the restraints imposed by the vinaya.

⁴ abandoning marks (C. shexiang 捨相; J. shasō). The practice or school to which this refers is unknown, although the referent is clearly the opposite of the “clinging to marks” (C. zhixiang 執相; J. shusō) that is mentioned just before it. If the latter refers to Abhidharma analysis of the basic elements of existence, then perhaps “abandoning marks” means regarding the “marks of dharmas” (C. faxiang 法相; J. hossō; S. dharma-lakṣaṇa) as empty concepts. Or perhaps “abandoning marks” refers to some kind of antinomian rejection of moral rules and ritual procedures.

When the Venerable [Simha]¹ had gathered together the five congregations, his name was heard far and near. While searching for a dharma heir, he encountered an elder. The latter brought his son to the Venerable [Simha] and inquired of him, saying: "My son is named Sita. He was born with his left hand curled into a fist. Now he has grown, but he still cannot extend his fingers. Please, Venerable, reveal what causes from a previous lives account for this." Venerable [Simha] gazed at [Sita], then reached out his hand and said, "You must return the jewel to me." The youth immediately opened his hand and offered up a jewel. Everyone in the assembly was astonished. The Venerable [Simha] explained: "In a previous life, I was a monk. There was a youth whose name was Vasi. When I traveled to a maigre feast across the western seas, I received the jewel as a donation and bestowed it on him. This is definitely the reason why the jewel was returned to me now." The elder accordingly gave up his son, having him go forth from household life. The Venerable [Simha] then had him receive the full precepts. Because of his previous karmic conditions, he named him Vasiṣṭa.²

終に嗣續して曰く、

Finally, he was made heir and perpetuator by [Simha], who said,³

如來の正法眼藏、今汝に授く。善く保護して來際に及ぼすべしと。

"I now bequeath to you the Tathāgata's treasury of the true dharma eye. You should preserve it well, so that it reaches the future."

INVESTIGATION 【拈提】

宿因を顯發すと云は、謂ゆる前生既に婆舍童子と云ふ。尊者の珠を預ける。今胎内に入り、及び長者の家に生るるまで、尚ほ之を保持し、卒に尊者に奉る。

The expression [in the Root Case] "discovered the causes from previous lives" refers to the fact that in a previous life he [Vasiṣṭa] had already been the youth

¹ The Venerable (Sonja 尊者). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-fourth Ancestor, Simha Bhikṣu":

《景德傳燈錄》尊者既攝五衆名聞遐邇。方求法嗣。遇一長者。引其子問尊者曰。此子名斯多。當生便拳左手。今既長矣。而終未能舒。願尊者。示其宿因。尊者覩之。即以手接曰。可還我珠。童子遽開手奉珠。衆皆驚異。尊者曰。吾前報爲僧。有童子名婆舍。吾嘗赴西海齋受瓑珠付之。今還吾珠理固然矣。長者遂捨其子出家。尊者即與受具。以前緣故名婆舍斯多。(T 2076.51.214c22-215a1).

This passage is given as a separate quotation in English translation because it is not contiguous in the *Jingde Era Record of the Transmission of the Flame* with the quotation that immediately precedes it.

² he named him Vasiṣṭa (*Bashashita to nazuku* 婆舍斯多と名く). That is to say, Simha combined two names: (1) that of the name of the boy with the jewel in his clenched fist, Sita; and (2) that of the youth he had given a jewel to in a past life, Vasi.

³ said (*iwaku 曰く*). The quotation that follows is a loosely rendered Japanese transcription of the Chinese words attributed to Simha Bhikṣu in the Root Case of this chapter.

Vasi. The Venerable [Simha] had given him the jewel. From his entrance into the womb this time¹ until he was born in the household of the elder, he still held on to it, and eventually offered it up to the Venerable [Simha].

之に依て知るべし、此因縁必ずしも肉身破れ、唯真身のみありと謂ふべきに非ず。若し此身是れ壞身となるならば、珠、如何が今保持せん。然も知るべし、捨生受生、本より是れ壞身に非ず。此に到りて、百骸俱に潰散して、一物鎮へに長靈なりと謂ふべからず。是如何なる者か長靈なるべきぞ。唯捨身を現じ受身を現するのみなり。故に謂つべし、前後兩箇に非ず、古今別異なしと。然れば是れ身と謂ふべきに非ず。是れ心と謂ふべきにも非ざるなり。身心と分れざれば、古今と分つべきに非ず。故に恁麼なり。

From this we know that this episode is not necessarily saying that the physical body is destroyed and that only a true body exists. If this body is a destructible body, then how could he [Vasiṣṭa] have preserved the jewel until now? Moreover, you should know that what relinquishes life and receives life is, from the start, not the destructible body. Arriving here, we should not say that “when one’s hundred bones are all broken up and scattered, the single thing preserved is the eternal spirit.” What kind of thing could possibly be “eternal spirit”? This is simply the appearance of relinquishing a body and the appearance of receiving a body, nothing more. Therefore, what we should say is that before and after are not two separate things, and that past and present have no differentiation. This being so, there is no reason to call it “body,” and there is no reason to call it “mind,” either. When body and mind are not distinguished, there is no need to distinguish past and present. Therefore, it is “such.”

婆舍のみ是ぐの如くなるに非ず。眞實を言はば、人人皆悉く是ぐの如くなり。故に生所なく死所なし。時に隨ひて頭を換へ面を反すのみなり。必ず四大を換へ五蘊を新たにするには非ず。都て一片肉團の覆ひ来るなく、曾て絲毫の骨頭の支へ来るなし。設ひ千種の形あり萬般の品あるも、悉く是本來の心光なり。

It is not only Vasi who is like this. In reality, every single person, each and every one, is like this. Hence, there is nothing that is born and nothing that dies. It is only that, as time goes by, “heads are exchanged, and faces turned over.” It is not necessarily the case that the four primary elements are exchanged, or that the five aggregates are renewed. Never has a single lump of meat² come as a covering, nor yet the tiniest bit of bone come as a support. Granted, there are a thousand types of phyla and myriad classes of species, but they all are the radiance of the original mind.

此道理を知らずして、此を幼少と思ひ、彼を老大と思ふ。總て老體なく、本來幼少なし。若し是の如くならば、何に依てか生死を判じ、前後を分たん。之に依て前世の婆舍、今日の斯多、兩箇の身に非ずと指説する、是れ則ち宿因なり。故に如來の正法眼藏を傳付し、未來際を霑ほす。

Not knowing this principle, you think that this one is young and that one is old. But on the whole there are no aged bodies, and fundamentally there is no such

¹ entrance into the womb this time (*ima tainai ni iri* 今胎内に入り). “This time” (*ima* 今) refers to Sita’s entrance into the womb of his mother, Ever Relaxed.

² lump of meat (*C. routuan* 肉團; *J. nikudan*). The flesh of the body. → *lump of red meat*.

thing as youth. When things are like this, on what basis could we possibly distinguish birth from death, or divide before and after? It was on this account that [Simha] indicated that the Vasi of a previous life and the Sita of today are not two separate persons. This is what is meant by “causes from previous lives.” Therefore, [Simha] “transmitted the Tathāgata’s treasury of the true dharma eye,”¹ so that it would benefit the future.

然れば知るべし、一切諸佛諸祖、本より曾て悟らず、一切の愚痴諸人、卒に迷はず。有時は修行し、有時は發心す。菩提發心、本と終なく始なし。衆生諸佛、本より劣に非ず勝に非ず。只恁麼縱横なるのみなり。然れば曠劫以來、曾て是の如く保任して、宿因を忘れざるのみなり。

What we should learn from this is that all buddhas and ancestors, from the beginning, have never been awakened, and that all ignorant people, in the end, are not deluded. Sometimes they engage in cultivation, and sometimes they arouse the thought of bodhi. Bodhi and arousing the thought, fundamentally, have no end and have no beginning.² Living beings and buddhas, fundamentally, are neither inferior nor superior. It is only “such,” in every direction. That being the case, it is simply that [Simha], after vast kalpas had gone by, then took responsibility in this manner and did not forget the “causes from previous lives.”

今朝、又這箇の因縁を指注するに、例に依て卑語あり。

This morning again, to comment on this episode, as is customary I have some humble words.

VERSE ON THE OLD CASE 【頌古】

開華落葉直彰時。藥樹王終無別味。

Blossoming flowers and falling leaves directly manifest the passage of time. The plant that is king of medicines, after all, has no distinctive flavor.

¹ “transmitted the Tathāgata’s treasury of the true dharma eye” (*Nyorai no shōbōgenzō wo denpu shi* 如來の正法眼藏を傳付し). This is a quotation, in Japanese transcription, of a line from this chapter’s Root Case.

² Bodhi and arousing the thought, fundamentally, have no end and have no beginning (*bodai hōshin, moto to owari naku hajime nashi* 菩提發心、本と終なく始なし). Conventionally speaking, arousing the thought of bodhi is the starting point or “beginning” of the bodhisattva path, while bodhi is the culminating point or “end.”

ROOT CASE 【本則】

第二十六祖、不如密多尊者、太子時、二十五祖問曰、

The Twenty-sixth Ancestor, Venerable Punyamitra, when he was a prince, was questioned by the Twenty-fifth Ancestor [Vasiṣṭa], who said:¹

汝欲出家、當爲何事。師曰、我若出家、不爲別事。祖曰、不爲何事。師曰、不爲俗事。祖曰、當爲何事。師曰、當爲佛事。祖曰、太子智慧天至、必諸聖降迹。祖卽許出家。

“For the sake of what matter² do you wish to go forth from household life?” The Master [Punyamitra] replied, “If I go forth from household life, it will not be for the sake of any particular matter.” The Ancestor [Vasiṣṭa] asked, “What matters will you not undertake?” The Master [Punyamitra] said, “I will not undertake worldly matters.” The Ancestor [Vasiṣṭa] asked, “What matters will you undertake?” The Master [Punyamitra] said, “I will undertake buddha-matters.”³ The Ancestor [Vasiṣṭa] said, “Your wisdom, Prince, comes to you naturally. You must be an incarnation of the sages.” The Ancestor [Vasiṣṭa] thereupon permitted him to go forth from household life.

PIVOTAL CIRCUMSTANCES 【機縁】

師は南印度得勝王の太子なり。

The Master⁴ [Punyamitra] was a prince, son of King Victorious of South India.

¹ said (C. *yue 曰*; J. *iwaku*). The quotation in Chinese that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fifth Ancestor, Vasiṣṭa” (T 2076.51.215b28-c3).

² “For the sake of what matter” (C. *tang wei heshi* 當爲何事; J. *masa ni nanigoto no tame ni* 當に何事の爲に). In Chan/Zen texts it is generally said that all practice should be for the sake of the “single great matter,” a.k.a. “one fundamental matter,” which is the matter of awakening. The Japanese translation of this four-glyph Chinese phrase that is given in the Shūmūchō edition of the *Denkōroku* reads: *masa ni nanigoto wo ka nasu* 當に何事をか爲す, which translates as “what will you do?” That Japanese reading is incorrect, as is evidenced by the *Denkōroku*’s own Japanese translation later in this chapter, where the original Chinese expression *buwei qishi* 不爲其事 is rendered as “It will not be for the sake of that matter” (*sono koto no tame ni arazaru* 其事の爲に非ざる).

³ buddha-matters (C. *foshi* 佛事; J. *butsuji*). Throughout the present translation of the *Denkōroku*, the expression *foshi* 佛事 (J. *butsuji*) is rendered as “buddha-activity.” However, in the present context it is translated as “buddha-matters,” to highlight the repetitive usage of the glyph *shi* 事 (J. *ji*) in the original Chinese.

⁴ The Master (*Shi wa* 師は). The sentence that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-sixth Ancestor, Punyamitra”:

《景德傳燈錄》南印度得勝王之太子也。 (T 2076.51.215c15-16).

二十五祖、始め中印度の無我尊外道を伏して、即ち南印度に到る。

The Twenty-fifth Ancestor [Vasiṣṭa] first defeated the follower of an other path, Venerable No-Self of Central India, and then arrived in South India.

時に彼の國王を天徳と名く。迎へ請して供養す。王に二子あり、一は凶暴にして色力充盛なり。一は柔軟にして長く疾苦に嬰る。祖、乃ち爲に因果を陳ぶ。王、頓に所疑を釋く。

At that time,¹ the king of the country was named Heavenly Virtue. He welcomed [Vasiṣṭa], invited him [to stay], and made offerings to him. The king had two sons.² One was evil and violent, but looked like he was thriving. The other was gentle and affable, but had long suffered from illness. The Ancestor [Vasiṣṭa] explained the cause and effect [of that], and the king was suddenly freed of his doubts.

王天徳崩じて後、

After the king, Heavenly Virtue, died,³

太子得勝即位す。復た外道を信じて難を祖に致す。不如密多、進諫を以て囚はる。王遽に祖に問て曰く、予が國、素より妖怪を絶す。師が傳る所の者、當に是れ何の宗なるべきや。祖曰く、王の國昔より實に邪法なし。我が傳ふる所の者は即ち是れ佛の宗なり。王曰く、佛滅已に千二百載なり、師は誰より得たるや。祖曰く、飲光大士親く佛印を受け、展轉して二十四世師子尊者に至る。我れ彼より得たり。王曰く、予聞く、師子比丘は刑戮を免るる

¹ At that time (*toki ni* 時に). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fifth Ancestor, Vasiṣṭa”:

《景德傳燈錄》時彼國王名天徳。迎請供養。王有二子。一凶暴而色力充盛。一柔和而長嬰疾苦。祖乃爲陳因果。王即頓釋所疑。(T 2076.51.215b12-14).

² two sons (*nishi* 二子). One of the two sons of King Heavenly Virtue — the bad one — was Victorious, the father of Punyamitra. Victorious assumed the throne in South India after his father died. He then made life difficult for the Twenty-fifth Ancestor, Vasiṣṭa, the monk who his father (King Heavenly Virtue) had welcomed and patronized. When King Victorious did so, his son Punyamitra remonstrated with him and was imprisoned as a result. After Vasiṣṭa proved his spiritual legitimacy, Punyamitra was released from prison and became the monk’s disciple.

³ After the king, Heavenly Virtue, died (*ō Tentoku hōjite nochi* 王天徳崩じて後). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-fifth Ancestor, Vasiṣṭa”:

《景德傳燈錄》太子得勝即位。復信外道致難于祖。太子不如密多以進諫被囚。王遽問祖曰。予國素絕妖訛。師所傳者當是何宗。祖曰。王國昔來實無邪法。我所得者即是佛宗。王曰。佛滅已千二百載。師從誰得耶。祖曰。飲光大士親受佛印。展轉至二十四世師子尊者。我從彼得。王曰。予聞。師子比丘不能免於刑戮。何能傳法後人。祖曰。我師難未起時。密授我信衣法偈以顯師承。王曰。其衣何在。祖即於囊中出衣示王。王命焚之。五色相鮮薪盡如故。王即追悔致禮師子。真嗣既明乃赦太子。太子遂求出家。祖問太子曰。汝欲出家當爲何事。曰我若出家不爲其事。祖曰。不爲何事。曰不爲俗事。祖曰。當爲何事。曰當爲佛事。祖曰。太子智慧天至必諸聖降迹。即許出家。(T 2076.51.215b17-c3).

こと能はずと、何ぞ能く法を後人に傳へん。祖曰く、我師、難未だ起らざるとき、密に我に信衣法偈を授て、以て師承を顯はす。王曰く、其衣何にか在る。祖即ち囊中より衣を出して王に示す。王、命じて之を焚しむ。五色相、鮮にして、薪盡て故の如し。王、即ち追悔して禮を致す。師子の眞嗣なること既に明らかし。乃ち太子を赦す。太子、遂に出家を求む。祖、太子に問て曰く、汝出家せんと欲す、當に何事をか爲すべき。乃至、祖出家を許す。

the crown prince, Victorious, ascended the throne. He was a believer in an other path and caused trouble for the Ancestor [Vasiṣṭa]. Puṇyamitra, because he remonstrated with him [King Victorious], was imprisoned. The king, in agitation, questioned the Ancestor [Vasiṣṭa] as follows: “Here in my country, we have always put a stop to bewitching tricksters.¹ As for what you transmit, Master, what lineage does it belong to?” The Ancestor [Vasiṣṭa] replied, “Since ancient times, truly, the king’s lands have been without false teachings. What I transmit is the lineage of Buddha.” The king said, “Since Buddha’s *nirvāṇa* already was one thousand two hundred years ago, from whom did you get it, Master?” The Ancestor [Vasiṣṭa] replied, “The Bodhisattva Swallower of Light personally received the *buddha-seal*, and it was transmitted in turn down through twenty-four generations, reaching Venerable Simha. I got it from him.” The king said, “I have heard that Simha Bhikṣu was unable to avoid punishment by execution. How, then, was he able to transmit the *dharma* to a later person?” The Ancestor [Vasiṣṭa] replied, “Before the trouble occurred, my master [Simha] secretly bestowed on me the robe of proof and a *dharma* verse, which shows the ancestral succession.” The king asked, “Where is that robe?” The Ancestor [Vasiṣṭa] thereupon removed the robe from his bag and showed it to the king. The king ordered that it be burned. Its five colors were beautiful, and when the fire had exhausted its fuel, it remained just as it had been. The king thereupon repented and paid obeisance. Once Simha’s rightful inheritance had been clarified, the prince [Puṇyamitra] was pardoned. Consequently, the prince wished to go forth from household life. The Ancestor [Vasiṣṭa] questioned the prince [Puṇyamitra], saying, “For the sake of what matter do you wish to go forth from household life?” ...and so on, down to...² The Ancestor [Vasiṣṭa] permitted him to go forth from household life.

INVESTIGATION 【拈提】

然しより執事すること六年、後に如來の正法眼藏を傳付するに曰く、如來より嫡嫡囁累して今に至る。當に傳持して能く群有を化すべし。師、密記を受る時、身心釋然たり。

¹ “bewitching tricksters” (C. *yaoguai* 妖怪; J. *yōkai*). In this context, the reference is evidently to self-serving preachers of false religions.

² and so on, down to (naishi 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

Thereafter, [Punyamitra] served as an attendant [to Vasiṣṭa] for six years. Later, when [Vasiṣṭa] transmitted the Tathāgata's treasury of the true dharma eye [to Punyamitra], he said: "Beginning with the Tathāgata, this has been entrusted from successor to successor down to the present day. You will receive transmission, and will be able to convert the multitude of beings." When the Master [Punyamitra] received this secret prediction, he felt relieved in body and mind.

上來の因縁、即ち其事の爲に非ざることを示す。故に問て曰く、汝出家せんと欲す、當に何事をか爲べき。曰く、我れ佛事を爲さんと。事と云は俗事。實に出家は本より事の爲に非ざること、是を以て知識しつべし。夫れ事と云は、自の事に非ず、他の事に非ず。故に謂ふ、俗事の爲に非ずと。

In the preceding episode, he [Punyamitra] expressed that, "It will not be for the sake of those matters."¹ Thus, [Vasiṣṭa] asked, "You wish to go forth from household life; what matters will you undertake?" [Punyamitra] replied, "I will undertake buddha-matters." What he [Punyamitra] meant when he [initially] spoke of "matters" was worldly matters. Truly, the fact that going forth from household life is, fundamentally, not for the sake of "[those] matters" is something that this should make us aware of. What he meant when he [subsequently] spoke of "[buddha-] matters" was not one's own matters, and not others' matters. Thus he said, "It is not for the sake of worldly matters."

設ひ髪を剃り、衣を染て形を佛子に似せたりとも、尚ほ自見他見を免かれず。若し男女の相を離れずんば、悉く是れ俗事なり、佛事に非ず。且らく人の本心に依て談ずる時、都て佛事なく、俗事なしと雖も、未だ本心を知らざれば且らく俗事と謂ふ。既に本心を明らめ得るを、之を佛事と名く。

Even if one shaves one's head and dyes one's robes, making oneself look like a child of Buddha, one still does not avoid views of self and views of others. If one does not detach from male and female appearances, then everything is a worldly matter, not a buddha-matter. Even when one bases one's discussion on every person's original mind, supposing that everything is neither a buddha-matter nor a worldly matter, if one does not yet know the original mind, then it is still called a worldly matter. When one has been able to clarify the original mind, that is called "buddha-matter."

本心知得の時、尚ほ生相なく滅相なし。何に況や迷人なり悟人ならんや。是の如く見得する時、四大五蘊尚ほ存せず、三界六道、豈立することあらんや。故に家として捨つべき所なく、身として置ぐべき所なし。故に出家と謂ふ。住すべき所なきが故に家破れ人亡じぬ。故に生死涅槃ともに拂はざるに自から盡き、菩提煩惱捨てざるに本來離る。

When one gets to know the original mind, then there is no longer the mark of arising or the mark of cessation. How, then, could there be deluded people or awakened people? When one is able to see in this way, even the four primary

¹ "It will not be for the sake of those matters" (*sono koto no tame ni arazaru* 其事の爲に非ざる). This quote is supposed to be identical to that attributed to Punyamitra in the Root Case. However, there we find the words "particular matter" (C. *bieshi* 別事; J. *betsuji*), while here we find "that matter" (C. *qishi* 其事; J. *kiji*, *sono koto*), which is the phrasing also found in the Root Case in the Kenkon'in manuscript.

elements and five aggregates do not exist. How, then, could the three realms and six destinies possibly be established? Therefore, there is no place that, as a household, needs to be abandoned. And, there is no place that, as a person, needs to be arranged. Therefore, he [Punyamitra] spoke of going forth from household life. Since there is no place one could dwell, this is “home destroyed, people lost.”¹ Thus, birth and death and *nirvāṇa* together, without being swept away, are exhausted of themselves. And, without abandoning bodhi or mental afflictions, one is free from them from the start.

今日、唯是の如くなるのみに非ず。劫より劫に至るまで、本より成住壊空の四劫にも遷されず、生住異滅の四相にも縛せられず。廓然として空の内外なきが如く、清淨にして水の表裏なきに似たり。人の本心、悉皆是の如し。

It is not that things are like this only in the present day. From *kalpa* to *kalpa*, even through the four *kalpas* of formation, abiding, decay, and emptiness, it is fundamentally unchanged. Even in the four marks of arising, abiding, changing, and ceasing, one is not fettered. Expansive, it is like the sky that has no inside or outside. In its purity, it is similar to water that has no front or back. Every person’s original mind, without exception, is like this.

然も在家と恐るべからず、出家と驕るべからず。只外に向て求ることを息めて、須らく己に向て辨ずべし。試に汝諸人、且らく心を東西に散ぜず、眼を前後に廻らさずして、子細に見來らば、此時何を呼でか我とし、何を呼でか彼とせん。已に自他相向ふことなし。更に何を名てか善惡と曰はん。若し恁麼ならば、本心本より顯はれて、明かなること日月の如し。幽として照さずといふ所なし。

Furthermore, you should not fear being a householder, and you should not be boastful about going forth from household life. Just put an end to seeking outwardly. You must investigate by facing self. To give this a try, all of you, for a while keep your mind from scattering east and west, keep your eyes from turning in front and behind, and come to see things in detail. If you do that, then at this time, what can be called “self,” and what can be called “other”? Here, the mutual facing of self and other does not exist. Moreover, naming *what* could we call it good or evil? If things are “such,” then the original mind will from the start be revealed, its brightness like that of the sun or moon. There will be no place that, being hidden, remains unilluminated.

乃ち適來の因縁を舉似せんとするに、又卑語あり、聞くべし。

So, to raise and comment on the aforementioned episode, again I have some humble words. You should listen!

¹ “home destroyed, people lost” (ie *yabure hito bōjinu* 家破れ人亡じぬ). This saying is also quoted in the Verse on the Old Case section of Chapter 4 of the *Denkōroku*.

VERSE ON THE OLD CASE 【頌古】

本地平常無寸草。宗風何處作安排。

The original ground is flat and unchanging, without an inch of grass.
In what place could the *lineage winds* possibly produce order?¹

¹ In what place could the lineage winds possibly produce order? (C. *zongfeng hechu zuo anpai* 宗風何處作安排; J. *shūfū, izure no tokoro ni ka anpai wo nasan* 宗風、何れの處にか安排を作さん). This poem plays off a famous Confucian saying that compares the influence that a noble and humane ruler has on his people to the effect that a strong wind has on a field of grass: “When the wind blows, the grass bends.” The Chinese expression *zongfeng* 宗風 (J. *shūfū*), translated elsewhere as “lineage style” but rendered here as “lineage winds,” refers in this verse to the influence that Chan teachings (and the line of ancestral teachers that perpetuates them) can have in helping people gain awakening. The somewhat ironic point of the poem, however, is that from the standpoint of awakening there is no “grass” (C. *cao* 草; J. *sō, kusa*) — no deluded beings — to be “ordered” or “arranged” (C. *anpai* 安排; J. *anpai*), i.e. helped or saved, in the first place. → *wind*.

ROOT CASE 【本則】

第二十七祖、般若多羅尊者、因二十六祖曰、

The Twenty-seventh Ancestor was Venerable Prajñātāra. On one occasion the Twenty-sixth Ancestor [Punyamitra] said,¹

汝憶往事否。師曰、我念遠劫中。與師同居。師演摩訶般若、我轉甚深修多羅。今日之事。蓋契合因。

“Do you remember past matters or not?” The Master [Prajñātāra] said, “I recollect that in a distant *kalpa*, I had the same dwelling as you, Master. You, Master, explained *mahā-prajñā*, and I revolved the extremely profound *sūtras*.² Today’s matter no doubt tallies with past causes.”

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Prajñātāra]³

東印度の人なり。

was a man of East India.

時に不如密多、

At that time, Punyamitra⁴

¹ said (C. *yue* 曰; J. *iwaku*). The quotation in Chinese that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-sixth Ancestor, Venerable Punyamitra” (T 2076.51.216a6-8).

² You, Master, explained *mahā-prajñā*, and I revolved the extremely profound *sūtras* (C. *Shi yan mohe bore, wo zhuan sheshen xiuduoluo* 師演摩訶般若、我轉甚深修多羅; J. *Shi wa maka hannya wo nobe, ware jinjin shutara wo tenzu* 師は摩訶般若を演べ、我れ甚深修多羅を轉ず). The expression “extremely profound *sūtra*” is used to describe a number of texts in the perfection of wisdom genre of *sūtras*, including the *Great Perfection of Wisdom Sūtra* (C. *Mohe bore boluomiduo jīng* 摩訶般若波羅蜜多經; J. *Maka hannya haramitta kyō*; S. *Mahā-prajñā-pāramitā-sūtra*).

³ The Master (*Shi wa* 師は). The sentence that begins with these words is a Japanese transcription of an identical Chinese line that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》東印度人也。(T 2076.51.216a19).

⁴ At that time, Punyamitra (*toki ni Funyomitta* 時に不如密多). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-sixth Ancestor, Punyamitra”:

《景德傳燈錄》至東印度。彼王名堅固。奉外道師長爪梵志。暨尊者將至。王與梵志同覩白氣貫于上下。王曰。斯何瑞也。梵志預知尊者入境。恐王遷善乃曰。此是魔來之兆耳。何瑞之有。即鳩諸徒衆議曰。不如蜜多將入都城。誰能挫之。弟子

東印度に到る。彼の王を堅固と名く。外道を奉じて長爪梵志を師とす。尊者、將に到らんとするに暨て、王と梵志と同く白氣の上下を貫ぬくを観る。王曰く、斯れ何の瑞ぞや。梵志、預め尊者の境に入るを知て、王の善に遷らんことを恐れ、乃ち曰く、此は是れ魔來るの兆のみ。何の瑞か之れ有らん。既に諸徒衆を鳩めて議して曰く、不如密多、將に都城に入らんとす。誰か能く之を挫かん。弟子曰く、我等各呪術あり。以て天地をも動し水火にも入るべし。何をか患へんや。尊者、至て先づ宮牆に黒氣あるを見て、乃ち曰く、小難のみ。直に王所に至る。王曰く、師來て何をか爲さんとす。尊者曰く、將に衆生を度せんとす。曰く、何の法を以て度せん。尊者曰く、各其類を以て之を度せん。時に梵志この言を聞て其怒に堪へず。即ち幻法を以て大山を尊者の頂上に化す。尊者之を指す。忽ち彼の衆の頭上に在り。梵志等、怖懼して尊者に投す。尊者、其愚惑を愍て、再び之を指すに化山隨て滅す。乃ち王の爲めに法要を演説して、眞乘に趣かしむ。又王に謂て曰く、此國、當に聖人ありて我に繼ぐべし。是時に婆羅門の子あり、二十許、幼より父母を失て名氏を知らず。或は自ら瓔珞と言ふ。故に人、之を瓔珞童子と謂ふ。閭里に遊行し丐求して日を度る。常不輕の類の如し。人、汝行くこと何ぞ急なると問へば、即答て曰く、汝行くこと何ぞ慢なる。或は何の姓ぞと問へば、乃ち曰く、汝と同姓と。其故を知ることなし。後に王、尊者と同車して出づ。瓔珞童子の前に稽首するを見て、尊者曰く、汝往事を憶ふや否や。乃至、蓋し昔因に契へり。尊者、又王に謂て曰く、此童子は他に非ず。即ち大勢至菩薩、是なり。此聖の後に二人を出さん。一人は南印度を化し、一人は縁、震旦に在り。四五年の内に此方に返らんと欲す。遂に昔因を以ての故に、般若多羅と名く。

arrived in East India. The king there was named Steadfast. He revered an other path and regarded Brahmana Long Nails as his master. When the Venerable [Punyamitra] was about to arrive there, the king and the Brahmana [Long Nails] alike observed a white vapor trail that connected the sky and earth. The king said, "What kind of auspicious omen is this?" The Brahmana, already knowing that the Venerable [Punyamitra] had entered the realm, and fearing that the good favor of the king might shift [to the Buddhist monk], then said, "This is just a sign of the coming of a demon. How could it be an auspicious omen?"

曰。我等各有呪術。可以動天地入水火。何患哉。尊者至先見宮牆有黒氣。乃曰。小難耳。直詣王所。王曰。師來何爲。尊者曰。將度衆生。曰以何法度。尊者曰。各以其類度之。時梵志聞言不勝其怒。即以幻法化大山於尊者頂上。尊者指之忽在彼衆頭上。梵志等怖懼投尊者。尊者愍其愚惑。再指之化山隨滅。乃爲王演說法要俾趣眞乘。又謂王曰此國當有聖人而繼於我。是時有婆羅門子。年二十許。幼失父母。不知名氏。或自言瓔珞。故人謂之瓔珞童子遊行閭里乞求度日。若常不輕之類。人問汝何行急。即答云。汝何行慢。或問何姓。乃曰。與汝同姓。莫知其故。後王與尊者同車而出。見瓔珞童子稽首於前。尊者曰。汝憶往事否。曰我念遠劫中與師同居。師演摩訶般若。我轉甚深修多羅。今日之事蓋契昔因。尊者又謂王曰。此童子非他。即大勢至菩薩是也。此聖之後復出二人。一人化南印度。一人緣在震旦。四五年内却返此方。遂以昔因故名般若多羅。(T 2076.51.215c16-216a12).

Having gathered his congregations of followers, [Brahmaṇa Long Nails] consulted with them, saying, “Punyamitra is about to enter the city. Who can crush him?” The disciples said, “We each have incantations, by means of which we can move heaven and earth, or enter into fire and water. What could trouble us?”

When the Venerable [Punyamitra] arrived, he saw black vapor around the palace walls and said, “Just a small difficulty.” He proceeded directly to where the king was. The king said, “What did you come here to do, Master?” The Venerable [Punyamitra] said, “I will work to deliver living beings.” [The king] said, “What method will you use to deliver them?” The Venerable [Punyamitra] said, “I will deliver each according to his type.”

When he heard these words, the Brahmaṇa [Long Nails] could not control his anger. He then used magical techniques to conjure up a large mountain on top of the Venerable [Punyamitra]’s head. The Venerable [Punyamitra] pointed at it, and suddenly it was on the heads of his [the Brahmaṇa’s] congregation. The Brahmaṇa and others were frightened and surrendered themselves to the Venerable [Punyamitra]. The Venerable [Punyamitra], taking pity on their foolishness, pointed at it a second time, and the chimerical mountain disappeared. He then explained the essentials of the dharma to the king, inclining him toward the true vehicle. He also said to the king, “There is a sage in this country who is to succeed to me.”

At that time, there was the son of a brahmaṇa, a bit over twenty, who had lost his parents while very young and did not know his given name or family. Sometimes he referred to himself as “Diadem.” Therefore people called him “Youth Diadem.” He passed his days wandering about the countryside practicing mendicancy. He was of a type with Never-Disparaging.¹ When people asked him, “Why are your actions so urgent?” he answered, “Why are your actions so leisurely?” Or, when they asked, “What is your clan?” he said, “The same clan as yours.” No one knew the reason why.

Later, the king and the Venerable [Punyamitra] went out in the same chariot. When they saw Youth Diadem bowing to the ground before them, the Venerable [Punyamitra] said, “Do you remember past matters or not?”...and so on, down to...² “no doubt tallies with past causes.” The Venerable [Punyamitra] also said to the king, “This boy is none other than Mahāsthāmaprāpta Bodhisattva. As followers of this sage, two people will appear. One will convert people in South India, and one has a karmic connection with Cinasthāna.³ Within four or five years, he will want to return

¹ Never-Disparaging (C. Changbuqing 常不輕; J. Jōfugyō; S. Sadāparibhūta). The name of a bodhisattva who appears in the *Lotus Sūtra*. → Never-Disparaging.

² and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

³ one has a karmic connection with Cinasthāna (*hitori wa en, Shintan ni ari* 一人は縁、震旦に在り). The reference is to the Twenty-eighth Ancestor, Bodhidharma, who was destined to transmit the Chan/Zen Lineage to China.

to this region.” Thereupon, based on past causes, he [Punyamitra] named him Prajñātāra.¹

INVESTIGATION 【拈提】

夫れ傳佛心印の祖師、心地開明の聖者、或は羅漢、或は菩薩なることは、不昧本來の道なる故に、久遠成の如來なるもあり。設ひ初機後學に似たりとも、一念若し機を廻せば、本來具徳を顯はして、一毫も都て欠たることなし。如來と同共し、諸尊と和合す。一出一沒するに非ざれども、共に一隻手を出すに非ず。多種なく別條なし。

Now, the ancestral teachers who transmitted the seal of the buddha-mind, and the sages who shed light on the mind-ground, were either arhats or bodhisattvas. That is because they were not in the dark about the original way. Some had also become tathāgatas in the remote past.² Even if they seem like latecomer students with beginners’ abilities,³ when in a single moment of thought they return to their [former] abilities and manifest their originally endowed virtues, then they do not have even an iota of deficiency. They are together with the tathāgatas and in harmony with the many venerables. This is not a case of “one emerges, one submerges,” nor is it a case of “together, each extending a single hand.” They are not of many different kinds, nor are they separate items.

故に今日を見るは久遠を見るなり。久遠を顧りみれば今日を護るなり。汝と同生せり、我と同居せり。絲毫も離ることなく、片時も伴なはずといふことなし。這箇の田地に到り得る時、古來今の法に非ず、根境識の事に非ず。故に謂ふ、嗣法は三際を超越し、證契は古今に連綿たり。是の如くなる故に金針玉線密密とし

¹ based on past causes, he named him Prajñātāra (*sekiin wo motte no yue ni, Hannya-tara to nazuku* 昔因を以ての故に、般若多羅と名く). The “past causes” mentioned here are those stated in the Root Case of this chapter. That is to say, Punyamitra in a former life “explained *mahā-prajñā*” while Youth Diadem, who was his acolyte in that former life, “revolved *sūtras*.” The name “Prajñātāra” is said to reflect those “past causes” because its first two glyphs derive from the *prajñā* (C. *bore* 般若; J. *hannya*) that Punyamitra explained, while its final two glyphs derive from the *sūtras* (C. *xiuduoluo* 修多羅; J. *shutara*) that Youth Diadem revolved. There is also a suggestion here that the relationship between the wisdom of Buddha and the *sūtras* that he preached is analogous to the relationship between master and disciple. From the point of view of critical scholarship, it is obvious that the “past causes” explained in the Root Case were suggested by the name “Prajñātāra,” not the other way around.

² become tathāgatas in the remote past (*kuon jō no nyorai* 久遠成の如來). According to Tiantai (J. Tendai) school commentaries on the *Lotus Sūtra*, the awakening of Śākyamuni Buddha was “actually attained in the remote past” (C. *jiuyuan shicheng* 久遠實成; J. *kuon jitsujō*), so his attainment of buddhahood beneath the bodhi tree after a period of ascetic training was merely a provisional reenactment performed by his “transformation body” (C. *huashen* 化身; J. *keshin*; S. *nirmāṇakāya*).

³ seem like latecomer students with beginners’ abilities (*shoki kōgaku ni nitari* 初機後學に似たり). That is to say, in the Pivotal Circumstances sections of the *Denkōroku* and the Chinese Chan hagiographies on which those are based, the ancestral teachers are depicted as relative novices who gain awakening only when they encounter the Chan masters who eventually recognize them as dharma heirs.

て串通す。子細に見來れば、何れか是れ彼、何れか是れ我。纖機も顯はれず、機鋒も露はすことなし。此に到りて得坐せざるなし。必ず傍らに分ち来る。

Therefore, to see the present day is to see the remote past,¹ and to look back at the remote past is to protect the present day. They [the ancestral teachers] are born together with you, and they have the “same dwelling that I do.”² There is not the tiniest bit of separation from them, and not half a moment without their companionship. When you gain arrival at this standpoint, it is not a dharma of past, future, or present, and it is not a matter of sense faculties, sense objects, and consciousness. Therefore, it is said that inheritance of the dharma transcends the three times, and that verification and tallying link together the past and present. Because things are like this, the “golden needle and jade thread” penetrate with precision as they string things together. When you come to see in detail, then what is “other” and what is “self”? The delicate workings are not revealed, nor is the needle tip ever exposed.³ Arriving here, you will not fail to obtain a seat. One to the side will surely be shared with you.⁴

故に適來の因縁にも、師は摩訶般若を演説し、我は甚深修多羅を轉ず。若し色清淨なれば一切智智清淨なり。異もなく別もなし。衆生即佛性なり。佛性即衆生。彼れも外物を入れず、此も内法を運ばず。兩機恁麼に分れたりと雖も、多數終に異ならず。故に般若多羅と曰ふ。上の婆舍斯多の如し。

Thus, in the aforementioned episode, too, we find: “You, Master, explained *mahā-prajñā*, and I revolved the extremely profound *sūtras*.” “If form is pure, then the wisdom that knows everything is pure.”⁵ There is no difference, and there is no discrimination.⁶ Living beings are the *buddha-nature*, and the *buddha-nature*

¹ **remote past** (*kuon* 久遠). This is the same word that appears above, in the statement that “some [ancestral teachers] had also become *tathāgatas* in the remote past.”

² **“same dwelling that I do”** (*ware to dōgo* 我と同居). The sentence that ends with this phrase sounds like it involves Keizan calling his audience “you” and calling himself “I,” but the phrase is a quotation of the Root Case, where Prajñātāra says, “I had the same dwelling as you, Master.”

³ **The delicate workings are not revealed, nor is the needle tip ever exposed** (*senki mo awarezu, kibō mo arawasu koto nashi* 纖機も顯はれず、機鋒も露はすことなし). There is a complex play on words here that is based on Wansong Xingxiu’s (1166–1246) commentary, in Case #44 of the *Congrong Hermitage Record*, on the verse by Hongzhi Zhengjue (1091–1157) that contains the expression “golden needle and jade thread.” → “golden needle and jade thread.”

⁴ **One to the side will surely be shared with you** (*kanarazu katawara ni wakachi kuru* 必ず傍らに分ち来る). This alludes to the episode in which Buddha invited the First Ancestor, Mahākāśyapa, to sit next to him. → share the seat.

⁵ **“If form is pure, then the wisdom that knows everything is pure”** (*moshi shiki shōjō nareba issaichi chi shōjō nari* 若し色清淨なれば一切智智清淨なり). The insertion of this quotation from the *Great Perfection of Wisdom Sūtra* at this point in the text of the *Denkōroku* implies that form and the knowledge of everything relate to one another in a way that is analogous to the relationship between the revolving of *sūtras* and *prajñā*, which in turn are emblematic of the relationship between master (Punyamitra) and disciple (Prajñātāra).

⁶ **There is no difference, and there is no discrimination** (*i mo naku betsu mo nashi* 異もなく別もなし). Although couched in slightly different words, this statement echoes the text

is living beings. “That one” does not bring in any external *things*, and “this one”¹ does not move around any internal *dharmas*. Although the two functions are separated like this, for the most part there is no difference in the end. “Therefore he [Punyamitra] called him Prajñātāra.”² This is like Vasiṣṭa, as discussed above.³

古今分つべからず。空有豈異ならんや。故に古人曰く、此中若し了じて全く無事ならば、體用何ぞ妨げん、分不分と。虛空を借りて森羅萬像の體とすれば、一絲一毫の面目に對する底なし。森羅萬像を借りて虛空の用とすれば、一絲一毫の異路なし。故に此に到て師資道傳、佛祖の印可、尚ほ多種なりと解するも、節目あるに似たり。兩般なしと會するも尚ほ是れ坦板漢なり。子細に驗點商量すれば、驚驚、雪に立て同色に非ず。明月蘆華、他に似 ず。恁麼に游踐して、銀椀に雪を盛りもてゆき、明月に驚を藏しもてゆく。

The past and the present are not to be separated. How, then, could emptiness and existence possibly be different? Thus an ancient said:⁴

“Right here, if you realize that there are absolutely no concerns, what could prevent the distinguishing, or not distinguishing, of substance and function?”

If you borrow “empty space”⁵ and regard it as the substance of the *luxuriant web of myriad phenomena*, then there is nothing, not one thread or one iota, which

of the *Great Perfection of Wisdom Sūtra*, which repeatedly states that:

If the wisdom that knows everything is pure, then there are no binaries, no dualities, no discrimination, and no cutting off.

《大般若波羅蜜多經》若一切智智清淨、無二、無二分、無別、無斷故。(T 220.5.1046, a2-3).

→ “if form is pure, then knowledge of everything is pure.”

¹ “That one”... “this one” (*kare...* *kore* 彼れ... 此). This combination can be interpreted as referring to the relationship between master (“that one”) and disciple (“this one”). When seen from the disciple’s point of view, the master is “external” to the disciple, whose own “internal” state needs to be changed.

² “Therefore he called him Prajñātāra” (*yue ni Hannyatara to iu* 故に般若多羅と曰ふ). This is a repetition of the statement that appears above in the Pivotal Circumstances section: “Therefore he named him Prajñātāra” (*yue ni, Hannyatara to nazuku* 故に、般若多羅と名く), which corresponds to the Chinese original: 故名般若多羅 (T 2076.51.215a12).

³ This is like Vasiṣṭa, as discussed above (*kami no Bashashita no gotoshi* 上の婆舍斯多の如し). This refers to the line in Chapter 25 of the *Denkōroku* that reads: “Because of his previous karmic conditions, he [Siṃha] named him Vasiṣṭa” (*zen'en wo motte no yue ni Bashashita to nazuku* 前縁を以ての故に婆舍斯多と名く). As that chapter explains, Siṃha combined the name of the boy with the jewel in his clenched fist, Sita, who was to become his disciple, with the name of the youth to whom he had given a jewel in a past life, Vasi. Both Prajñātāra and Vasiṣṭa, in short, were given names by their teachers that alluded to events in their past lives.

⁴ Thus an ancient said (*yue ni kojin iwaku* 故に古人曰く). The “ancient” in question was Sanping Yizhong (781–872). The sentence that follows these words is a Japanese transcription of the second two phrases of a famous verse attributed to him. For the entire verse and details of its provenance, → Sanping Yizhong.

⁵ borrow “empty space” (*kokū wo karite* 虛空を借りて). To “borrow” (*kariru* 借りる) in this context means to make use of as a provisional (conventionally true) concept.

stands opposite your face. If you borrow the “luxuriant web of myriad phenomena” and regard it as the function of empty space, then there is not one thread or one iota of a deviant path. So, arriving here, if you persist in interpreting the transmission of the way of master and disciple and the seal of approval of the buddhas and ancestors as having many varieties, then it seems as if there is some system of differentiation. But if your understanding is that there is no dualism, then you are still a guy shouldering a plank. If you meticulously investigate and consider:

Egrets standing in the snow do not have the same color;¹
the bright moon and the [white] flowering reeds do not resemble each other.

Roaming about in such a way, you may go on with “filling a silver bowl with snow, hiding an egret in the bright moon.”²

適來の因縁を辨別せんとするに、適ま卑語あり。大衆、聞かんと要すや。

To try to distinguish the aforementioned episode, I happen to have some humble words. Great assembly, do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

潭底蟾光空裏明。連天水勢徹昭清。再三撈漉縱知有。寬廊旁分虛白成。

The light of the pool-bottom moon-toad is bright across the sky;
connecting heavens and waters, its powerful penetration is clear and pure.
Twice or thrice, you scoop it from the water and filter it, as if you knew it were there;
vast and open, when you lean toward one bit of it, you come up empty.

¹ Egrets standing in the snow do not have the same color (*roji, yuki ni tate dōshiki ni arazu* 驚鷺、雪に立て同色に非ず). The verse that begins with this line is a Japanese transcription of a Chinese verse attributed to Chan Master Tongan Cha in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》驚鷺立雪非同色、明月蘆華不似他。 (T 2076.51.455c15-16).

The idea is that although an egret — also called a white heron (C. *bailu* 白鷺; J. *hakuro, shirasagi*) — is white in color, it is still distinguishable against the background of white snow if one looks carefully. The “reeds” (*lu* 蘆; J. *ro*; Latin, *Phragmites communis*) mentioned in the second line are marsh plants that have large white tassels (C. *hua* 華; J. *ka*), an inflorescence that superficially looks like the moon.

² “filling a silver bowl with snow, hiding an egret in the bright moon” (*ginwan ni yuki wo mori, meigetsu ni ro wo kakusu* 銀盤に雪を盛り、明月に驚を藏す). A line of verse from the *Jewel Mirror Samādhi*. The original Chinese saying reads: → “silver bowl filled with snow, bright moon hiding an egret” (C. *yinwan sheng xue, mingyue zang lu* 銀盤盛雪、明月藏驚). The Japanese transcription given in the *Denkōroku* slightly misconstrues the grammar of the original. This line is also quoted in Chapter 15 of the *Denkōroku*. In the present context, the verse counters the one quoted just before: “Egrets standing in the snow do not have the same color.”

ROOT CASE 【本則】

第二十八祖、菩提達磨尊者、因二十七祖、般若多羅尊者問、

The Twenty-eighth Ancestor was Venerable Bodhidharma. On one occasion, the Twenty-seventh Ancestor, Venerable Prajñātāra, asked:¹

於諸物中、何物無相。師曰、不起無相。祖曰、於諸物中、何物最大。師曰、法性最大。

“Among all things, what thing is signless?” The Master [Bodhidharma] said, “Non-arising is signless.” The Ancestor [Prajñātāra] said, “Among all things, what thing is greatest?” The Master [Bodhidharma] said, “Dharma-nature is greatest.”

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Bodhidharma]²

刹利種なり。本は菩提多羅と名く。南印度香至王の第三子なり。

was of the ksatriya class. Originally he was named Bodhitāra. He was the third son of King Kāñci in South India.

彼王、佛法を崇重して倫等に度越せり。有時、無價の寶珠を以て般若多羅に施す。王に三子あり、一は月淨多羅、二は功德多羅、三は菩提多羅と名く。尊者、太子の智慧を試みんと欲して、施す所の寶珠を以て三王子に示して曰く、能く此寶珠に及ぶ物有りや否や。第一第二

That king³ deeply venerated the *buddha-dharma*, exceeding his peers. Once, as alms, he gave a priceless jewel to Prajñātāra. The king had three sons: the first was named *Candravimalatāra*, the second *Punyatāra*, and the third *Bodhitāra*.

¹ asked (C. *wen* 問; J. *mon*). The quotation in Chinese that follows is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra” (T 2076.51.216b6-9).

² The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription, slightly rearranged, of a nearly identical Chinese passage that appears at the start of the biography of the “Twenty-eighth Ancestor, Bodhidharma” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》南天竺國香至王第三子也。姓刹帝利。本名菩提多羅。(T 2076.51.217a9-10).

³ That king (*kano ō* 彼王). The sentence that begins with these words is a loose paraphrase, in Japanese, of a Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》彼王名香至。崇奉佛乘尊重供養度越倫等。又施無價寶珠。時王有三子。其季開士也。尊者欲試其所得。乃以所施珠問三王子曰。此珠圓明有能及此否。第一子目淨多羅。第二子功德多羅。(T 2076.51.216a20-24).

The Venerable [Prajñātāra], wishing to test the princes' wisdom, showed the three princes the precious jewel he had been given and said, "Is there any thing that rivals this precious jewel, or not?" The first and second [princes]¹

皆曰く、此珠は七寶の中の尊なり、固に踰る物なし。尊者の道力に非んば、誰か能く是を受けん。第三菩提多羅曰く、此は是れ世寶なり、未だ上とするに足らず。諸寶の中に於ては法寶を上なりとす。此は是れ世光なり、未だ上とするに足らず。諸光の中に於ては智光を上なりとす。此は是れ世明なり、未だ上とするに足らず。諸明の中に於ては心明を上なりとす。此珠の光明は自ら照すこと能わず、必ず智光を借て此を光辨す。既に此を辨じ了れば、即ち是れ珠なる事を知る。既に此珠を知れば、即ち其實なることを明らむ。若し其實なることを明むれば、寶自ら寶に非ず。若し其珠を辨ずれば、珠自ら珠に非ず。珠自ら珠に非ざることは、必ず智珠を假て世珠を辨ずればなり。寶自ら寶に非ざることは、必ず智寶を假て法寶を明むればなり。師の道、智寶なる故に今世寶を感ず。然れば則ち師に道あれば其實即ち現じ、衆生に道あれば其實即ち現ず。衆生に道あれば心寶亦然なり。

both said, "This jewel is honored among the seven treasures, and there certainly is no thing that exceeds it. If a person lacked your power of the way, Venerable, who could possibly receive it?" The third [prince], Bodhitāra, said: "This is a worldly treasure, which is as yet insufficient to be considered superior. Among treasures, the dharma treasure is superior. This is a worldly illumination, which is as yet insufficient to be considered superior. Among illuminations, the illumination of wisdom is superior. This is a worldly clarity, which is as yet insufficient to be considered superior. Among clarities, the clarity of mind is superior. The radiance of this jewel is unable to shine on its own; it must borrow the illumination of wisdom for its illumination to be discerned. When you have fully discerned it, then you will know what it is to be a jewel. When you know this jewel, then you will clarify its preciousness. When you clarify its preciousness, then its preciousness is not, of itself, precious. When you discern that jewel, then the jewel is not, of itself, a jewel. That the jewel is not of itself a jewel is because we must borrow the jewel of wisdom if we are to discern the worldly jewel. That its preciousness is not of itself precious is because we must borrow the preciousness of wisdom if we are to clarify the dharma treasure. Because your way, Master, is the treasure of wisdom, you now perceive a worldly treasure. Thus, when you, Master, have the way, this treasure appears, and when living beings have the way, this treasure appears. When living beings have the way, the treasure of mind is also like this."

¹ first and second (*dai ichi dai ni* 第一第二). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-seventh Ancestor, Prajñātāra":

《景德傳燈錄》皆曰。此珠七寶中尊固無踰也。非尊者道力孰能受之。第三子菩提多羅曰。此是世寶未足爲上。於諸寶中法寶爲上。此是世光未足爲上。於諸光中智光爲上。此是世明未足爲上。於諸明中心明爲上。此珠光明不能自照。要假智光光辨於此。既辨此已即知是珠。既知是珠即明其實。若明其實寶不自寶。若辨其珠珠不自珠。珠不自珠者。要假智珠而辨世珠。寶不自寶者。要假智寶以明法寶。然則師有其道其實即現。衆生有道心寶亦然。(T 2076.51.216a24-b5).

祖、其辨説を聞て、聖降なることを知り、定て法嗣なることを辨ずれども、時未だ到らざるを以て黙して混ぜしむ。

The Ancestor [Prajñātāra] listened to his [Bodhitāra's] eloquence and knew a sage had descended. Although he knew for certain that he [Bodhitāra, later called Bodhidharma] would be his *dharma* heir, “because the right time had not yet arrived, he remained silent and kept matters unclear.”¹

即ち問て曰く、

Thereupon he [Prajñātāra] questioned him [Bodhitāra], saying:²

諸物の中に於て何物か無相なる。師曰く、不起無相なり。祖曰く、諸物の中に於て何物か最も高き。師曰く、人我最も高し。祖曰く、諸物の中に於て何物か最も大なる。師曰く、法性最大なり。

“Among all things, what thing is signless?” The Master [Bodhidharma] said, “Non-arising is signless.” The Ancestor [Prajñātāra] said, “Among all things, what thing is most lofty?” The Master [Bodhidharma] said, “The self of a person is most lofty.” The Ancestor [Prajñātāra] said, “Among all things, what thing is greatest?” The Master [Bodhidharma] said, “Dharma-nature is greatest.”

是の如く問答して、師資、心通すと雖も、且らく機の純熟を俟つ。後に父王

In questioning and answering in this manner, although the *minds* of master and disciple penetrated each other, he [Prajñātāra] waited a while for his [Bodhitāra's] capacity to fully ripen. Finally, his [Bodhitāra's] father, the king,³

崩御す。衆皆號絶するに、菩提多羅獨り柩の前にして入定、七日を経て出づ。乃ち般若多羅の處に往て出家を求む。

died. While everyone in the congregation wailed loudly, Bodhitāra, by himself, entered into concentration in front of the coffin, emerging from it after

¹ “because the right time had not yet arrived, he remained silent and kept matters unclear” (*toki imada itarazaru wo motte moku shite konzeshimu* 時未だ到らざるを以て黙して混ぜしむ). This line is a Japanese transcription of an identical Chinese sentence that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》以時尚未至且默而混之。(T 2076.51.216b9-10).

² saying (iwaku 曰く). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》於諸物中何物無相。曰。於諸物中不起無相。又問。於諸物中何物最高。曰於諸物中人我最高。又問。於諸物中何物最大。曰於諸物中法性最大。(T 2076.51.216b9-9).

³ the king (ō 王). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-seventh Ancestor, Prajñātāra”:

《景德傳燈錄》香至王厭世衆皆號絶。唯第三子菩提多羅。於柩前入定。經七日而出。乃求出家。(T 2076.51.216b10-12).

seven days had passed. Then he went to Prajñātāra's place and asked to go forth from household life.

般若多羅、時の到ることを知て、出家受具せしむ。後に師、般若多羅の室にして七日坐禪す。般若多羅廣く坐禪の妙理を指説す。師聞て無上智を發す。乃ち般若多羅示して曰く、

Prajñātāra, knowing that the right time had come, had him [Bodhitāra] go forth from household life and receive the full precepts. After that, the Master [Bodhidharma] spent seven days in Prajñātāra's room practicing seated meditation. Prajñātāra gave him extensive indications about the marvelous principle of seated meditation. The Master [Bodhidharma] listened and aroused unsurpassed wisdom. Then Prajñātāra instructed him, saying:¹

汝諸法に於て已に通量を得たり。夫れ達磨は通大の義なり、宜く達磨と名くべし。因て號を菩提達磨と改む。

"You have already gained full comprehension of all dharmas. The word 'dharma' means 'greatness in comprehension.' You should be named 'Dharma.'" As a result, his name was changed to "Bodhidharma."

師、出家傳法して跪きて問て曰く、

The Master [Bodhidharma], having gone forth from household life and received dharma transmission, knelt and asked a question, saying:²

我、既に得法す。當に何の國に到てか佛事を作すべし。時に般若多羅示して曰く、汝、得法すと雖も、且らく南天に留りて、我滅後六十七載を待て、當に震旦に往て大器を接すべし。師又曰く、彼土に大士の法器となるを得べしや、一千年の後、又難起ることあるべしや。般若多羅示して曰く、彼土に菩提を得ん者、舉て數ふべからず。小難ありて起ることあらん。宜く善く自ら降すべし。汝至らん時、南方に住まること勿れ。彼れ唯有爲の功業を

¹ saying (iwaku 曰く). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-eighth Ancestor, Bodhidharma":

《景德傳燈錄》汝於諸法已得通量。夫達磨者通大之義也。宜名達磨。因改號菩提達磨。(T 2076.51.217a13-14).

² saying (iwaku 曰く). The block of text that follows these words is a Japanese transcription, albeit with a number of lacunae, of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-eighth Ancestor, Bodhidharma":

《景德傳燈錄》師乃告尊者曰。我既得法。當往何國而作佛事。願垂開示。尊者曰。汝雖得法未可遠遊。且止南天待吾滅後六十七載。當往震旦設大法藥直接上根。慎勿速行衰於日下。師又曰。彼有大士堪爲法器否。千載之下有留難否。尊者曰。汝所化之方獲菩提者不可勝數。吾滅後六十餘年彼國有難。水中文布自善降之。汝至時南方勿住。彼唯好有爲功業不見佛理。汝縱到彼亦不可久留。聽吾偈曰。(T 2076.51.217a14-23).

The verse that the *Denkōroku* presents in the original Chinese immediately following this passage also occurs at the same place in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.217a24-25).

好て佛理を見ず。即ち偈を示して曰く、「路行跨水復逢羊、獨自棲棲暗渡江。日下可憐双象馬、二株嫩桂久昌昌。」

“I have already attained the *dharma*. To what country should I go to carry out *buddha-activities*?” At that time, Prajñātāra instructed him, saying: “Although you have attained the *dharma*, you should remain in South India for a while. You should wait until sixty-seven years after my death, and then go to Cīnasthāna and make contact with those who are great vessels.” The Master [Bodhidharma] also asked, “In that land, am I likely to acquire great beings as vessels of the *dharma*? Given that it is one thousand years after [the death of Buddha], are difficulties likely to arise?” Prajñātāra instructed him, saying: “In that land, those who aspire to *bodhi* are too numerous to count. There will be minor difficulties that arise. For a while, you would do well to lie low. When you arrive there, do not dwell in the south. There, they only delight in conditioned merit and do not see the *buddha-principle*.” Then he [Prajñātāra] instructed him [Bodhidharma] with a verse, which said:

The route you go, traversing water, leads to meeting a sheep;
alone and flurried, you will secretly cross the great river.
The most shameful ones under the sun are a pair: an elephant and a horse;¹
two beautiful cinnamon trees will long flourish.

林下に一人を見ん、當に道果を得べし。又曰く、「震旦雖闊無別路、要假兒孫脚下行。金鶴解銜一粒粟、供養十方羅漢僧。」

“In a monastic grove, one man will be seen;² he is sure to attain the fruits of the path.” He [Prajñātāra] also said:

Although Cīnasthāna is vast, there is no other road;

¹ an elephant and a horse (C. *xiangma* 象馬; J. *zōme*). Azuma (p. 288) speculates that this may be a reference to Bodhiruci and Vinaya Master Guangtong, the spiteful pair of monks who (later in this story) try to kill Bodhidharma.

² “In a monastic grove, one man will be seen” (*rinka ni hitori wo min* 林下に一人を見ん). Although this line is presented in the *Denkōroku* as something Prajñātāra said immediately after intoning the verse that precedes it, these words are not found in the *Jingde Era Record of the Transmission of the Flame*. They first appear, rather, in the biography of Bodhidharma found in the *Tiansheng Era Record of the Spread of the Flame*, in the context of a series of questions that Bodhidharma asks Prajñātāra about what will happen in China in the future. Prajñātāra predicts something that will happen 150 years hence, and something else that will occur 165 years in the future. When Bodhidharma asks “What will happen after that?” Prajñātāra replies:

“Two hundred and twenty years in the future, in a monastic grove, one man will be seen; he is sure to attain the fruits of the path. Listen to my words of prophecy”:

Although Cīnasthāna is vast, there is no other road;
you must rely on the footsteps of descendants to reach across it.
The golden cock releases from its beak a single grain of rice,
making offerings to arhat monks in the ten directions.

《天聖廣燈錄》又問。此後如何。曰。却後二百二十年。林下見一人。當得道果。聽吾識曰。震旦雖闊無別路、要假兒孫脚下行。金鶴解銜一粒米、供養十方羅漢僧。(CBETA, X78, no. 1553, p. 439, c4-7 // Z 2B:8, p. 317, b16-c1 // R135, p. 633, b16-p. 634, a1).

you must rely on the footsteps of descendants to reach across it.
The golden cock releases from its beak a single kernel of unhusked rice,
making offerings to arhat monks in the ten directions.

是の如く子細に印記を受て、左右に執侍すること四十年。般若多羅入滅の後、同學佛大先は般若多羅の印記を受て祖と化を並べ、佛大勝多は更に徒を分て六宗を爲す。

In this way,¹ receiving the *seal of approval in detail*, [Bodhidharma] waited on [Prajñātāra] as his personal assistant for forty years. After Prajñātāra entered extinction, a fellow student, Buddhasena, who had received Prajñātāra's *seal of approval*, carried out conversions side by side with the Ancestor [Bodhidharma]. Buddhaśanta, moreover, divided his own followers into six schools.

師、六宗を教化して、名十方に仰ぎ、六十餘載に向んとするに、震旦縁熟するを知て、異見王の所に往て告て曰く、三寶を敬重しあて利益を繁興すべし。我、震旦の縁熟せり。事了りなば便ち還るべし。異見王、涕涙悲泣して曰く、此國何の罪がある、彼土何の祥がある。然れども震旦の事、既に果てなば、速に還りたまふべし。父母の國を忘ること勿れ。王躬ら送て直に海堧に至る。師、重溟に汎で三周を経て南海にとつぐ。梁の大通元年丁未歳九月二十一日なり。(或は普通八年ともいふ。三月に改元す)。

The Master² [Bodhidharma] instructed all six schools, and his name was respected throughout the ten directions. Facing the sixty-some anniversary [of Prajñātāra's death], he knew that his karmic connection to Cīnasthāna had ripened. He went to King Contrary View's place and announced: "You should revere the three treasures so that benefits proliferate and flourish. My karmic connection to Cīnasthāna has ripened. When my work is finished, I will return." King Contrary View, weeping and wailing, said: "What sins does this country have? What blessings does that land have? In any case, once your work in Cīnasthāna is accomplished, please return quickly. Do not forget the country of your father and mother." The king personally saw him off, and they proceeded directly to the sea-

¹ In this way (*kaku no gotoku* 是の如く). The block of text that begins with these words is a loose paraphrase in Japanese, with many lacunae, of a Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-eighth Ancestor, Bodhidharma":

《景德傳燈錄》服勤左右垂四十年未嘗廢闕。達尊者順世。遂演化本國。時有二師。一名佛大先。一名佛大勝多。本與師同學佛陀跋陀小乘禪觀。佛大先既遇般若多羅尊者。捨小趣大與師並化。時號二甘露門矣。而佛大勝多更分途而爲六宗。(T 2076.51.217a27-b3).

² The Master (*Shi* 師). The block of text that begins with these words is a loose paraphrase in Japanese, with many lacunae, of a Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Twenty-eighth Ancestor, Bodhidharma":

《景德傳燈錄》師心念。震旦緣熟行化時至。乃先辭祖塔。次別同學。然至王所慰而勉之曰。當勤修白業護持三寶。吾去非晚一九即迴。王聞師言涕淚交集。曰此國何罪彼土何祥。叔既有緣非吾所止。唯願不忘父母之國。事畢早回。王即具大舟實以眾寶。躬率臣寮送至海堧。師汎重溟凡三周寒暑達于南海。實梁普通八年丁未歲九月二十一日也。(T 2076.51.219a7-14).

side. The Master [Bodhidharma] spent three years floating on the deep seas and then reached Nanhai. It was the 21st day of the 9th month in the Junior Fire Year of the Ram, 1st year of the Datong era¹ of the Liang Dynasty. (Also known as the 8th year of the Putong era, since the era designation changed in the 3rd month of that year.)

之に因て最初梁の武帝に相見す、云々。南に住まること勿れと謂ふ、是なり。之に因て、既に魏に往く。一葦を浮ぶといふ。尋常、人思はく、一葦といふは一のあしなりと。之に依て一枝の葦の葉の上に、祖の身を載るは非なり。謂ゆる一葦といふは渡りの小船なり。あしには非ず。其形あしに似たり。復逢羊と謂ふは梁の武帝なり。暗渡江と謂ふは揚州の江なり。

Based on these circumstances, he [Bodhidharma] first had a face-to-face encounter with Emperor Wu of the Liang dynasty, ... etc., etc.² “Do not dwell in the south”³ refers to this. As a result, he [Bodhidharma] immediately went to the kingdom of Wei. It is said that he “floated on a single reed.”⁴ Ordinarily, people think that a “single reed” refers to a single stalk of reed. According to this, the Ancestor’s body was conveyed on the “leaf” of a single twig of reed,⁵ but that is not the case. The so-called “single reed” was a small boat used as a ferry. It was not a reed, but its shape resembled a reed. The words “leads to meeting a sheep”⁶ refer

¹ 21st day of the 9th month in the Junior Fire Year of the Ram, 1st year of the Datong era (C. *Datong yuan nian dingwei sui jiuyue ersiyi ri* 大通元年丁未歲九月二十一日; J. *Daitsū gan nen teimi no toshi ku gatsu nijūichi nichī*). The date corresponds to October 31, 527.

² “etc., etc.” (*unnun* 云々). In this context, this expression refers to the rest of the story about Bodhidharma’s encounter with Emperor Wu, which is related in full in the Chinese sources (*Jingde Era Record of the Transmission of the Flame*, *Tiansheng Era Record of the Spread of the Flame*) that Keizan is paraphrasing here. The famous dialogue with the emperor (in which Bodhidharma replies that there is “no merit” in building temples, copying sūtras, and establishing state support of the monastic order) is elided here, presumably because it was so well known in Keizan’s day. It was frequently raised and commented on as a *kōan*, so if Keizan had related it here, he would have had to comment on it in the Investigation section below. → Emperor Wu.

³ “Do not dwell in the south” (*minami ni todomaru koto nakare* 南に住まること勿れ). This is a quotation of Prajñātāra’s admonition to Bodhidharma, which appears earlier in this section. The kingdom of Liang was in the south of China. Bodhidharma was not to stay there because, as was well known from the elided story of their face-to-face encounter, Emperor Wu was unable to understand the true import of his mission.

⁴ “floated on a single reed” (*ichi i wo ukabu* 一葦を浮ぶ). The popular idea that Bodhidharma, en route from the kingdom of Liang in the south to Wei in the north, crossed the Yangzi River riding on a single reed does not appear in his biographies. It derives, rather, from Song dynasty ink paintings that show him crossing the wind-swept Yangzi: a few brush-strokes under his feet came to be interpreted as a “single reed” serving as a boat, a notion fed by the belief that he possessed magical powers.

⁵ on the “leaf” of a single twig of reed (*isshi no ashi no ha no ue ni* 一枝の葦の葉の上に). The character *xie* 葦 (J. *yō, ha*), which means “leaf,” is also used in Chinese to refer to anything small and light, especially a very small boat of light construction.

⁶ “leads to meeting a sheep” (C. *fu feng yang* 復逢羊; J. *fuku hō yō*). This is a quote of the first line of Prajñātāra’s verse of prophecy, found above in this section: “The route you go, traversing water, leads to meeting a sheep.”

to Emperor Wu of the Liang. The words “secretly cross the great river”¹ refer to the Yangzi River in Yangzhou Prefecture.

是の如くして急に嵩山の少林寺にとつぐ。則ち少林寺の東廊に居す。人、是を測ることなし。終日打坐す。因て壁觀婆羅門と謂ふ。乃ち喧しく説かず、易く示さずして九年を経たり。九年の後、道副、道育、總持、慧可等、四人の門人に、皮肉骨髓を付してより、其機已に熟せることを知りぬ。

In this manner, he [Bodhidharma] quickly arrived at Shaolin Monastery on Mount Song. He resided in the east corridor of Shaolin Monastery. No one could take his measure. He sat in meditation all day. On account of this, they called him the “brāhmaṇa who does wall-contemplation.” Indeed, he passed nine years without loudly explaining anything, and without offering any easy instructions. After nine years, he entrusted his skin, flesh, bones, and marrow to his four followers, Daofu, Daoyu, Zongchi, and Huike, for he knew that their abilities had ripened.

時に菩提流支と光統律師と云ふ二人の外道あり。師の道徳天下に布き、人悉く歸敬するを見て、其憤ほりに堪へず、乃ち石を擲げて當門の歯を欠くのみに非ず、五度大毒を上つる。祖、乃ち其毒薬を六度の時、盤石の上に置しかば、即ち石裂けき。吾化縁、既に盡きぬと。

At that time, there were two followers of other paths called Bodhiruci and Vinaya Master Guangtong.² They were unable to bear their anger at seeing how the Master’s [Bodhidharma’s] virtue in the way was proclaimed throughout the world, and how everyone took refuge in and revered him. They not only threw stones, knocking out his front teeth, they even tried to poison him five times. On the sixth time, he put the poison on a boulder, and the rock split. He said, “My opportunity to convert has run out.”

乃ち思く、吾先師の印記を受て、神旦赤懸にして大なる氣象を見き。定て知ぬ、大乗の法器ありと。然れども梁の武帝相見以來、機契はず人を得ず。徒に冷坐せしに、獨の大士神光を得て、我所得の道悉く以て傳通す。事既に辨じ縁則ち盡きぬ。逝去すべしと云て端坐して逝す。熊耳峰に葬る。後に葱嶺にして宋雲に相逢ふといふ説あれども、實には熊耳峰に葬る、是れ正説なり。

Thereupon, he thought: “I received my late master’s seal of approval, and I saw meteorological signs in the Imperial District of Cinasthāna,³ so I knew for sure

1 “secretly cross the great river” (C. *an du jiang* 暗渡江; J. *an to kō*). This is a quote of the second line of Prajñātāra’s verse of prophecy, found above in this section: “alone and flurried, you will secretly cross the great river.”

2 two followers of other paths called Bodhiruci and Vinaya Master Guangtong (*Bodai-rushi to Kōzū Risshi to iu futari no gedō ari* 菩提流支と光統律師と云ふ二人の外道あり). Bodhiruci and Vinaya Master Guangtong (better known as Huiguang) were both eminent Buddhist monks who, as far as a digital search of the Chinese Buddhist canon shows, were never called “followers of other paths” in any other texts. What the *Denkōroku* may mean here is that they were monks who took a very different approach to Buddhism than Bodhidharma.

3 Imperial District of Cinasthāna (C. Shendan Chixian 神旦赤縣; J. Shintan Sekiken). The expression “Imperial District” (C. Chixian 赤縣; J. Sekiken), in most contexts, is a literary name for all of China. However, because “Cinasthāna” (China) is mentioned sep-

that there were Mahāyāna vessels of the dharma there. However, beginning with my face-to-face encounter with Emperor Wu of the Liang and continuing thereafter, abilities did not tally,¹ and I did not find a person.² I merely sat frozen, gained a single great being who was Shenguang, and transmitted to him the entirety of the way that I had attained. This matter having been disposed of, my karmic conditions are exhausted. I should pass away.” Sitting erect, he died. He was buried on Xionger Peak. Although there is a story that he later encountered Songyun in the Congling mountain range,³ truly he is buried on Xionger Peak. This is the true account.

INVESTIGATION 【拈提】

夫れ達磨は正に二十七祖の記前に依て震旦の初祖なり。其最初太子の時、寶珠を辨ぜし因み、尊者問て曰く、諸物の中に於て何物か無相なる。師曰く、不起無相なりと。夫れ設ひ空寂と謂ふとも、實に是れ無相なるには非ず。之に依て謂ふ、不起無相なりと。

Now, Bodhidharma was truly, as prophesied by the Twenty-seventh Ancestor [Prajñātāra], the Founding Ancestor in Cinasthāna. At the very beginning, when he was a prince, on the occasion of investigating the precious jewel, the Venerable [Prajñātāra] questioned him, saying, “Among all things, what thing is signless?” The Master [Bodhidharma] said, “Non-arising is signless.” Now, even if one were to say “empty and quiescent,” in reality this would not be signless. Therefore he said, “Non-arising is signless.”

然れば壁立萬仞と會し、明たる百草と會得して、物物他に非ず、唯己れと法位に住すと識得せん。即ち是れ不起底に非ず。然れば無相に非ず。

Accordingly, let us suppose that you understand [the saying] “cliff rising ten thousand fathoms”; that you grasp “clear and obvious, the hundred grasses”; and that you are aware that “each thing is not external,” but merely “rest in their dharma-
arately here, it is possible that “imperial district” refers only to the capital city of the Liang Dynasty, where Bodhidharma met Emperor Wu. → Imperial District.

1 “abilities did not tally” (*ki kanawazu* 機契はず). Bodhidharma’s encounter with Emperor Wu, as related in the *Jingde Era Record of the Transmission of the Flame*, ends with the statement that:

The emperor did not understand. The Master [Bodhidharma] knew that his abilities did not tally.

《景德傳燈錄》帝不領悟。師知機不契。(T 2076.51.219 a28).

2 “did not find a person” (*hito wo ezu* 人を得ず). That is, did not find a person suitable to become his dharma heir. The punctuation of the Shūmūchō edition of the *Denkōroku* here suggests that the phrase “abilities did not tally” (*ki kanawazu* 機契はず) modifies “person” (*hito* 人), which if correct would call for the translation “I did not find a person whose abilities did not tally.” But that makes no sense, for a teacher would not be looking for such a person. The one whose “abilities did not tally” was Emperor Wu.

3 encountered Songyun in the Congling mountain range (*Sōrei ni shite Sōun ni ai ou* 蔥嶺にして宋雲に相逢ふ). There is a legend that Songyun, a Buddhist layman and attendant to Emperor Xiaoming, encountered Bodhidharma three years after the Ancestor’s death, crossing the mountains of Chinese Turkestan on his way back to India. → Songyun.

ma positions" along with *self*. Even so, this is not "non-arising," and so it is not "signless."

未だ天地をも分たず。何に況や聖凡をも辨ぜんや。這箇の田地、總て一法の萌すべきなし。一塵の汚し得るあらず。然れば是れ本來、物なきに非ず。方に虛廓靈明にして惺惺として暗からず。此處に物の比倫するなく、曾て他の伴ひ來ることなき故に、最大にして最大なり。故に謂ふ、大を不可思議と名くと。亦不可思議を名て法性と曰ふ。設ひ無價の寶珠も比するに堪へず。明白の心光も象どるべからず。故に此は是れ世光なり、未だ上とするに足らず、智光を上なりとすと。是の如く了別し来る。

Prior to the division of heaven and earth, how could sages and commoners possibly be distinguished? From this standpoint, there is not a single dharma that could sprout. There is not a single mote of dust to be defiled with. Accordingly, from the start, it is not that there are no things. Naturally, there is a vastly spacious numinous clarity, perfectly alert and not obscure. In this place, there is no comparing of things, and because there is nothing other that comes along with it, it is the greatest of the great. Therefore it is said that "the great is given the name 'inconceivable.'"¹ It is also said that "the inconceivable is given the name 'dharma-nature.'" Even a "priceless jewel" cannot stand comparison with it. Obvious illumination of mind cannot depict it. Therefore, he [Bodhidharma] said, "This is a worldly radiance, which is as yet insufficient to be considered superior; the radiance of wisdom is superior." It was in this way that he came to exercise discriminating cognition.

實に是れ天至の智慧の所説なりと雖も、再び七日坐禪の中にして、坐禪の妙旨を説くを聆て、無上道智を發しき。然れば知るべし、子細に辨得して恁麼の田地に精到し、方に佛祖の所證あることを知り、先佛の已證を明め得て、須らく是れ佛祖の兒孫なるべきこと、此尊者に於て殊に其例證あり。既に自然智慧の如くなりと雖も、重て無上道智を發しき。後尚ほ未來際、護持保任すべき用心を參徹し、四十年左右に給仕し、委悉に究辨す。

Truly, although he [Bodhidharma] spoke with innate wisdom, for a second time he passed seven days in seated meditation listening to [Prajñātāra] explain the marvelous import of seated meditation, and thereby aroused unsurpassed knowledge of the way. Thus, you should know that we have in this Venerable [Bodhidharma] an exemplary verification of meticulously investigating and fully arriving at such a standpoint; of properly knowing what the buddhas and ancestors verified; of clarifying what previous buddhas had already verified; and of necessarily becoming a descendant of the buddhas and ancestors. Although [Bodhidharma] already had this kind of natural wisdom, he further aroused unsurpassed knowledge of

¹ "the great is given the name 'inconceivable'" (*dai wo fukashigi to nazuku* 大を不可思議と名く). This statement invokes the perfection of wisdom genre of sūtras. For example, in the *Great Perfection of Wisdom Sūtra* we find:

Subhūti addressed Buddha, saying, "World-Honored One! It arises because we regard the perfection of wisdom as the great matter. It arises because we regard the perfection of wisdom as the inconceivable matter."

《摩訶般若波羅蜜經》須菩提白佛言、世尊、是般若波羅蜜爲大事故起。世尊、是般若波羅蜜爲不可思議事故起。(T 223.8.327a4-6).

the way. After that, he thoroughly investigated the attentiveness that should still be guarded and embodied in the future, serving as [Prajñātāra's] personal assistant for forty years as he examined things in great specificity.

來記を忘れず六十年を送り、三周の寒暑を巨海の波濤に経たりき。終に不知の國に至て、冷坐九年の中に大法器を得て、始て如來の正法を弘通し、先師の洪恩を報ず。艱難は何れよりも艱難なり、苦行は何れよりも苦行なり。

He passed sixty years without forgetting [Prajñātāra's] prediction, and he spent three rounds of winter and summer crossing the waves of the vast ocean. Finally he arrived in an unknown country, acquired a great vessel of the *dharma* while sitting frozen for nine years, and then for the first time began to propagate the true *dharma* of the Tathāgata, repaying the vast blessings of his late master. His sufferings were sufferings worse than any others. His ascetic practice was more austere than any others.

然るを近來諸の學人、時既に澆薄にして機もと昧劣なるに、尚ほ得やすからんことを願ふ。恐らく是の如きの類、未得謂得の類、増上慢人、退亦佳矣の輩たるべし。諸仁者、適來の因縁を子細に參徹して、愈よ高き事を知り、心を碎き身を捨て親切に辦道せば、諸佛の冥薰ありて直に佛祖の所證に契ふことあらん。一智半解に足れりと思ふこと勿れ。

However, students these days, already enfeebled by the times and having diminished capacities, hope only for easy attainment. I am afraid that such types, who claim to have attained what they have not yet attained, must be the bunch referred to in [the saying] “people of overbearing arrogance; it is good that they leave.” Gentlemen, if you thoroughly investigate the aforementioned episode in detail, know this lofty matter better and better, and intimately pursue the way, smashing your mind and discarding your body, then you will be mysteriously suffused with the buddhas' support, and you will directly tally with what the buddhas and ancestors have verified. Do not think that a bit of understanding or half an interpretation will suffice.

又卑語あり。聞かんと要や。

Again I have some humble words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

更無方所無邊表。豈有秋毫大者麼。

There is no place beyond this, and no boundary markers.
How could there be anything bigger than an autumn hair?¹

¹ **bigger than an autumn hair** (C. *qiuhao da* 秋毫大; J. *shūgō yori mo dai naru* 秋毫よりも大なる). This alludes to a line from Chapter 2 of the *Zhuangzi*, entitled “Discussion of the Equality of All Things” (C. *Qiwulun* 齊物論; J. *Saibutsuron*):

There is nothing in the world bigger than the tip of an autumn hair, and Mount Tai is tiny.

《莊子》天下莫大於秋毫之末、而大山爲小。

Relatively speaking, Mount Tai is huge in comparison to the tip of a downy hair (the undercoating that animals grow in the autumn to insulate against the coming cold). When compared with the entire earth, however, Mount Tai is tiny. So, what is the size of Mount Tai, “really”? In and of itself, it has no size; nor does the tip of a hair, which also dwarfs subatomic particles. The size of all things being the same in this way, “How could there be anything bigger than an autumn hair?”

ROOT CASE 【本則】

第二十九祖、大祖大師、參持二十八祖。

The Twenty-ninth Ancestor, Great Master Dazu,¹ studied under the Twenty-eighth Ancestor [Bodhidharma].

一日告祖曰、我既息諸緣。祖曰、莫成斷滅去否。師曰、不成斷滅。祖曰、何以爲驗。師曰、了了常知、故言之不可及。祖曰、此是諸佛所證心體。更勿疑也。

One day² he informed the Ancestor [Bodhidharma], “I have already stopped all *karmic involvements*.” The Ancestor said, “Does this not amount to *annihilationism*?” The Master [Huike] said, “It is not *annihilationism*.” The Ancestor [Bodhidharma] said, “How do you verify that?” The Master [Huike] said, “*It is perfectly complete constant knowing*, so words can never reach it.” The Ancestor [Bodhidharma] said, “This is the *substance of mind* that is verified by all *buddhas*. Doubt no more.”

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Huike]³

武牢の人なり。姓は姫氏。父は寂。未だ子あらざる時に、常に自ら思はく、我家善を崇ぶ、豈子ながらしめんやと。禱ること久しうして一夕異光あり、室を照すことを感ず。其の母因て孕む。長ずるに及びて、照室の瑞を以て名

¹ Great Master Dazu (C. Dazu Dashi 大祖大師; J. Daiso Daishi). The honorific posthumous title bestowed on the Second Ancestor of the Chan Lineage in China, Huike, who as a layman was originally named Shenguang.

² One day (C. *yi ri* 一日; J. *ichi nichī*). The block of Chinese text that begins with these words is similar to a passage that appears in the *Outline of the Linked Flames of Our Lineage* under the heading “Twenty-eighth Ancestor, Bodhidharma”:

《宗門聯燈會要》忽一日契悟。走告祖云。我已息諸緣耳。祖云。莫成斷滅否。可云不斷滅。祖云。以何爲驗。可云。了了常知故。言之不可及。祖云。此是諸佛所傳心體。更勿疑也。(CBETA, X79, no. 1557, p. 22, c24-p. 23, a3 // Z 2B:9, p. 229, d10-13 // R136, p. 458, b10-13).

Note that this passage begins with the words, “One day [Huike = Dazu] suddenly tallied and awakened. He informed the Ancestor [Bodhidharma]....” The part about awakening is elided in the *Denkōroku*.

³ The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》武牢人也。姓姫氏。父寂未有子時。嘗自念言。我家崇善豈無令子。禱之既久。一夕感異光照室。其母因而懷妊。及長遂以照室之瑞。名之曰光。自幼志氣不群。博涉詩書尤精玄理。而不事家產好遊山水。(T 2076.51.220b24-c2).

て光と曰ふ。幼より志氣群ならず。久く伊洛に居して博く群書を見る。家産を事とせず、好て山水に遊ぶ。

was a man of Wulao. His family was the Ji Clan, and his father was named Ji. Before he had children, the father frequently thought to himself, “My family honors that which is good, so why do I not have a child?” After praying for a long time, one evening he [the father] perceived a strange radiance that illuminated his room. As a result, [Huikē’s] mother became pregnant. When he [Huikē] grew up, he was named Guang [“Light”], based on the portent of the illuminated room. From youth, his resolve was extraordinary. Residing for a long time at the [confluence of the] Yi and Luo Rivers [i.e., Luoyang], he read a wide range of books. Not making household wealth a concern, he wandered in the mountains and rivers as he pleased.

常に歎じて曰く、孔老の教は禮術の風規なり。莊易の書は未だ妙理を盡さず。

He frequently lamented, “The teachings of Confucius and Laozi consist of style and standards for ritual procedures. The books *Zhuangzi* and *Yijing* have yet to exhaust the marvelous principle.”

龍門香山の寶靜禪師に依て出家受具し、講肆に浮游して普く大小乘の義を學す。一日、佛書般若を見て超然として自得す。然しより晝夜宴坐して既に八載を経しに、寂黙の中に於て一りの神人を見る。告て曰く、將に果を受けんと欲す、何ぞ此に滯るや。大道遙なるに非す。汝其れ南せよ。光、神助なるを知て、因て名を神光と改む。翌日、頭痛すること刺すが如し。其師、之を治せんとするに、空中に聲ありて曰く、是れ即ち換骨なり、常の痛に非すと。光、卒に神を見る事を以て師に白す。師、其頂骨を見るに五峯の秀出せるが如し。即ち曰く、汝が相吉祥なり、當に所證あるべし。神、汝をして南せしむる者は、斯れ則ち少林の達磨大士なり、必ず汝が師ならん。光、教を受て嵩山少林寺に到る。

Under Chan Master Baojing of Mount Xiang in Longmen,¹ he went forth from household life and received the full precepts. Then he wandered about to monastic lecture halls to broadly study the meaning of the Mahāyāna and Hīnayāna. One day he read some Buddhist texts on *prajñā* and attained

¹ Mount Xiang in Longmen (Ryūmon Kōzan 龍門香山). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage (albeit with a slight change in sentence order) that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huikē”:

《景德傳燈錄》後覽佛書超然自得。即抵洛陽龍門香山。依寶靜禪師出家受具。於永穆寺浮游講肆。遍學大小乘義。年三十二却返香山。終日宴坐又經八載。於寂默中倏見一神人。謂曰。將欲受果何滯此耶。大道匪遙。汝其南矣。光知神助因改名神光。翌日覺頭痛如刺。其師欲治之。空中有聲曰。此乃換骨非常痛也。光遂以見神事白於師。師視其頂骨即如五峯秀出矣。乃曰。汝相吉祥當有所證。神令汝南者。斯則少林達磨大士必汝之師也。光受教造于少室。(T 2076.51.220c2-12).

Note that the *Jingde Era Record* says that Huikē read generic Buddhist texts and then ordained as a monk, whereas the *Denkōroku* says that he read Buddhist texts on *prajñā* after becoming a monk and listening to lectures and thus switched his allegiance to the Chan/Zen of Bodhidharma.

detachment for himself. Thereafter, he passed eight years in quiet sitting, day and night, until within his quietude he saw a godlike person who announced, “If you wish to attain the fruit, why are you languishing here? The great way is not distant. You should go to the south.” Guang, knowing that this was divine assistance, therefore changed his name to Shenguang [“Divine Light”]. The next day his head hurt as if being stabbed. Just as his master was about to treat it for him, there was a voice in the sky that said, “This is the *exchange of bones*. It is not ordinary pain.” Guang finally told his master that he had seen a god. [Guang’s] master, looking at the top of his skull, saw protuberances that were like the five peaks.¹ He then said: “Your marks are propitious. You must have been verified. The person in the south that the god directed you to go see is Bodhidharma Bodhisattva of Shaolin. He is certain to be your master.” Guang accepted these instructions and went to Shaolin Monastery on Mount Song.

大通二年窮臘九日なり。大師、入室を許さず。師窓前に立つ。其夜大に雪ふる。雪中に立て明るを待つ。積雪腰を埋み、寒氣骨に徹る。落涙滴滴凍る。涙を見るに愈よ寒きことを増す。

It was the end of the 2nd year of the Datong era, 9th day of the 12th month.² The Great Master [Bodhidharma] did not permit him to enter the room. The Master [Huike] stood in front of a window. That night it snowed heavily. He stood in the snow waiting for clarification. The accumulating snow buried his waist, and the cold penetrated his bones. His falling tears froze drop by drop. As he watched his tears, the cold became ever colder.

密に惟ひき、昔人道を求るに骨を敲きて髓を取り、血を刺して饑を濟ひ、髪を布て泥を掩ひ、崖に投じて虎に飼ふ。古尚ほ此の若し、我又何人ぞと。是の如く思ひて志を勵まして、撓むことなく 堅く立て動ぜず。遅明、大師よもすがら雪の中に立つを見て、愍て問て曰く、汝久く雪中に立つ、當に何事をか求むべき。師曰く、惟願くは、和尚、慈悲、甘露門を開き、廣く群品を度したまへ。大師曰く、諸佛無上の妙道は曠劫精勤して、行じ難きを能く行じ、忍に非ざるを而も忍ぶ。豈小徳小智、輕心慢心を以て真乗を冀はんと欲し、徒らに勤苦に勞せんやと言て、又顧眄せず。時に師、慈誨を聞て、涕涙益す長し。求道の志、愈よ切なり。窮かに利刀を執て自ら左臂を断す。大師、是れ法器なりと知て示して曰く、諸佛最初に道を求む、法の爲に形を忘る。汝今臂を吾前に断つ。求ること亦た可なること存り。師、遂に因て與に名を易て慧可と曰ふ。

¹ five peaks (C. *wufeng* 五峯; J. *gohō*). This is probably a reference to Mount Five Peaks (C. Wufengshan 五峯山; J. Gohōzan) in Yunzhou 窺州, home of the Shaolong Monastery (C. Saolongsi 紹隆寺; J. Shōryūji), but it could refer to the “five-pronged vajra” (C. *wufeng jingang chu* 五峯金剛杵; J. *gohō kongō sho*), a ritual implement used in Tantric Buddhism.

² end of the 2nd year of the Datong era, 9th day of the 12th month (C. *Datong er nian qiongla jiuri* 大通二年窮臘九日; J. *Daitō ni nen kyūrō kokonoka*). The date corresponds to November 13, 528.

He [Huike] thought to himself:¹ “The people of old, in seeking the way, smashed their bones and extracted the marrow; drew their blood to save the starving; let down their hair and got covered in mud;² and threw themselves from cliffs to feed tigers.³ If people of old were like this, then what person am I?” Thinking in this manner, he shored up his resolve and, without yielding, stood firmly and did not move. Looking out in the morning, the Great Master [Bodhidharma] saw that he [Huike] had stood all night in the snow. He took pity and inquired of him, saying: “You have long stood in the snow. You must be seeking something.” The Master said, “I only request that you, Reverend, out of compassion, open the ambrosia gate and broadly deliver every kind of living being.” The Great Master [Bodhidharma] said, “The unsurpassed marvelous way of the buddhas is to vigorously strive for vast *kalpas*, practicing that which is difficult to practice and enduring that which is difficult to endure. How can you, with inferior virtue and inferior wisdom, a shallow mind, and an arrogant mind, wish for the true vehicle and pointlessly labor in austerities?” Saying this, he [Bodhidharma] did not again look back. At that time, the Master [Huike] listened to this compassionate teaching, his sobs increasing and prolonged. His resolution to seek the way became ever more urgent. He stealthily took a sharp knife and cut off his own left arm. The Great Master [Bodhidharma], knowing that he was a vessel of the dharma, said, “When buddhas first seek the way, they forget their physical form for the sake of the dharma. That which you seek is something you are capable of.” The Master [Huike] thereupon, on that account, changed his name to Huike [“Capable of Wisdom”].

終に入室を許す。爾より左右に給仕して八年を送る。有時、師、大師に問て曰く、

¹ He thought to himself (*hisoka ni omoiki* 密に惟ひき). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》光自惟曰。昔人求道敲骨取髓刺血濟饑。布髮掩泥投崖飼虎。古尚若此。我又何人。其年十二月九日夜天大雨雪。光堅立不動。遲明積雪過膝。師憫而問曰。汝久立雪中。當求何事。光悲淚曰。惟願和尚慈悲。開甘露門廣度群品。師曰。諸佛無上妙道。曠劫精勤。難行能行。非忍而忍。豈以小德小智輕心慢心。欲冀真乘徒勞勤苦。光聞師誨勵。潛取利刀自斷左臂。置于師前。師知是法器。乃曰。諸佛最初求道爲法忘形。汝今斷臂吾前。求亦可在。師遂因與易名曰慧可。(T 2076.51.219b9-20).

² let down their hair and got covered in mud (*kami wo shikite doro wo ōi* 髪を布て泥を掩う). This is an allusion to a famous story about Śākyamuni Buddha in a previous life when, as Bodhisattva Māṇava (C. Rutong 儒童; J. Judō), he let down his hair for Dipaṅkara Buddha (C. Randeng Fo 燃燈佛; J. Nentō Butsu) to tread on.

³ threw themselves from cliffs to feed tigers (*gake ni tōjite tora ni yashinai* 崖に投じて虎に飼ふ). This is an allusion to a famous story about Śākyamuni Buddha in a previous life when, as a prince, he hurled himself off a cliff to feed a starving tigress who was about to eat her own cubs.

Finally, he was permitted to enter the room. Thereafter, he spent eight years attending [Bodhidharma], serving at his side. Once the Master [Huike] asked¹ the Great Master [Bodhidharma],

諸佛の法印得て聞くべしや。大師曰く、諸佛の法印は人より得るに匪す。

“Should I not hear about attaining the *dharma seal of the buddhas*?” The Great Master [Bodhidharma] said, “The *dharma seal of the buddhas* is not attained from a person.”

有時示して曰く、

Once [Bodhidharma] instructed him, saying:²

外、諸縁を息め、内、心喘ぐことなく、心、牆壁の如くにして以て道に入るべし。

“Externally, stop all *karmic involvements*; internally, have no mental agitation; and make your *mind* like a wall. By doing this, you can enter the way.”

師、尋常説心説性すれども、道理に契はず。大師、祇だ其非を遮り、爲に無念の心體を説かず。

The Master [Huike] frequently “spoke of ‘mind’ and spoke of ‘nature,’” but did not tally with principle.³ The Great Master [Bodhidharma] only objected to his errors, not explaining to him that the substance of *mind* is no-thought.

¹ asked (*toite iwaku* 問て曰く). The question and answer that follows these words is a Japanese transcription of an identical Chinese passage that appears immediately after the block of text quoted above in the biography of the “Twenty-ninth Ancestor, Great Master Huike” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》光曰。諸佛法印可得聞乎。師曰諸佛法印匪從人得。(T 2076.51.219b20-21).

² instructed him, saying (*shimeshite iwaku* 示して曰く). The quotation of Bodhidharma that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Preface to the Collected Writings on the Source of Chan* by Zongmi (780–841):

《禪源諸詮集都序》外止諸縁内心無喘。心如牆壁可以入道。(T 2015.48.403c28-29).

It is part of a longer verse that appears in the *Six Gates of Shaoshi*:

《少室六門集》外息諸縁、内心無端、心如牆壁、可以入道。明佛心宗、等無差誤、行解相應、名之曰祖。(T 2009.48.370a25-27).

Beginning with Zongmi, various interpretations of what it means to “make the *mind* like a *wall*” have been adduced in the Chan/Zen tradition, and Keizan himself weighs in on the question later in this chapter of the *Denkōroku*. → *wall contemplation*.

³ [Huike] spoke of “mind” and spoke of “nature,” but did not tally with principle (*seshin sesshō suredomo, dōri ni awazu* 説心説性すれども、道理に契はず). This is a Japanese transcription of a nearly identical Chinese line that appears in the *Outline of the Linked Flames of Our Lineage*:

《聯燈會要》慧可種種説心説性、曾未契理。(CBETA, X79, no. 1557, p. 22, c24 // Z 2B:9, p. 229, d10 // R136, p. 458, b10).

→ speak of “mind” and speak of “nature”

室中玄機に曰く、有時、達磨大師に侍して少室峰に登る。達磨問ふ、道何の方に向ひ去る。師曰く、請ふ、直に進前せば是なり。達磨曰く、若し直に進まば一步を移すことを得ず。師、聞て契悟す。

The *Profound Function Within the Room*¹ says: “Once, when [Huike] served as Great Master Bodhidharma’s acolyte, they climbed Shaoshi Peak. Bodhidharma asked, ‘Which direction does the way² go?’ The Master [Huike] said, ‘Let us advance straight ahead, and that will be it.’ Bodhidharma said, ‘If you advance straight, you will not be able to move a single step.’ The Master [Huike] heard this, tallied and awakened.”

有時、

At one time³

大師に告て曰く、我既に諸縁を息む、乃至、更に疑ふことなし。

he [Huike] informed the Great Master [Bodhidharma], “I have already stopped all karmic involvements” ...and so on, down to...⁴ “Doubt no more.”

卒に衣法共に附して曰く、内に法印を傳て以て證心に契ひ、外に袈裟を附して以て宗旨を定む。因て大師圓寂してより、師、繼て玄風を開く。法を僧璨に附して曰く、我亦宿累あり、今必ず之を酬はんと。附囑し已りて即ち鄴都に於て隨宜説法す。四衆歸依す。

In the end, [Bodhidharma] entrusted him with both the robe and dharma, saying, “Internally, I transmit the dharma seal to tally the verification of mind; externally, I entrust you with the *kaṣaya* to establish the lineage essentials.” Accordingly, after the complete quiescence of the Great Master [Bodhidharma], the Master [Huike] succeeded him and elucidated his mysterious style. He entrusted the dharma to Sengcan, saying, “I also have karma accumulated in past lives that I must now make recompense for.” After this entrustment, he [Huike] preached the dharma as needed in Yedu.⁵ The fourfold assembly took refuge in him.

是の如くして三十載を積み、光を韜み跡を混じ、儀相を変易して、或は諸の酒肆に入り、或は屠門に通り、或は街談を習ひ、或は廝役に隨ふ。或は人問て曰く、師は是れ道人なり。何が故ぞ是の如くなる。師曰く、我れ自ら心を調ふ。何ぞ汝が事に關らん。後に笠城縣の匡救寺の三門の下に於て法要を開演す。

¹ *Profound Function Within the Room* (C. *Shizhong xuanji* 室中玄機; J. *Shitchū genki*). This seems to be the title of a text that contains records of interactions between Chan/Zen masters and disciples “within the room” of the master, but no work by this title is extant.

² *way* (C. *dao* 道; J. *dō, michi*). This word has a double meaning here: (1) the footpath going up the mountain; and (2) the way of the ancestral teachers.

³ *At one time* (*aru toki* 有時). The block of text that follows these words is a Japanese transcription of the Chinese passage given in this chapter’s Root Case. The passage, however, is elided in the middle.

⁴ *and so on, down to* (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

⁵ *Yedu* (J. *Gyōto*). The city of Ye 鄭, capital (C. *du* 都; J. *to*) of the Wei dynasty.

In this manner,¹ thirty years piled up, [with Huike] *hiding his light* and covering his tracks, and changing his deportment. Sometimes he entered taverns or passed through the doorways of butchers, and sometimes he conversed with people in the marketplace or followed along with lowly laborers. Once a person questioned him, saying, “Master, you are a person of the way. Why do you behave in this manner?” The Master [Huike] said, “I am regulating my own mind. What concern is it of yours?” Later, he expounded the essentials of the dharma beneath the triple gate of Kuangjiu Monastery in Guancheng County.

四衆、林の如く會す。

The fourfold assembly gathered in droves.

時に辨和法師と云者あり、寺中に於て涅槃經を講ず。師の演法を聞て徒衆漸く引去る。辨和、其憤りにたへず。謗を邑宰翟仲侃に興す。仲侃、其邪説に惑て、師に加ふるに非法を以てす。師、怡然として委順す。

At that time,² there was one Dharma Master Bianhe, who was lecturing on the *Sūtra of the Great Nirvāna* in the monastery. His congregation of followers was gradually drawn away to listen to the Master [Huike] expound the dharma. Bianhe was unable to bear his anger. He slandered [Huike] to the magistrate, Zhai Zhongkan. Zhongkan, being confused by this false report, charged the Master with a crime. The Master cheerfully submitted [to capital punishment].

即ち隋の開皇十三年癸丑歳三月十六日なり。

It was the 16th day of the 3rd month in the Junior Water Year of the Ox, 13th year of the Kaihuang era of the Sui Dynasty.³

¹ In this manner (*kono gotoku shite* 是の如くして). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》如是積三十四載。遂韜光混跡變易儀相。或入諸酒肆。或過於屠門。或習街談。或隨廟役。人問之曰。師是道人何故如是。師曰。我自調心何關汝事。又於筦城縣匡救寺三門下。(T 51.2076. 221a7-11)

² At that time (*toki ni* 時に). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Tiansheng Era Record of the Spread of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《天聖廣燈錄》時有辨和法師者。於寺門講涅槃經。學徒聞師闡法。稍稍引出。辨和不勝其憤。興謗于邑宰翟仲侃。仲侃惑其邪説。加師以非法。師怡然委順。(CBETA, X78, no. 1553, p. 444, a7-10 // Z 2B:8, p. 321, d5-8 // R135, p. 642, b5-8).

³ 16th day of the 3rd month in the Junior Water Year of the Ox, 13th year of the Kaihuang era (C. *Kaihuang shisan nian guichou sui san yue shiliu ri* 開皇十三年癸丑歲三月十六日; J. *Kaikō jūsan nen kichū no toshi san gatsu jūroku nichi*). The date corresponds April 22, 593.

抑も師は諸祖の尊徳、何れも勝劣なしと雖も、重きが中に重く、貴きが中に貴し。所以者何となれば、達磨設ひ西來すとも、師若し傳通せんば、宗風今に及び難し。艱難、誰れよりも勝れ、志求、何れよりも超たり。初祖も真機を待て久く説かず。殊に二祖の爲に指説せず。唯曰く、外、諸縁を息め、内、心喘ぐことなく、心、牆壁の如く以て道に入るべしと。實に是の如く慮を息れば、則ち心體を顯はすなり。是の如く言ふを聞て牆壁の如く無心ならんとす。是れ親く心を見得せず。乃ち曰く、了了として常に知ると。

While there is no superior or inferior among the esteemed virtues of the ancestors, the Master [Huike] is the most important among the important and the most revered among the revered. Why is that? Because, even though it was Bodhidharma who came from the west, if the Master [Huike] had not widely transmitted his lineage style, it would have been difficult for that to continue down to the present. His [Huike's] suffering and distress surpassed those of anyone else, and his aspiration went beyond anything else. The Founding Ancestor [Bodhidharma], waiting for a student of true abilities, refrained from teaching for a long time. He did not give any particular indication to the Second Ancestor [Huike]. He [Bodhidharma] only said, "Externally, stop all *karmic involvements*; internally, have no mental agitation; and make your mind like a wall. By doing this, you can enter the way." Truly, if you stop thinking in this manner, then you will reveal the substance of mind. Hearing this kind of talk, one might try to produce a state of mindlessness that is like a wall,¹ but this is not being intimately able to see the mind. Thereupon [Huike] said, "It is perfectly complete constant knowing."

能く是の如くなれば諸佛の所證と謂ふ。然れば外、諸縁を息れば、内、萬慮なし。惺惺として昧まさず、了了として本明なり。古今を分たず、自他を隔てず。諸佛の所證、諸祖の傳心、毫末も差はず和同し来るが故に、西天と東土と傳通し、漢朝と和國と融接す。古も是の如く今も是の如し。唯古を慕ふこと勿れ。今を過さず修すべし。聖を去ること遠しと思ふこと勿れ。己れを捨てず明らむべし。

If one is able to be like this, then one is said to be "verified by all buddhas." Thus, if you stop all *karmic involvements* externally, then there will be no myriad thoughts internally. Perfectly alert, you will not be in the dark; perfectly complete, it is the *original luminosity*. Past and present are not divided; self and other are not separated. Because "that which is verified by all buddhas" and the transmission of mind by all ancestors have merged completely, without even a hair's-tip of difference, they have been widely transmitted from Western Lands to the Eastern Land, joining the Han Court with the Country of Japan. In the past it was like this, and at present it is like this. Do not merely admire the ancients. You must practice without wasting the opportunity of the present. Do not think that the

¹ a state of mindlessness that is like a wall (*shōheki no gotoku mushin* 壁の如く無心). Because "fences, walls, tiles, and pebbles" are often invoked in Chan/Zen literature as examples of inanimate things, it is possible to interpret this as a state of virtual insentience or deep trance in which all mental activity is entirely shut down. To interpret the saying in that way, Keizan implies here, would be to fall into the "annihilationism" mentioned in the Root Case. The clause that follows here, "this is not intimately apprehending the mind," in any case, is a refutation of that interpretation. → wall contemplation.

passing away of the sages was in some remote time. Without throwing away *self*, you must clarify this.

例に依て下語せんとするに卑語あり。聞かんと要や。

As is customary, I have some *humble words* to offer as appended words. Do you wish to hear them?

VERSE ON THE OLD CASE 【頌古】

空朗朗地縁思盡。了了惺惺常廓朗。

Empty, clear, and bright, thoughts of earthly *karmic involvements* are exhausted.
Perfectly complete and perfectly alert, unchangingly vast and bright.

ROOT CASE 【本則】

第三十祖、鑑智大師、參二十九祖、問曰、

The Thirtieth Ancestor, Great Master Jianzhi,¹ went to inquire of the Twenty-ninth Ancestor [Huike] and asked:²

弟子身纏風恙、請和尚懺罪。祖曰、將罪來、與汝懺。師良久曰、覓罪不可得。祖曰、我與汝懺罪竟。宜依佛法僧住。

“Your disciple’s [i.e. my] body is afflicted with a contagious disease.³ Please, Reverend, help me *repent my sins*.⁴ The Ancestor [Huike] said, “Bring me your sins, and I will allow you *repentance*.⁵ The Master [Sengcan] paused for a long while and then said, “I have searched for my sins but cannot obtain them.” The Ancestor [Huike] said, “I have finished giving you the rite of *repenting sin*. You should take refuge in *buddha*, *dharma*, and *saṅgha* and dwell therein.”

¹ Great Master Jianzhi (C. Jianzhi Dashi 鑑智大師; J. Kanchi Daishi). This is the posthumous honorary title of Sengcan, the Third Ancestor of the Chan/Zen Lineage in China.

² asked (C. *wenyue* 問曰; J. *toite iwaku* 問て曰く). The block of Chinese text that follows these words is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike” (T 2076.51.220c16-18).

³ contagious disease (C. *fengyang* 風恙; J. *fuyō*). In Keizan’s commentary later in this chapter, he identifies the disease as leprosy (C. *laibing* 癱癆; J. *raibyō*). However, in the original Chinese this term is used in a far looser sense to indicate any kind of illness, including the flu or common cold (C. *fengxie* 風邪; J. *kaze*). In general, the glyph *yang* 恙 (J. *yō*) can indicate any kind of physical “illness” or mental “anxiety.” The glyph *feng* 風 (J. *fū*), literally “wind,” when it is used in the context of illness, suggests that the cause of the problem is exposure to some kind of unhealthy “vapors” or “humors,” or to negative spiritual “influences.” Because it implies infection by contact, it is translated here as “contagious.”

⁴ “Please, Reverend, help me *repent my sins*” (C. *qing Heshang chanzui* 請和尚懺罪; J. *kōraku wa Oshō, tsumi wo san zeyo* 請うらくは和尚、罪を懺ぜよ). The wording here makes it seem as if the Reverend Huike is being asked to “absolve the sins” of Sengcan, but the Buddhist tradition has no sacerdotal function in which only the priest acts and the sinner is the passive recipient of absolution. What Sengcan is asking Huike to do, as we know from the Tenjun text of the *Treatise on the Two Entrances and Four Practices*, is “perform a rite of *repentance* for your disciple” (C. *yu dizi chanhuifa* 與弟子懺悔法; J. *deshi no tame ni sangehō wo su* 弟子の與めに懺悔法をす). The priest leads the rite, but it is up to the sinner to actively recite words of *repentance* to make the procedure effective.

⁵ “I will allow you *repentance*” C. *yu ru chan* 與汝懺; J. *nanji no tame ni san zen* 汝の與めに懺ぜん). That is to say, “I will perform the rite of *repentance* (C. *chanhuifa* 懺悔法; J. *sangehō*) for you.”

師は

As for the Master [Sengcan],¹

何の許の人と云ふことを知らず。初め白衣を以て二祖に謁す。

what the background of the man was is not known. He first called upon the Second Ancestor [Huike] wearing white robes.

歳四十餘なり。名氏を言はず。聿に來て禮を設て、祖に問て曰く、弟子が身、風恙に纏はる。乃至、宜く佛法僧に依て住すべし。師曰く、今、和尚を見て已に是れ僧なることを知る。未審、何をか佛法と名く。祖曰く、是心是佛、是心是法、法佛無二なり。僧寶も亦然り。師曰く、今日始て知ぬ、罪性は内に在らず、外に在らず、中間にも在らず。其心の如きも然り。佛法も無二なり。祖、深く之を器とす。即ち爲に剃髪して曰く、是れ吾が寶なり。宜く僧璨と名くべし。其年三月十八日、光福寺に於て受具せしむ。茲れより疾漸く愈ゆ。執侍すること二載を経る。祖乃ち告て曰く、達磨大師、竺乾より此土に來りて、

He [Sengcan] was over forty years of age,² and he did not say his family or given name. He arrived, paid obeisance, and made a request of the Ancestor [Huike], saying, “Your disciple’s [i.e. my] body is afflicted with a contagious disease” ...and so on, down to...³ [Huike’s reply] “You should take refuge in buddha, dharma, and saṅgha and dwell therein.” The Master [Sengcan] said: “Now, having seen you, Reverend, I know that you are the saṅgha.⁴ I have not yet judged what it is that is called ‘buddha’ or ‘dharma.’” The Ancestor [Huike] said: “mind is buddha, and mind is dharma. Dharma and buddha are not two. That goes for the saṅgha treasure, too.” The Master

¹ As for the Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》不知何許人也。初以白衣謁二祖。(T 2076.51.221c14-15).

² He was over forty years of age (*toshi shijū amari nari* 歳四十餘なり). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》年踰四十不言名氏。聿來設禮而問師曰弟子身纏風恙。請和尚懺罪。師曰。將罪來與汝懺。居士良久云。覓罪不可得。師曰。我與汝懺罪竟。宜依佛法僧住。曰今見和尚已知是僧。未審何名佛法。師曰。是心是佛。是心是法。法佛無二。僧寶亦然。曰今日始知罪性不在内不在外不在中間。如其心然佛法無二也。大師深器之。即爲剃髮。云是吾寶也。宜名僧璨。其年三月十八日於光福寺受具。自茲疾漸愈。執侍經二載。大師乃告曰。菩提達磨(舊本云達磨菩提) 遠自竺。(T 2076.51.220c15-25).

³ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

⁴ “you are the saṅgha” (*kore sō naru* 是れ僧なる). In East Asian Buddhism, the glyph *seng* 僧 (J. *sō*) is used to refer both to individual monks and nuns and to the monastic order as a whole. That ambiguity is deliberately invoked here.

[Sengcan] said: “Today I have learned for the first time that the essence of sin does not exist internally, does not exist externally, and does not exist in between. That ‘mind’ is also like this. Buddha and dharma are also not two.” The Ancestor [Huike], with profound conviction, regarded him [Sengcan] as a vessel. He immediately shaved his head and said, “You are my treasure. You shall be named Sengcan [“Samgha Gemstone”]. On the 18th day of the 3rd month of that year, he had him [Sengcan] receive the full precepts at Guangfu Monastery. Thereafter his [Sengcan’s] disease gradually healed. He [Sengcan] passed two years serving as an acolyte [to Huike]. The Ancestor [Huike] then announced, “Great Master Bodhidharma came from India to this land

衣法共に吾に附す。吾、又汝に附す。又曰く、汝已に得法すと雖も、
and entrusted to me both the robe and dharma. I further entrust them, to you.”
He also said, “Although you have already attained the dharma,¹

且らく深山に入て行化すべからず。當に國難あるべし。師曰く、師既に預め
知れり。願くは示誨を垂れたまへ。祖曰く、吾れ知るに非ず。斯れ乃ち達
磨、般若多羅の懸記を傳ふるに曰く、心中吉なりと雖も、外頭凶なりと云は
是なり。吾れ年代を校るに正に汝に在り。當に諦に前言を思て世難に罹る
こと勿れ。

you should enter into the deep mountains for a while and refrain from carrying out conversions. There will be difficulties in the country.” The Master [Sengcan] said, “You already know this in advance. Please tell me about it.” The Ancestor [Huike] said: “It is not my knowledge. Rather, it is what Bodhidharma told me when he conveyed Prajñātāra’s prophecy: ‘What is in the mind is auspicious, but what is on the outside is unfortunate.’² By my calculation of the years and generations, it [the prediction] pertains precisely to you. You should carefully consider those earlier words.³ Do not get caught up in the worldly difficulties.”

然しより

¹ “Although you have already attained the dharma” (*nanji sude ni tokuhō su to iedomo* 汝已に得法すと雖も). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Twenty-ninth Ancestor, Great Master Huike”:

《景德傳燈錄》宜處深山。未可行化當有國難。璨曰。師既預知。願垂示誨。師曰。
非吾知也。斯乃達磨傳般若多羅懸記云。心中雖吉外頭凶是也。吾校年代正在于
茲。當諦思前言勿罹世難。(T 2076.51.221a1-5).

² “What is in the mind is auspicious, but what is on the outside is unfortunate” (*shinchū kichi nari to iedomo, gaitō kyō nari* 心中吉なりと雖も、外頭凶なり). This refers to Sengcan, whose mind is clear, but who suffers from some kind of skin disease on the “outside” (C. *waitou* 外頭; J. *gaitō*) of his body. The glyph *tou* 頭 (J. *tō*) serves to nominalize the adjective “outside” (C. *wai* 外; J. *gai*); it does not mean “head” in this context.

³ earlier words (C. *qianyan* 前言; J. *zengen*). That is, the words of Prajñātāra’s prediction, handed down from him to Bodhidharma and then on to Huike, that there will be worldly difficulties for someone in the future who has a clear mind but an external disease. Huike’s advice to Sengcan is that he try to prevent the prediction from coming true by avoiding worldly affairs.

Thereafter,¹

皖公山に隠れて十歳餘を経たり。即ち周の武帝、佛法を廢せしときなり。是に依て司空山に往來し、居するに常處なし、形また變易す。

[Sengcan] passed more than ten years in hiding on Mount Wangong. That was the period when Emperor Wu of the Zhou abolished the *buddha-dharma*. Due to this, [Sengcan] went back and forth to Mount Sikong, having no constant place of residence and changing his appearance,² too.

是の如くして沙彌道信を接して後に告て曰く、先師、

Living in this manner, he took on Śrāmanera Daoxin as a disciple. Later, [Sengcan] informed [Daoxin], saying: “My late master,³

我に傳通してより後、鄴都に往て三十年を経たり。今、吾れ汝を得る、何ぞ此に滯らんや。即ち羅浮山に適きて後に舊趾に還る。士民奔趨して大に檀供を設く。師、四衆の爲に博く心要を宣べ訖て、法會に於て大樹下に合掌して終る。

after passing the transmission to me, went to Yedu, where he spent thirty years. Now that I have found you, why should I be stuck here?” Accordingly, [Sengcan] proceeded to Mount Luofu and later returned to his old haunts. Elites and ordinary people flocked to him and laid out great donations and offerings. The Master [Sengcan] abundantly explained the mind-essence for the fourfold assembly until finally, during a dharma assembly under a large tree, he made a *gasshō* and met his end.

其語、信心銘等を錄して今に流傳し来る。後に鑑智大師の號を贈る。

His sayings, recorded in works such as the *Inscription on Faith in Mind*, have come to be circulated even to this day. Subsequently, the honorific title of Great Master Jianzhi [“Mirror Wisdom”] was bestowed⁴ on him.

¹ Thereafter (*shikashi yori* 然しより). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》隱于舒州之皖公山。屬後周武帝破滅佛法。師往來太湖縣司空山。居無常處積十餘載。(T 2076.51.221c15-17).

² changing his appearance (*katachi mata hennyaku* 形また變易). That is, dressing as a layman, because membership in the monastic order was illegal.

³ “My late master” (*senshi* 先師). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》師又曰。昔可大師付吾法。後往鄴都行化三十年方終。今吾得汝何滯此乎。即適羅浮山優游二載。却旋舊址逾月。士民奔趨大設檀供。師爲四眾廣宣心要訖。於法會大樹下合掌立終。(T 2076.51.221c26-222a1).

⁴ bestowed (*okuru* 贈る). In imperial China, “great master” (C. *dashi* 大師; J. *daishi*) titles were generally bestowed posthumously by decree of the emperor.

其最初參見の時、身、風恙に纏はるといふは癩病なり。然ども祖師に參見せしに、業病、忽ちに消除せし因縁、別の様子なし。罪性不可得なることを了知し、心法、本清淨なることを學悟す。之に依て佛法に二つなしと聞き、心法如然なりといふ。

When Sengcan said “my body is afflicted with a contagious disease” at the time of his first audience [with Huike], he was speaking of leprosy. However, his audience with the ancestral teacher was the cause and condition that instantly eradicated this karmic illness; there were no other circumstances that would account for it. Knowing full well that the essence of sin cannot be grasped, he comprehended the original purity of mind and dharmas. Because of this, upon hearing that *bud-dha* and *dharma* are not two, he said that *mind* and *dharmas* are also like this.

實に本來心を識得せんとき、尚ほ死此生彼、差異なし。何に況や罪惡善根の辨別あらんや。之に依て四大五蘊終に存せず、皮肉骨髓本より解脱す。故に瘋恙の病消除し、本來の心現前す。終に第三の祖位に列なる。

When you really know the original mind, then there is no difference between dying here and being born there. How much less could there be any distinguishing of evil, on the one hand, and good karmic roots on the other? Accordingly, the four primary elements and five aggregates ultimately do not exist, and you have from the start been liberated from skin, flesh, bones, and marrow. Thus the disease of leprosy disappeared, and his original mind appeared before him. Ultimately, he joined the succession as the Thirtieth Ancestor.

法要を廣く説くに曰く、至道無難、唯嫌擇擇と謂ふより、言語道斷、非古來今と説く。

[Sengcan] broadly explained the essentials of the dharma, beginning with the words,¹ “The ultimate way is without difficulty; simply avoid picking and choosing,” and [continuing on down to] “The way of speech is cut off; there is no past, future, or present.”

實に是れ内外なく中間なし。何をか擇び何をか捨てん。取ることも得ず、捨ることも得ず。既に憎愛なく洞然明白なり。時として欠たる所なく、物として餘る法なし。然も是の如くなりと雖も、子細に參徹して不可得の處を得來り、不思議の際に到りもてゆく。斷滅に同ふすることなく、木石に等きことなく、能く空を叩て響を爲し、電を繫て形を爲し、沒蹤跡の處に子細に眼を著け、更に藏身することなくんば好し。

Really, there is no internal or external, and no in between. What is there to choose? What is there to abandon? Getting anything is impossible, and abandoning anything is likewise impossible. Already it is clear and obvious, with no hate or love. As for time, there is no deficiency; as for things, there are no excess

¹ beginning with the words (*to iu yori* と謂ふより). The two quotations that follow are the first and last lines, respectively, of the *Inscription on Faith in Mind*, traditionally attributed to Sengcan:

《信心銘》至道無難、唯嫌擇擇。(T 2010.48.376b20).

《信心銘》言語道斷、非古來今。(T 2010.48.377a10).

dharmas. However, although this is how things are, by thoroughly investigating them in detail, we come to grasp that which is ungraspable, and go on to reach the realm of the *inconceivable*. Do not become the equivalent of annihilated, and do not become the same as wood or stone. Skillfully strike the sky to produce sounds, and tether lightning to make forms. Fix your eyes *meticulously* on the place where the traces disappear. If there is no further concealing of the body, that is good.

若し恁麼ならば、他は是れ目前の法に非ず、耳目の所到に非ずといふとも、一絲毫の礙滯なく見得し、一微塵の異路なく了得すべし。

If it is “such,” then although it is said that “it is not a *dharma* before the eyes, nor is it reached by ears and eyes,”¹ you must gain sight of it without a single thread or iota of obstruction, and fully grasp it without a single infinitesimal mote of dust of a deviant path.

且く如何が辨别して此因縁に著語することを得ん。

Now, with what distinguishing can I attach words to this episode?

VERSE ON THE OLD CASE 【頌古】

性空無内外。罪福不留蹤。心佛本如是。法僧自曉聰。

With the emptiness of own-nature, there is neither internal nor external; sins and merits leave no traces.

Mind and buddha are fundamentally like this;
dharma and *saṅgha* are of themselves clear and bright.

¹ “it is not a *dharma* before the eyes, nor is it reached by ears and eyes” (*ta wa kore mokuzen no hō ni arazu, jimoku no shotō ni arazu* 他は是れ目前の法に非ず、耳目の所到に非ず). This is a direct quotation, in Japanese transcription, of a line that appears in the Case #41 of the *Congrong Hermitage Record*:

《從容錄》他不是目前法。非耳目之所到。(T 2004.48.254a14-15).

This line is a quotation of Chan Master Jiashan Shanhui (805–881), who spoke these words in the context of a well-known *kōan*. → “not a *dharma* before the eyes, nor reached by ears and eyes.”

ROOT CASE 【本則】

第三十一祖、大醫禪師、禮鑑智大師曰、

The Thirty-first Ancestor, Chan Master Dayi,¹ paid obeisance to Great Master Jianzhi [Sengcan], and said,²

願和尚慈悲、乞與解脫法門。祖曰、誰縛汝。師曰、無人縛。祖曰、何更求解脫乎。師於言下大悟。

“I pray for your compassion, Reverend, and beg for the *dharma gate of liberation*.” The Ancestor [Sengcan] said, “Who binds you?” The Master [Daoxin] said, “No one binds me.” The Ancestor [Sengcan] said, “Why then seek *liberation*?” At these words, the Master [Daoxin] greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は道信。

The Master’s personal name was Daoxin.³

姓は司馬氏。世世河内に居す。後に蘄州の廣濟縣に徙る。師生れて超異なり。幼より空宗の諸の解脱門を慕ふ。寃も宿習の如し。

His family was the Sima Clan. Generation after generation, they had resided in Henei. Subsequently, they moved to Guangji County in Qizhou Prefecture. From birth, the Master was exceptional. From his youth, he had yearned for the various gates of *liberation* in the emptiness schools, just as if he had conditioning from a previous life.

年始て十四にして三祖大師に參じて曰く、願くは和尚、慈悲、乃至、師言下に於て大悟す。

At the beginning of his fourteenth year,⁴ he consulted with the Great Mas-

¹ Chan Master Dayi (C. Dayi Chanshi 大醫禪師; J. Daii Zenji). This is the posthumous honorary title of Daoxin (580–651), the Fourth Ancestor of the Chan/Zen Lineage in China.

² said (C. *yue*; J. *etsu, iwaku 曰く*). The block of Chinese text that follows these words is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan” (T 2076.51.221c19-21).

³ Daoxin (Dōshin 道信). The block of text that follows this name is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-first Ancestor, Great Master Daoxin”:

《景德傳燈錄》姓司馬氏世居河内。後徙於蘄州之廣濟縣。師生而超異。幼慕空宗諸解脱門。宛如宿習。(T 2076.51.222b2-4).

⁴ At the beginning of his fourteenth year (*toshi hajimete jūshi ni shite* 年始て十四にして). The block of text that begins with this line is a Japanese transcription of a nearly identical

ter Third Ancestor, saying, “I pray for your compassion, Reverend” ...and so on, down to...¹ At these words, the Master [Daoxin] greatly awakened.

服勞すること九載、後に吉州に於て受戒侍奉して尤も謹めり。祖、屢試みるに玄微を以てす。其縁熟することを知て、乃ち衣法を附す。

[Daoxin] did manual labor for nine years.² Later he received the precepts in Jizhou Prefecture, attended upon [Sengcan], and was especially deferential. The Ancestor [Sengcan] frequently tested him in subtle ways. Knowing his karma had ripened, he [Sengcan] thereupon entrusted him [Daoxin] with the robe and dharma.

師、

The Master³

祖風を續ぎ攝心寐めることなく、脇の席に至らざる者、僅に六十年。隋の大業十三載、徒衆を領して吉州に抵る。郡盜、城を圍て七旬解かざるに值て、萬衆惶怖す。師、之を愍之教へて摩訶般若を念ぜしむ。時に賊衆、雜堞間を望めば神兵あるが如し。乃ち相謂て曰く、城内必ず異人あらん、攻むべからずと。稍稍に引去る。唐の武德甲申の歳、師却て斬に返る。春、破頭山に住す。學侶雲の如く臻る。

carried on the ancestral style and concentrated his mind without sleeping or

Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》年始十四。來禮師曰。願和尚慈悲乞與解脫法門。師曰。誰縛汝。曰無人縛。師曰。何更求解脫乎。信於言下大悟。(T 2076.51.221c18-21).

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

² did manual labor for nine years (*fukurō suru koto kyūsai* 服勞すること九載). The block of text that begins with this line is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirtieth Ancestor, Great Master Sengcan”:

《景德傳燈錄》服勞九載。後於吉州受戒侍奉尤謹。師屢試以玄微。知其緣熟乃付衣法。(T 2076.51.22c21-22).

Just before this passage, the *Jingde Era Record of the Transmission of the Flame* says that Daoxin was a fourteen-year-old śramaṇera at the time when he first met Sengcan. If so, then he had already received the novice precepts, and the precepts he received in Jizhou would have been the *full* precepts. However, the idea that he performed “manual labor” (C. *fulao* 服勞; J. *fukurō*) in a monastery before receiving the precepts (the text does not say “full precepts”) suggests that he may have been a *postulant*: a lay candidate for ordination who lives and works in a monastery.

³ The Master (*Shi* 師). The block of text that follows this word is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-first Ancestor, Great Master Daoxin”:

《景德傳燈錄》嗣祖風。攝心無寐脇不至席者。僅六十年。隋大業十三載。領徒眾抵吉州。值群盜圍城七旬不解。萬眾惶怖。師愍之教令念摩訶般若。時賊眾望雜堞間。若有神兵。乃相謂曰。城內必有異人。不可攻矣。稍稍引去。唐武德甲申歲。師却返斬春住破頭山。學侶雲臻。(T 2076.51.222b4-10).

allowing his ribs to reach a mattress for nearly sixty years. In the 13th year of the Daye era of the Sui Dynasty,¹ leading a congregation of followers, he arrived in Qizhou Prefecture. He encountered a group of bandits who had surrounded the city for seventy days without a break. The populace was terrified. The Master took pity on them and taught them, having them recite “*mahā-prajñā*.² When the horde of thieves gazed at the outer battlements of the city walls, it was as if there were divine soldiers on them. Thereupon they said to each other, “There certainly must be an extraordinary person in the city. We should not attack.” They gradually withdrew. During the Senior Wood Year of the Monkey in the Wude era of the Tang Dynasty,³ the Master returned to Qizhou Prefecture. That spring he served as abbot on Mount Potou. Student monks gathered like clouds.

一日、黃梅路上にして親く弘忍を接し、牛頭頂上に横に一枝を出す。時に
One day, on the road to Huangmei, he personally accepted Hongren as a disciple, and on the peak of Mount Niutou, he sent out a branch horizontally.⁴

貞觀癸卯の年なり。太宗皇帝、師の道味を嚮て風彩を瞻んと欲す。詔して京に赴かしむ、師、上表して遜謝すること前後三返、終に疾を以て辭す。第四度に使に命じて曰く、如し果して起たずんば即ち首を取り來れ。使、山に至て旨を諭す。師、頸を引て刃に就かんとす。神色儼然たり。使、これを異として廻て狀を以て聞す。帝、彌よ歎慕を加ふ。就て珍縉を賜ひ、以て其の志を遂げしむ。高宗の永徽辛亥歳閏九月四日に迄て、忽ち門人に垂誠して曰く、一切諸法、悉皆解脱す。汝等、各自護念して未來を流化せよと。言訖て安坐して逝す。壽七十有二。本山に塔す。明年四月八日、塔戸故なくして自ら開く、儀相生るが如し。爾後、門人敢て復た閉ぢず。後に號を大醫禪師と賜ふ。

It was the Junior Water Year of the Rabbit in the Zhenguan era.⁵ Emperor

1 13th year of the Daye era of the Sui Dynasty (C. *Sui Daye shisan zai* 隋大業十三載; J. *Zui no Daigyō jūsan sai* 隋の大業十三載). The year corresponds roughly to 617.

2 having them recite “*mahā-prajñā*” (*maka hannya wo nenzeshimu* 摩訶般若を念ぜしむ). This is probably a reference to the *Heart Sūtra*, the title (and recitation) of which begins with the words “great perfection of wisdom” (C. *mohe bore* 摩訶般若; J. *maka hannya*; S. *mahā-prajñā*).

3 Senior Wood Year of the Monkey in the Wude era of the Tang Dynasty (C. *Tang Wude jiashen sui* 唐武德甲申歳; J. *Tō no Butoku kōshin no sai* 唐の武德甲申の歳). The year corresponds roughly to 624.

4 on the peak of Mount Niutou, he sent out a branch horizontally (*Gozu chōjō ni yoko ni isshi wo dasu* 牛頭頂上に横に一枝を出す). The reference here is to Niutou Farong (594–657), a dharma heir of Daoxin who founded the so-called Oxhead Lineage. That is referred to as a “horizontal offshoot” (C. *hengchu* 橫出; J. *ōshutsu*) in traditional Chan/Zen lore because the main line of descent is said to lead from the Daoxin to Hongren and Huineng, the Fifth and Sixth Ancestors in China, respectively.

5 Junior Water Year of the Rabbit in the Zhenguan era (C. *Zhenguan guimao sui* 貞觀癸卯歳; J. *Jōgan kibō no toshi*). The year corresponds roughly to 629. The block of text that begins with this line is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-first Ancestor, Great Master Daoxin”:

Taizong was inclined toward the Master's [Daoxin's] flavor of the way and wished to see him. He ordered [Daoxin] to proceed to the capital. Three times, altogether, the Master [Daoxin] expressed his humble refusal, and in the end explained that it was on account of illness. The fourth time, the messenger was commanded, "If, in the end, he will not show himself, then take his head and bring it to me." The messenger went to the mountain¹ and explained this intention. The Master extended his neck to receive the blade. His demeanor was respectful. The messenger, thinking this strange, returned and submitted a report. The emperor sighed and admired him all the more. As a result, he bestowed precious silk, and by that means accomplished what he desired. On the 4th day of the intercalary 9th month of the Junior Metal Year of the Boar in the Yonghui era² of Emperor Gaozong, [Daoxin] suddenly admonished his followers, saying, "All dharmas, without exception, are liberated. All of you, each on your own, please keep this in mind and disseminate it in the future." Finishing these words, he sat peacefully and died. His lifespan was seventy-two. His stūpa was built at his monastery. The following year, on the 8th day of the 4th month, the door of the stūpa opened of itself without anything causing it, and his dignified form was as if he were still alive. After that, his followers did not dare shut it again. Later, the title Chan Master Dayi was bestowed on him [by the emperor].

INVESTIGATION 【拈提】

正に諸師の行狀、何れも勝劣なしと雖も、幼より空宗を慕ふ、寃かも宿習の如し。一期、王臣に近かず、辦道修練して一志不退なり。最初解脱の法門を宣説し、剩つさへ死期に解脱の法門を開き、遂に生死の縛することなきことを知らしむ。實に夫れ千歳の一遇、超絶の異人なり。

Although there truly is no superior or inferior regarding the bearing of the various [Chan/Zen] masters, "from his youth, he had yearned for the various gates of liberation in the emptiness schools, just as if he had conditioning from a previous life." At that time, he [Daoxin] did not draw near to the imperial court, and he aspired without wavering to pursue the way in practice. From the start he expounded the dharma gate of liberation and, even at the moment of death, opened the dharma gate of liberation to make people realize that, when one passes through

《景德傳燈錄》貞觀癸卯歲。太宗嚮師道味欲瞻風彩。詔赴京師。上表遜謝前後三返。竟以疾辭。第四度命使曰。如果不起即取首來。使至山諭旨。師乃引頸就刃。神色儼然。使異之迴以狀聞。帝彌加歎慕。就賜珍繒以遂其志。迄高宗永徽辛亥歲閏九月四日。忽垂誠門人曰。一切諸法悉皆解脫。汝等各自護念流化未來。言訖安坐而逝壽七十有二。塔于本山。明年四月八日塔戶無故自開。儀相如生。爾後門人不敢復閉。代宗諡大醫禪師。(T 2076.51.222b23-c4).

¹ mountain (C. *shan* 山; J. *san, yama*). That is, Mount Potou, the monastery where Daoxin was abbot.

² 4th day of the intercalary 9th month of the Junior Metal Year of the Boar in the Yonghui era (C. *Yonghui xinbai sui run jiuyue siri* 永徽辛亥歲閏九月四日; J. *Eiki shingai no toshi uru ku gatsu yokka*). The date corresponds to October 23, 651.

it, one is not bound by birth and death. Really, he was the kind of unique, exceptional person who is encountered but once in a thousand years.

空門の修練、本より解脱の法門と號す。生佛、尚ほ汝を縛することなし。更に何の生死の相關るべきかあらん。然れば身心を以て論量すべきに非ず、迷悟を以て辨別すべきに非ず。心と説き境と説き、煩惱菩提と説くとも、悉く是れ自の異名なり。故に山河隔なく、依正別異なし。之に依て、寒の時は闇黎を寒殺し、熱の時は闇黎を熱殺するなり。

The training undertaken in the gate of emptiness has from the beginning been labeled the “*dharma gate of liberation*.” Whether beings or buddhas, neither [category] binds you, and beyond that, what connection could you possibly have with birth and death? This being the case, it is not anything that can be debated or calculated in terms of body and mind, and it is not anything that can be distinguished in terms of delusion and awakening. Even if you speak of mind and speak of sense objects, or speak of mental afflictions and bodhi, all of these are just other names for oneself. Therefore, there is no separation between mountains and rivers, and no differentiation between circumstantial and primary recompense. Due to this, “when it is cold, the cold will kill you, Ācārya; when it is hot, the heat will kill you, Ācārya.”

更に此關を一超する時、又這箇の道理に非ず。謂ゆる無縛無解、無彼無此。故に箇箇名を立せず、物物形を分たず。故に功勳を及盡す。豈偏正に拘らんや。堂に當て遂に正坐の分なし。縦横兩頭の機に住まること勿れ。若し恁麼に見得すれば、尚ほ解脱の名を用ぬず、豈繫縛の事を厭はんや。

Still, when one jumps over this barrier¹ in a single leap, it is not this principle. As is said,² “no bonds, no liberation”; “no that, no this.” Thus, there is no establishing of names for item after item, and no distinguishing of shapes for thing after thing. Thus, one “reaches the very end of meritorious work.”³ How could one possibly be concerned with “inclined or upright”? “In the hall,” ultimately, there is nobody assigned to “sit properly.”⁴ Do not abide in dualities such as vertical and

¹ this barrier (C. *ciguan* 此關; J. *shikan*, *kono seki*). The “barrier” in question is the *kōan* just quoted, which ends with the line, “when it is cold, the cold will kill you, Ācārya; when it is hot, the heat will kill you, Ācārya.”

² As is said (*iwayuru* 謂ゆる). The first saying appears frequently in the perfection of wisdom genre of *sūtras*. → “no bonds, no liberation.” The second saying appears in a number of Chan/Zen texts. → “no that, no this.”

³ “reaches the very end of meritorious work” (C. *gongxun jijin* 功勳及盡; J. *kōkun wo gyūjin* 功勳を及盡). Modern Sōtō scholars assume that the expression *gongxun* 功勳 (J. *kōkun*) in this context is an abbreviation of “five positions of meritorious work” (C. *gongxun wuwei* 功勳五位; J. *kōkun goi*), a formula attributed to Dongshan Liangjie (807–869). However, the saying “reach the very end of meritorious work” is also attested in Chan/Zen literature independently of that formula.

⁴ “In the hall,” ultimately, there is nobody assigned to “sit properly” (*dō ni atatte tsuini shōza no bun nashi* 堂に當て遂に正坐の分なし). This alludes to the *kōan* in which a monk asks Huayan Xiujing what the sacred monk (the image of Mañjuśrī Bodhisattva enshrined in the *samgha hall*, who is portrayed as a monk sitting in meditation) will do when all the other monks must leave the hall to perform communal labor. Of course, a statue

horizontal. If you are able to see things in this way, you will not even use the name “liberation”; how could you possibly weary of the matter of “bondage”?

然も汝實に光明あり、是を見三界と謂ふ。汝が舌、餘味あり、是を調六味と名く。故に處處放光し、時時調餚す。味來り味去るとも、滋味なき所に深き滋味あり。見來り見去るとも、色塵なき所に眞色あり。故に王臣に近くべきなく、身心の坐臥すべきなし。

This being so, you truly have a radiance, which is called “seeing the three realms.”¹ Your tongue has an extra taste, which is named “adjusting the six flavors.” Thus, in place after place you radiate light, and in moment after moment you adjust the seasonings. Although flavors come and flavors go, in the place where there is no flavor there is an unfathomable taste. Though seeing comes and seeing goes, in the place where there are no form-objects there is true form. Thus, there is no need to draw near to the imperial court, and no need to sit or recline in body or mind.²

若し能く這箇の田地に到り得ば、四祖大師、即ち是れ汝諸人、汝諸人、正に四祖大師ならん。是れ悉皆解脱門なるに非ずや、是れ流化未來なるに非ずや。無縫塔の戸窓、忽然として開け来る。平生の相貌、雍容として顯はれ將ち来る。

If you are able to arrive at *this* standpoint, the Great Master Fourth Ancestor will be all of you, and all of you will truly be the Great Master Fourth Ancestor. Is this not the gate of “all, without exception, are liberated”?³ Is this not to “disseminate

cannot get up and leave, so the sacred monk’s “role” (C. *fen* 分; J. *bun*) is to “sit properly” (C. *zhengzuo* 正坐; J. *shōza*) in the hall. However, the question is framed as a choice between “sitting properly” and joining the rest of the monks in labor, and Xiujing’s answer, in effect, is that the sacred monk does not engage in any such discriminating thought. In the present context, therefore, to “sit properly” means to discriminate. Note that the glyph *zheng* 正 (J. *shō*), translated here as “properly,” also appears in the previous sentence as part of the compound “inclined or upright” (C. *pianzheng* 偏正; J. *henshō*). Even “upright” is to be avoided, because it involves dualistic thinking. → “neither sits properly in the hall, nor crosses over to either of the extreme functions.”

1 “seeing the three realms” (C. *jian sanjie* 見三界; J. *ken sangai*). An expression borrowed from the *Lotus Sūtra*:

The Tathāgata perceives the true aspect of the *three realms* exactly as it is. There is no ebb and flow of birth and death, and there is no existing in this world and later entering extinction. It is neither real nor vacuous, neither similar nor different. Nor is it what [beings in] the *three realms* perceive the *three realms* to be. All such matters the Tathāgata sees clearly, without any error.

《妙法蓮華經》如來如實知見三界之相、無有生死、若退若出、亦無在世及滅度者、非實非虛、非如非異、不如三界見於三界、如斯之事、如來明見、無有錯謬。(T 262.9.42c13-16).

2 no need to sit or recline in body or mind (*shinjin no za ga subeki nashi* 身心の坐臥すべきなし). “Sitting” (C. *zuo* 坐; J. *za*) and “reclining” (C. *wo* 臥; J. *ga*) are two of the four deportments. In this context, they probably stand for all four (walking, standing, sitting, and reclining), which together represent all possible deportments and attitudes. Thus, this sentence means: “no need to assume any particular physical or mental posture.”

3 “all, without exception, are liberated” (C. *xijie jietuo* 悉皆解脱; J. *shikkai gedatsu*). This and the following quotation (“disseminate it in the future”) together comprise a slightly abridged repetition of Daoxin’s final words, quoted in the preceding Pivotal Circumstances section.

it in the future”? The door and windows of his *seamless stūpa*¹ suddenly spring open; his ordinary appearance, looking serene, is manifest before us.

且らく今日、又卑頌あり。適來の因縁を指注せんと思ふ。大衆、聞かんと要すや。

Now then, today I again have a humble verse. I would like to comment on the aforementioned episode. Great assembly, do you wish to hear it?

VERSE ON THE OLD CASE 【頌古】

心空淨智無邪正。箇裏不知縛脱何。縱別五蘊及四大。見聞聲色終非他。

*Mind is empty; pure cognition has no false or true;
herein, one does not know what bondage or liberation is.*

*Even if we distinguish the five aggregates and four primary elements,
seeing and hearing, sound and form are ultimately not of anything “other.”*

¹ **door and windows of his seamless stūpa** (*muhō tō no kosō* 無縫塔の戸窓). A *seamless stūpa* is a monument made from a single, solid piece of stone, carved in an oval shape. Thus, it has no door or windows, and it cannot contain a corpse (although bones and ashes resulting from cremation can be deposited underneath it). When Keizan says that the “door and windows” of Daoxin’s *seamless stūpa* spring open, therefore, he can only be speaking metaphorically. That which is “revealed,” likewise, is something that cannot be “seen” in any literal sense. Note that in the account given above in the Pivotal Circumstances section, the text does not say that the *stūpa* is “seamless,” so we may presume that (as far as the story is concerned) it was a building that did in fact have a door that opened to reveal Daoxin’s seated corpse, which had not decayed. The miraculous preservation of a corpse, taken as a sign of sagehood, is a standard trope in Chinese Buddhist hagiographies.

ROOT CASE 【本則】

第三十二祖、大滿禪師、於黃梅路上逢三十一祖。

The Thirty-second Ancestor, Chan Master Daman,¹ encountered the Thirty-first Ancestor [Daoxin] on the road to Huangmei.

祖問曰、汝何姓。師曰、性即有、不是常姓。祖曰、是何姓。師曰、是佛性。祖曰、汝無姓耶。師曰、性空故無。祖默識其法器、

The Ancestor [Daoxin] asked,² “What is your family name?”³ The Master

¹ Chan Master Daman (C. Daman Chanshi 大滿禪師; J. Daiman Zenji). This is the posthumous honorary title of Hongren (601–674), the Fifth Ancestor of the Chan/Zen Lineage in China.

² asked (C. wenyue 問曰; J. toite iwaku 問て曰く). The block of Chinese text that follows these words, with one significant exception, is nearly identical to a passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-first Ancestor, Great Master Daoxin”:

《景德傳燈錄》師問曰。子何姓。答曰姓即有不是常姓。師曰。是何姓。答曰。是佛性。師曰。汝無性耶。答曰。性空故。師默識其法器。(T 2076.51.222b11-14).

A Chinese passage that corresponds to this is also quoted in the “Buddha-Nature” (*Bussō* 佛性) chapter of Dōgen’s *Treasury of the True Dharma Eye*:

《正法眼藏、佛性》汝何姓。師答曰、姓即有、不是常姓。祖曰、是何姓。師答曰、是佛性。祖曰、汝無佛性。師答曰、佛性空故、所以言無。祖識其法器、(DZZ 1.19).

In these (and many other) older recensions of the passage, Hongren replies to Daoxin’s initial inquiry about his name with the words, “As for a family name, I have one” (C. *xing ji you* 姓即有; J. *sei wa sunawachi aredomo* 姓は即ち有れども). Here in the *Denkōroku*, however, Hongren replies, “As for inherent nature, I have it” (C. *xing ji you* 性即有; J. *sei wa sunawachi aredomo* 性は即ち有れども). As explained in the following footnote, that is a mistake in the text of the *Denkōroku*.

³ “What is your family name?” (C. *ru he xing* 汝何姓; J. *nanji nan no sei naru* 汝何の姓なる). The dialogue that begins with this question by Daoxin employs a pun on the words “family name” (C. *xing* 姓; J. *sei, shō*) and “inherent nature” (C. *xing* 性; J. *sei, shō*), which are perfect homonyms (including the tone) in spoken Chinese. In the original (correct) Chinese text, Hongren says, “As for a *xing* 姓 [family name], I have one, but it is not an ordinary *xing* 姓 [family name] It is *foxing* 佛性 [buddha-nature].” The pun is that, when only heard (and not read), the words *foxing* 佛性 [buddha-nature] could be taken to mean *Foxing* 佛姓 [family name “Buddha”]. The pun continues in the next exchange, when Daoxin asks: “So, you have no *xing* 姓 [family name]?” Hongren deliberately takes that to mean, “So, you have no *xing* 性 [inherent nature]?” Thus he answers, “*xing* 性 [inherent nature] is empty, so I don’t have it.” In the Chinese passage quoted here in the Shūmūchō edition of the *Denkōroku*, Hongren’s initial reply is: “As for *xing* 性 [inherent nature], I have it, but it is not an ordinary *xing* 姓 [family name].” This is a mistake, for it takes the clear (albeit punning) statement attributed to Hongren in the *Jingde Era Record of the Transmission of the Flame* and Dōgen’s *Treasury of the True Dharma Eye* (see the previous footnote) and turns it into a mere *non sequitur*. The Shūmūchō edition of the *Denkōroku* agrees with the 1885 edition by Ōuchi Seiran (p. 96), and Ōuchi’s edition

[Hongren] said, “As for inherent nature, I have it, but it is not an ordinary family name.” The Ancestor [Daoxin] said, “What family name is it?” The Master said, “It is buddha-nature.” The Ancestor [Daoxin] said, “So, you have no family name?” The Master [Hongren] said, “Inherent nature is empty, so I do not have it.” The Ancestor [Daoxin] was silent, recognizing that he [Hongren] was a vessel of the dharma.

傳附法衣。

He [Daoxin] bequeathed him the dharma and robe.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Hongren]¹

蘄州黃梅縣の人なり。先に破頭山の裁松道者たり。嘗て四祖に請て曰く、法道得て聞つべしや。祖曰く、汝已に老たり、若し聞くことを得るとも、夫れ能く化を廣めんや。若し再來せば吾尚ほ汝を遅つべしと。即ち去て水邊に往て一りの女子の衣を洗ふを見て、揖して曰く、寄宿し得てん、否や。女曰く、吾に父兄あり、往て之を求むべし。曰く、諾せば我れ即ち敢て行かん。女、首肯す。遂に策を回して去る。女は周氏の季子なり。歸て輒ち孕む。父母、大に惡て之を逐ふ。女、歸する所なく、日に里中に傭紡し、夕には衆館の下に宿す。終に一子を生ず。以て不祥として濁港の中に捨つ。

was a man of Huangmei County in Qizhou Prefecture. In a previous life he [Hongren] had been the Pine-Planting Practitioner on Mount Potou. Once he [the Pine-Planting Practitioner] made a request of the Fourth Ancestor [Daoxin], saying, “Might I be able to hear you speak some dharma words?” The Ancestor [Daoxin] said, “You are already old. Even if you were able to hear, would you be able to proselytize widely? If you come again [in a future life], I am sure to still be waiting for you.” Thereupon he [the Pine-Plant-

agrees with the 1857 woodblock (fasc. 1, leaf 85a) by Busshū Sen'ei. The Kenkon'in manuscript, however, reads as follows:

第卅二祖大滿禪師黃梅路上二メ卅一祖二值祖問云汝ハ何姓ソ師云姓ハ即アリ
是常姓ニ非

It would seem, therefore, that the editorial mistake originates with the 1857 woodblock edition, or the manuscripts on which it was based.

¹ The Master (*Shi* 師). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Fifth Ancestor, Great Master Hongren”:

《五燈會元》蘄州黃梅人也。先爲破頭山中裁松道者。嘗請於四祖曰。法道可得聞乎。祖曰。汝已老。脫有聞。其能廣化邪。儻若再來。吾尚可遲汝。廻去。行水邊。見一女子浣衣。揖曰。寄宿得否。女曰。我有父兄。可往求之。曰。諾我。即敢行。女首肯之。遂回策而去。女周氏季子也。歸輒孕。父母大惡。逐之。女無所歸。日傭紡里中。夕止於衆館之下。已而生一子。以爲不祥。因拋濁港中。(CBETA, X80, no. 1565, p. 45, b12-19 // Z 2B:11, p. 18, b15-c4 // R138, p. 35, b15-p. 36, a4).

ing Practitioner] went to the water's edge, where he saw a young woman washing clothes. Bowing with hands clasped, he said, "May I rely on you for lodging, or not?"¹ The woman said, "I have a father and an older brother; I must go and make this request to them." [He] said, "If you approve, then I will be so bold as to proceed." The woman nodded in agreement. Finally, he twirled his staff and left.² The woman was the youngest child of the Zhou Clan. She returned home pregnant. Her father and mother, being greatly disgusted with her, kicked her out. The woman, with no place to go, spent her days in the village spinning thread and her nights lodging at a public inn. Finally, she gave birth to a child. Thinking him unlucky, she discarded him in the filthy harbor.

流に遡りて体濡ふことなし。神物護持して七日損せず。謂ゆる神物と云は、晝は二羽の鳥ありて、羽を並べて之を覆ふ。夜は二仄の狗ありて、膝を屈して之を守る。氣体鮮明にして六根欠ることなし。母、之を見て奇異なりとして鞠養す。長ずるに及で

He went against the current, and his body did not sink. He was protected by spiritual forces, and for seven days escaped injury. The "spiritual forces" referred to were two birds who spread their wings and covered him during the daytime, and two dogs who knelt beside him and guarded him at night. His life force and body were vividly fresh, and his six sense faculties were without flaw. His mother saw this and, regarding it as a miracle, raised and nourished him. As he grew older,³

母と共に乞食す。人呼で無姓兒と謂ふ。一りの智者ありて曰く、此子、七種の相を欠て如來に及ばず。

he begged for food with his mother. People called him the "child without a family name." One learned person said, "This child lacks seven kinds of

¹ "May I rely on you for lodging, or not?" (*kishuku shi eten, inaya* 寄宿し得てん、否や). There is a double entendre here. The request, on the face of it, is for a place to spend the night. However, what the old man is seeking is a womb into which he can be reborn, so as to meet the Fourth Ancestor again.

² Finally, he twirled his staff and left (*tsui ni saku wo megurashite saru* 遂に策を回して去る). This is a double entendre, with a barely disguised reference to sexual intercourse. In Chinese, the verb *sui* 遂 (J. *sui*) means to "have one's way" or "satisfy" one's desire; in the Japanese transcription here, however, it is used adverbially and just means "finally" (*tsui ni* 遂に). The "cane" or "staff" (C. *ce* 策; J. *saku*) mentioned here is an implement that Chinese monks sometimes carried, but in the present context it is also an obvious phallic symbol. The old man "rotated" or "twirled" (C. *hui* 回; J. *megurasu* 回す) it and left, and the woman somehow ended up pregnant. Whether that happened in the usual biological way or magically, the reader is left to decide.

³ As he grew older (*chōzuru ni oyonde* 長ずるに及で). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading "Fifth Ancestor, Great Master Hongren":

《五燈會元》隨母乞食。里人呼爲無姓兒。逢一智者。歎曰。此子缺七種相。不逮如來。(CBETA, X80, no. 1565, p. 45, b20-21 // Z 2B:11, p. 18, c5-6 // R138, p. 36, a5-6).

marks and does not reach the level of a *tathāgata*.¹

後に

Subsequently,²

黃梅路上に四祖の出遊に遇ふ。四祖、此童子の骨相奇秀、常童に異なれりとして、問て曰く、汝何の姓ぞ。乃至、祖默して其法器なることを識り、侍者を以て母に請て出家せしむ。

he [Hongren] encountered the Fourth Ancestor [Daoxin] on the road to Huangmei. The Fourth Ancestor, thinking that this youth's [Hongren's] bone structure was unusually excellent and unlike those of an ordinary boy, asked him: "What is your family name?"... and so on, down to...³ The Ancestor [Daoxin] was silent, recognizing that he [Hongren] was a vessel of the dharma. Through his acolyte, he asked the mother to allow [the boy] to go forth from household life.

時に七歳なり。乃ち受衣得度し傳法出家せしより、十二時中、一時も蒲團に礙えられざる日夜あらず。餘務欠くことなしと雖も、此の如く坐し来る。

At that time, he [Hongren] was in his seventh year. Then, from the time when he received a robe and was ordained, got dharma transmission, and went forth from household life, throughout the twelve periods of the day there was never even a moment of the day or night when he was not glued to his meditation cushion. Although he did not neglect other duties, he continually sat in this manner.

終に

Finally,⁴

¹ "This child lacks seven kinds of marks and does not reach the level of a *tathāgata*" (*kono ko, shichi shu no sō wo kakite nyorai ni oyobazu* 此子、七種の相を欠て如來に及ばず). This sounds like a deprecating remark, but the implication is that the child *does* have twenty-five of the thirty-two marks of a buddha, so it actually amounts to high praise.

² Subsequently (*nochi ni* 後に). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Thirty-first Ancestor, Great Master Daoxin":

《景德傳燈錄》一日往黃梅縣路逢一小兒。骨相奇秀異乎常童。師問曰。子何姓。答曰姓即有不是常姓。師曰。是何姓。答曰。是佛性。師曰。汝無性耶。答曰。性空故。師默識其法器。即俾侍者至其家。於父母所乞令出家。(T 2076.51.222b10-15).

The Japanese transcription, however, skips part of the Chinese text that has already been cited above in the Root Case.

³ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

⁴ Finally (*tsui ni* 終に). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Thirty-second Ancestor, Great Master Hongren":

《景德傳燈錄》上元二年(乙亥歲乃唐高宗時也。至肅宗時復有上元年號。其二年歲在辛丑也)。忽告衆曰。吾今事畢時可行矣。(T 2076.51.223a29-b1).

上元二年、徒に示して曰く、吾事、既に畢りぬ。便ち逝くべし、と云て坐化す。

during the 2nd year of the Shangyuan era,¹ he told his disciples, “My affairs are already complete; I must now pass away.” Saying this, he died while sitting.

INVESTIGATION 【拈提】

父に受けず祖に受けず、佛に嗣がず祖に嗣がずして姓あり、之を佛性と謂ふ。夫れ參禪學道は本はれ根本に達し、心性を廓明せんが爲なり。若し根本に到らざれば、徒に生し徒に死して、己に迷ひ他に迷ふ。謂ゆる本性と云は、汝等諸人、死死生生、設ひ面面形異にすとも、時時刻刻、悉く了了智を具せずといふことなし。謂ゆる今日の因縁を以て知るべし。

There is a “family name”² that is not received from one’s father, not received from one’s forebears, not inherited from the buddhas, and not inherited from the ancestors: it is called “buddha-nature.” To inquire into Zen and study the way is, at root, for the purpose of penetrating through to what is fundamental, and greatly clarifying the mind-nature. If you do not reach the fundamental, you will have lived uselessly and will die uselessly, deluding self and deluding others. When we speak of so-called *original nature*, it means that all of you people — although you change shape through death after death, birth after birth, and face after face — are, from hour to hour and moment to moment, never unendowed with perfectly complete wisdom. We know this from the episode we have been speaking of today.

昔し栽松道者、法道を請して、今七歳の童子として衣法を傳るに到るまで、必ず生にて心變するに非ず。形に依て性の改ることあらんや。宏智禪師の忍大師真讚に曰く、前後兩身、古今一心と。

From his former life, when the Pine-Planting Practitioner asked to hear some dharma words, down to the present life, when as a seven-year-old youth he was transmitted the robe and dharma, there was certainly no transformation of mind due to birth. How could there be any alteration of inherent nature due to outward appearances? Chan Master Hongzhi’s “portrait eulogy for Great Master Hongren” says:³ “Before and after, two bodies; past and present, one mind.”

¹ 2nd year of the Shangyuan era (C. *Shangyuan er nian* 上元二年; J. *Jōgen ni nen*). The year corresponds roughly to 675.

² “family name” (*shō* 姓). This continues the pun established in the Root Case, playing on the fact that the glyphs *xìng* 姓 (J. *shō*) and *xìng* 性 (J. *shō*) are homonyms. For a full explanation, see note #3 on p. 323 above.

³ “portrait eulogy for Great Master Hongren” (*Nin Daishi shinsan* 忍大師真讚). A record of the full eulogy, which was inscribed on a mortuary portrait of Hongren, appears in the *Extensive Record of Chan Master Hongzhi*:

《宏智禪師廣錄》奇女之兒。雙峯之嗣。傳衣世稱乎妙齡。栽松我愧乎頽齒。前後兩身。古今一心。孤鸞風舞玻璃鏡。長鯨月[馬*展]珊瑚林。鉢盂結獠人將云。幾夜春坊無碓音。(T 2001.48.101c4-8).

兩身既に換れりと雖も、古今別心なし。知るべし、無量劫來より只恁麼なることを。若し能く此本性に體達せば、此性本より四姓を以て辨すべきに非ず、四姓是れ同性なるが故に。本性是の如くなるが故に、乃ち四姓出家すれば同く釋氏と稱す。其差異なきことを知らしむ。

Although he exchanged his body for a second one, in past and present there was no separate mind. You should know that, from innumerable *kalpas* past, it has only been “such.” If you are able to penetrate the essence of this original nature, then this inherent nature is from the start not something that should be analyzed using the category of four classes,¹ because the four classes all have the same inherent nature. Because the original nature is like this, when members of any of the four classes happen to go forth from household life, all alike are called members of the *Šākyā* Clan. This makes it known that there is no difference among them.

實に是れ吾も隔てず汝も隔てず、僅に自他の面目を帶する、恰も前後身の如し。是の如く辨別し心を明らめ得ることなふして、妄りに自己目前を稱し、自身他身を分つ。之に依て物毎に情執し、時と共に迷惑す。然も一度這箇の田地を明らめ得ば、設ひ形を換へ生を轉ずるとも、何ぞ己を妨げ心を變ずることあらんや。

Truly, this² is not separate from me, and it is not separate from you: it merely puts on the face of self or other, exactly like the earlier and later bodies [of Hongren]. If you are unable to clarify mind by distinguishing things in this way, you will mistakenly call it “my own self” and “what is before my eyes,” drawing a distinction between one’s own person and the persons of others. As a result, you feel attachment to every thing that comes along and over time become deluded and confused. Nevertheless, if you are once able to clarify this standpoint, then even if you change form and are reborn, how could there be any obstruction of self or transformation of mind?

今の道者と童子を以て知るべし。既に父なふして生ず。知るべし、人必ず父母の血脉を受て生ぜざることを。然れば、則ち既に情執の所見、身體髮膚、父母に受くと雖も、是身即五蘊に非ずと知るべし。是身是の如しと會せば、總て我と伴ふ者なく、片時も己れに異なる時なからん。故に古人曰く、一切衆生、無量劫來より法性三昧を出でずと。是の如く體得し、是の如く踐得せば、早く四祖と相見し、五祖と齊肩なることを得ん。和漢の隔てなく、古今の別なからん。

We know this from the story of the [Pine-Planting] Practitioner and the youth [Hongren]. He was actually born without a father. Thus we know that a person is not necessarily born receiving the *bloodlines* of father and mother. That being the case, you should know that although the body, hair, and skin that you have regarded with feelings of attachment are received from your father and mother, this body is not the five aggregates. If you understand personhood in this way,

¹ four classes (C. *sixing* 四姓; J. *shisei*; S. *cāturvarṇya*). Although the topic here is the Indian notion of social “class” (S. *varṇa*), the glyph that is used to translate *varṇa* into Chinese is the same as that used earlier in this chapter with the meaning of “family name” (C. *xìng* 姓; J. *shō, sei*). Thus, in the Japanese text of the *Denkōroku*, the mention of the Indian class system here does not seem like an abrupt change of subject, as it does in English translation.

² this (*kore* 是れ). The referent, the subject of this sentence, is “this original nature” (*kono honshō* 此本性).

there is no one who accompanies “me,” nor can there ever be a time, not even an instant, when there is another who is different than *self*. Therefore an ancient said,¹ “From innumerable *kalpas* past, all living beings have never emerged from the *dharma-nature samādhi*.” If you can experience things in this way and can tread in this way, then you will quickly have a face-to-face encounter with the Fourth Ancestor and will get to stand shoulder-to-shoulder with the Fifth Ancestor. Yamato [Japan] and Han [China] will not be separated, and past and present will not be divided.

且らく作麼生か指注して、此道理に相應することを得ん。

Now then, how should I comment so as to accord with *this principle*?

VERSE ON THE OLD CASE 【頌古】

月明水潔秋天淨。豈有片雲點太清。

The moon is bright, the water pure, the autumn heavens clear:
how could there be “a bit of cloud to punctuate the great clarity”?²

¹ an ancient said (*kojin iwaku* 古人曰く). The quotation that follows is traditionally attributed to Mazu Daoyi (709–788). → “from innumerable *kalpas* past, all living beings have never emerged from the *dharma-nature samādhi*.”

² “a bit of cloud to punctuate the great clarity” (C. *pian yun dian taiqing* 片雲點太清; J. *hen un ten taisei*). This quotation is a line from the *Heroic March Sūtra*:

《首楞嚴經》當知虛空生汝心內。猶如片雲點太清裏。況諸世界在虛空耶。(T 945.19.147b8-10).

ROOT CASE 【本則】

第三十三祖、大鑑禪師。師在黃梅碓坊服勞。大滿禪師、有時、

The Thirty-third Ancestor was Chan Master Dajian.¹ The Master [Huineng] was a laborer² in the rice-husking shed³ at Huangmei Monastery. Chan Master Daman [Hongren], on one occasion,⁴

夜間入碓坊、示曰、米白也。師曰、白未有篩在。滿以杖打白三下。師以箕米三簸入室。

entered the rice-husking shed at night and said, “Is the rice white?” The Master said, “It is white, but it has yet to be sifted.” Daman took his staff and struck the mortar three times. The Master [Huineng] used the sieve to sift the rice three times, then entered the room [of the abbot, Hongren].

PIVOTAL CIRCUMSTANCES 【機縁】

師は

As for the Master [Huineng],⁵

¹ Chan Master Dajian (C. Dajian Chanshi 大鑑禪師; J. Daikan Zenji). This is the posthumous honorary title of Huineng (638–713), the Sixth Ancestor of the Chan/Zen Lineage in China.

² laborer (C. *fulao* 服勞; J. *fukurō*). All traditional accounts of Huineng agree that he was a postulant, a layman who works in a monastery while waiting permission to ordain as a monk, at the time when the Fifth Ancestor, Hongren, chose him as his main successor.

³ rice-husking shed (C. *duifang* 碓坊; J. *taibō*). Literally “pestle” (C. *dui* 碓; J. *tai*) “workshop” (C. *fang*; J. *bō*). Before they are edible, rice kernels need to have the hulls partially or completely removed, resulting in either brown (partially hulled) or white (completely hulled) rice. In medieval China this was done with a foot-powered device that repeatedly lifted a pestle and let it fall to pound rice held in a stone mortar (C. *jiu* 白; J. *kyū*). After pounding, it was necessary to “sift” (C. *bo* 篓; J. *ha*) the contents of the mortar through a bamboo “sieve” (C. *ji* 箕; J. *ki*) to remove the hulls and retain the polished rice. In the story of Huineng’s encounter in the rice-husking shed with the abbot of Huangmei Monastery, Hongren, “white rice” is a symbol of the inherent *buddha-nature*, while “rice hulls” represent the delusion that prevents ordinary people from seeing that nature.

⁴ on one occasion (*aru toki* 有時). The block of Chinese text that follows these words is very similar to a passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Fifth Ancestor, Great Master Hongren” (CBETA, X80, no. 1565, p. 45, c20-22 // Z 2B:11, p. 18, d11-13 // R138, p. 36, b11-13).

⁵ As for the Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-third Ancestor, Great Master Huineng”:

《景德傳燈錄》姓盧氏。其先范陽人。父行璫武德中左宦于南海。之新州遂占籍焉。三歲喪父。其母守志鞠養。及長家尤貧窶。師樵采以給。一日負薪至市中。聞客讀金剛經。(T 2076.51.235b10-14).

姓は盧氏。其先は范陽の人。父は行瑫。武徳中に南海の新州に左官せられ、遂に籍を占めて止まる。父を喪す。其母、志を守て鞠養す。長ずるに及で、家尤も貧窶なり。師、樵采して以て給す。一日、薪を負て市中に至る。客の金剛經を読むを聞き、

his family was the Lu Clan. His forebears were from Fanyang, and his father was named Xingtao. During the Wude era, [his father] was demoted to Xinzhou Prefecture in Nanhai, where ultimately he moved his family register and stayed. His father died, but his mother maintained her determination and raised him. As he grew older, his household was impoverished. The Master [Huineng] provided for them by splitting firewood. One day when he went to the marketplace bearing firewood he heard a customer there reciting the *Diamond Sūtra*.

應無所住而生其心と云に到て感悟す。

When it came to the line that says,¹ “They should have nothing that is dwelt on, and give rise to that mind,”² he [Huineng] experienced awakening.

師、

The Master [Huineng]³

其客に問て曰く、此は何の經ぞ、何人に得たるや。客曰く、此は金剛經と名く。黃梅の忍大師に得たり。師、遽に其母に告るに、法の爲に師を尋るの意を以てす。直に韶州に抵て、高行の士、劉志略と云ふ者に遇て、結て交友と爲る。尼無盡藏は即ち志略が姑なり。常に涅槃經を讀む。師、暫らく之を

¹ When it came to the line that says (to *iu ni itatte* と云に到て). The quotation of this line from the *Diamond Sūtra* and the statement that Huineng awakened when he heard it does not appear in the *Jingde Era Record of the Transmission of the Flame*. This detail is, however, found in the *Tiansheng Era Record of the Spread of the Flame*:

《天聖廣燈錄》一日。負薪至市。聞客讀金剛經。至應無所住而生其心。有所感寤。 (CBETA, X78, no. 1553, p. 445, c10-12 // Z 2B:8, p. 323, c2-4 // R135, p. 646, a2-4).

² “They should have nothing that is dwelt on, and give rise to that mind” (C. *ying wu suozhu er sheng qi xin* 應無所住而生其心; J. *ō mushōjū ni shō go shin*). A line from Kumārajīva’s translation of the *Diamond Sūtra*. The immediate context is a passage in which Buddha says:

Therefore, Subhūti, the *bodhisattvas*, those *mahāsattvas*, should, in the following manner, give rise to a pure *mind*. They should not give rise to a *mind* that dwells on forms, nor give rise a *mind* that dwell on sounds, smells, tastes, touchables, or mental objects. They should have nothing that is dwelt on, and give rise to that *mind*.

《金剛般若波羅蜜經》是故須菩提、諸菩薩摩訶薩應如是生清淨心。不應住色生心、不應住聲、香、味、觸、法生心、應無所住而生其心。(T 235.8.749c20-23).

³ The Master (*Shi* 師). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-third Ancestor, Great Master Huineng”:

《景德傳燈錄》問其客曰。此何法也。得於何人。客曰。此名金剛經。得於黃梅忍大師。師遽告其母以爲法尋師之意。直抵韶州遇高行士劉志略結爲交友。尼無盡藏者。即志略之姑也。常讀涅槃經。師暫聽之即爲解說其義。尼遂執卷問字。師曰。字即不識。(T 2076.51.235b14-19).

聽て、即ち爲に其義を解説す。尼、遂に巻を執て字を問ふ。師曰く、字は識らズ。

asked that customer, “What sūtra is that, and from whom did you get it?” The customer said, “It is called the *Diamond Sūtra*, and I got it from Great Master Hongren of Huangmei.” The Master [Huineng] immediately informed his mother that, for the sake of the dharma, he intended to seek a teacher. Going straight to Shaozhou Prefecture, he [Huineng] met a gentleman of lofty behavior named Liu Zhilüe, joined with him, and became good friends. The nun Wujinzang, who was Zhilüe’s aunt, constantly recited the *Nirvāṇa Sūtra*. The Master [Huineng] listened for a while, and then explained its meaning for her. The nun thereupon picked up the scroll and asked about a [Chinese] glyph. The Master [Huineng] said, “I do not know glyphs.”¹

尼、之を驚異して郷里の耆艾に告て曰く、能は是れ有道の人なり、宜く請して供養すべしと。是に於て、居人競ひ來て瞻禮す。近きに寶林古寺の舊地あり。衆議營緝し、師をして之に居らしむ。四衆雲霧の如く集り、俄に寶坊となる。師、一日忽ち自ら念じて曰く、我れ大法を求む、豈中道にして止まるべけんやと。明日、遂に行て昌樂縣の西、岩室の間に至る。智遠禪師に遇ふ。師遂に請益す。遠曰く、子を觀るに神資爽拔にして殆ど常人に非ず。我れ聞く、西域の菩提達磨、心印を黃梅に傳ふと。汝、當に彼に往て參決すべし。師、辭し去て直に黃梅に造り、

The nun² was surprised by this and told the village elders, “Huineng is a person who possesses the way. We should invite him and make offerings.” With this, the inhabitants outdid one another in honoring him. Nearby was the former site of the old Baolin Monastery. The community consulted with one another, rebuilt³ it, and had the Master [Huineng] reside there. The fourfold assembly gathered like clouds and mists, and soon it became a monastery. One day, the Master [Huineng] suddenly reflected to himself, “In seeking the great dharma, how could I stop mid-course?” The next day, he went to the western part of Changle County and arrived among the stone grottos. Encountering Chan Master Zhiyuan, the Master [Huineng] at last requested edification. Zhiyuan said, “Looking at you, you have a divine endowment that sets you apart, and you are quite unlike an ordinary person. I hear that Bodhidharma, of the regions west of China, transmit-

¹ “I do not know glyphs” (*ji wa shirazu* 字は識らズ). In other words, “I am illiterate.”

² The nun (*ni* 尼). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-third Ancestor, Great Master Huineng”:

《景德傳燈錄》尼驚異之。告郷里耆艾云。能是有道之人宜請供養。於是居人競來瞻禮。近有寶林古寺舊地。衆議營緝俾師居之。四衆霧集俄成寶坊。師一日忽自念曰。我求大法豈可中道而止。明日遂行至昌樂縣西山石室間。遇智遠禪師。師遂請益。遠曰。觀子神姿爽拔殆非常人。吾聞西域菩提達磨。傳心印于黃梅。汝當往彼參決。師辭去直造黃梅。(T 2076.51.235b21-28).

³ rebuilt (C. *yinji* 營緝; J. *eishū*). According to HYDCCD, this verb is synonymous with *yingqi* 營葺 (J. *eishū*), which means to “build” or “renovate.”

ted the *mind-seal* to Huangmei. You should go there to inquire and resolve matters.” The Master [Huineng] took his leave and immediately went to Huangmei.

五祖大滿禪師に參謁す。祖

There he [Huineng] called on the Fifth Ancestor, Chan Master Daman. The Ancestor [Hongren, a.k.a. Daman]¹

問て曰く、何くより来る。師曰く、嶺南。祖曰く、何事をか求めんと欲す。師曰く、唯作佛を求む。祖曰く、嶺南人に佛性なし、若爲ぞ佛を得ん。師曰く、人に即ち南北あり、佛性、豈然らんや。祖、是れ異人なりと知て、乃ち訶して曰く、槽廠に着き去れと。能、禮足して退き、便ち碓坊に入て杵臼の間に服勞し、晝夜息まず、八月を経たり。祖、付授の時至ることを知て、遂に衆に告て曰く、正法難解なり。徒らに吾言を記して持て、己が任と爲すべからず。汝等、各自隨意に一偈を述べよ。若し語意冥符せば則ち衣法皆附せん。時に會下七百餘僧の上座神秀は、學、内外に通じ、衆の宗仰する所なり。咸共に推稱して曰く、若し尊秀に非ずんば、疇れか敢て之に當らん。神秀、竊に衆の譽を聆て復た思惟せず。

asked, “Where do you come from?” The Master [Huineng] said, “Lingnan.” The Ancestor [Hongren] said, “What matter is it that you wish to seek?” The Master said, “I seek only to become a buddha.” The Ancestor [Hongren] said, “People from Lingnan have no buddha-nature; how could you gain buddhahood?” The Master [Huineng] said, “With regard to people, there is north and south, but how could buddha-nature possibly be like that?” The Ancestor [Hongren], knowing that this was an extraordinary person, thereupon scolded him, saying, “Go take up duties in the stables and worksheds.”² Huineng bowed at his [Hongren’s] feet and withdrew. Thereupon, he entered the rice-husking shed to labor at the mortar and pestle, day and night without rest, spending eight months there. The Ancestor [Hongren], knowing that the time for conferring the dharma had arrived,

¹ The Ancestor (So 祖). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》問曰。汝自何來曰嶺南師曰。欲須何事。曰唯求作佛。師曰。嶺南人無佛性。若爲得佛。曰人即有南北佛性豈然。師知是異人。乃訶曰。著槽廠去。能禮足而退。便入碓坊服勞於杵臼之間。晝夜不息經八月。師知付授時至。遂告衆曰。正法難解不可徒記吾言持爲己任。汝等各自隨意述一偈。若語意冥符。則衣法皆付。時會下七百餘僧。上座神秀者。學通內外衆所宗仰。咸共推稱云。若非尊秀疇敢當之。神秀竊聆衆譽不復思惟。(T 2076.51.222c10-20).

² stables and worksheds (C. *caochang* 槽廠; J. *sōshō*). A *cao* 槽 (J. *sō*, *fune*) is a “manger” or “trough” for animal feed. One meaning of *chang* 廐 (J. *shō*, *umaya*) is “stable,” so from this binome alone it might seem that Huineng was being sent (as a postulant) to tend the monastery’s horses, which were used for transportation. However, *chang* 廐 (J. *shō*) can also mean “workshop,” or “mill,” and we are told that Huineng worked in the “rice-husking shed” (C. *duifang* 碓坊; J. *taibō*), which must have been located in or near the same building as the stables.

thereupon made an announcement to the congregation, saying: “The true dharma is difficult to understand. Do not pointlessly record and hold on to my words, taking that as your responsibility. Let each of you express a verse at your own discretion. If the meaning of your words accords with the truth, then I will entrust to you both the robe and dharma.” At that time, the senior seat in the community of disciples of over seven hundred monks was Shenxiu, whose learning penetrated both the inner and outer teachings,¹ and who was respected by the congregation. All of them praised him, saying, “If it is not the venerable Shenxiu, then who else would be appropriate?” Shenxiu inwardly heard the congregation’s praise, but did not thoughtfully deliberate on it.

偈を作ること成り已て、數度呈せんと欲して行て堂前に至る。心中恍惚として徧身汗流る。呈せんと擬すれども得ず。前後四日を経て一十三度偈を呈すること得ず。秀、乃ち思惟すらく、如かず、廊下に向て書著せん。他の和尚の看見するに從て、忽若し好しと道はば、出て禮拜して是れ秀が作と云はん。若し不堪と道はば、枉て山中に向て年を數へん。人の禮拜を受て更に何の道をか修せんと。是夜三更、人をして知らしめず、自ら燈を執て偈を南廊の壁間に書して、心の所見を呈す。

After composing his verse, wishing to present it, he [Shenxiu] went several times to the front of the hall. He felt confused, and sweat flowed from his entire body. When he tried to present it, he was unable to do so. After that, during the course of four days, he tried thirteen more times to present the verse, but was unable to do so. Shenxiu then thought: “It would be better if I wrote it in the corridor. When the Reverend [Hongren] sees it, if he says ‘Good,’ then I will come forward, make prostrations, and say ‘I, Shenxiu, composed it.’ If he says ‘Inadequate,’ then I am useless and will head into the mountains to live out my allotted years. If I accept people’s prostrations, what way could I possibly cultivate?” That night at the third watch, without letting anyone know, and holding a lamp by himself, he [Shenxiu] wrote a verse on the wall of the south corridor so as to present his view of mind.

偈に曰く、「身是菩提樹。心如明鏡台。時時勤拂拭。勿使惹塵埃。」祖、
經行して忽ち此偈を見て、是神秀の述る所と知て、乃ち讚歎して曰く、後
代、之に依て修行せば亦た勝果を得ん。

The verse said:²

¹ inner and outer teachings (C. *neiwai* 内外; J. *naige*). “Inner” (C. *nei* 内; J. *nai*) is short for “inner teachings” (C. *neijiao* 内教; J. *naikyō*), meaning the teachings of Buddha (C. *fojiao* 佛教; J. *bukkyō*). “Outer” (C. *wai* 外; J. *ge*) is short for “outer teachings” (C. *waijiao* 外教; J. *gekyō*), meaning the teachings of Confucianism, Daoism, and any other non-Buddhist schools of Chinese learning.

² The verse said (*ge ni iwaku* 偈に曰く). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》偈云。身是菩提樹、心如明鏡台、時時勤拂拭、莫遣有塵埃。

The body is the bodhi tree;
the mind is like a bright mirror on a stand.
At all times strive to polish it:
do not allow it to collect dust.

The Ancestor [Hongren], when walking about, immediately saw this verse, knew that it had been composed by Shenxiu, and thereupon praised it, saying, “Later generations, if they cultivate on the basis of this, will attain superior rewards.”

各をして誦念せしむ。師、碓坊に在て忽ち偈を誦するを聴て、乃ち同學に問ふ、是れ何の章句ぞ。同學曰く、汝知らずや、和尚、法嗣を求め、各心偈を述べしむ。此れ則ち秀上座の述る所なり。和尚深く歎賞を加ふ。必ず將に附法傳衣せん。師曰く、其偈云何。同學、爲に誦す。師、良久して曰く、美なることは則ち美なり、了することは則ち未だ了ぜず。同學訶して曰く、庸流、何をか知らん。狂言を發すること勿れ。師曰く、子、信ぜずや。願くは一偈を以て之を和せん。同學答へず、相視て笑ふ。師、夜に至て一の童子に告て引て廊下に至る。師、自ら燭を秉て、童子をして秀の偈の側に一偈を寫さしめて曰く、「菩提本非樹。明鏡亦非台。本來無一物。何處惹塵埃。」

He [Hongren] had everyone recite it mindfully.¹ The Master [Huineng], who was in the rice-husking shed, immediately heard the verse being recited and thereupon asked a fellow student, “What phrases are those?” The fellow student said: “Don’t you know? The Reverend [Hongren], in seeking a dharma heir, had everyone compose a *mind-verse*. This is what Senior Seat Shenxiu composed. The Reverend [Hongren] endorsed it with profound praise. He [Hongren] is sure to entrust the dharma and transmit the robe to him [Shenxiu].” The Master [Huineng] said, “What is his verse?” The fellow student recited it for him. The Master [Huineng] paused for a while and then said, “As fine compositions go, it is certainly fine, but when it comes to understanding, it is incomplete.” The fellow students rebuked him, saying, “Simpleton! What do you know? Do not say crazy things!” The Master [Huineng] said, “Do you not believe me, sir? I would like to use another verse to respond to it.” The fellow student did not answer; he just stared at him and laughed. When night came, the Master [Huineng] called a young postulant and led him to the corridor. The Master [Huineng] held a candle himself and had the boy inscribe another verse next to the one by

師因經行忽見此偈。知是神秀所述。乃讚歎曰。後代依此修行亦得勝果。(T 2076.51.222c20-24).

¹ He had everyone recite it mindfully (*onoono wo shite junen seshimu* 各をして誦念せしむ). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》各令誦念。能在碓坊忽聆誦偈。乃問同學。是何章句。同學曰。汝不知和尚求法嗣。令各述心偈。此則秀上座所述。和尚深加歎賞。必將付法傳衣也能曰。其偈云何。同學爲誦。能良久曰。美則美矣。了則未了。同學訶曰。庸流何知勿發狂言。能曰。子不信耶。願以一偈和之。同學不答相視而笑。能至夜密告一童子引至廊下。能自秉燭。令童子於秀偈之側寫一偈云。菩提本非樹、心鏡亦非台、本來無一物、何假拂塵埃。(T 2076.51.222c26-223a7).

Shenxiu. It said:

Bodhi fundamentally has no tree,
and the bright mirror has no stand.
From the start, there is not a single thing;
in what place could dust collect?

此偈を見て一山上下皆曰ふ、是れ實に肉身の菩薩の偈なり。内外喧しく稱す。
祖、是れ盧能が偈なりと知て、乃ち曰く、

Seeing this verse, everyone in the entire monastery, from top to bottom, all said, “Truly this is the verse of a bodhisattva in the flesh.” They richly praised it, both to themselves and to others. The Ancestor [Hongren] knew that it was Lu Huineng’s verse, but he went ahead and asked,

是れ誰か作せるぞ、未見性の人なり、と云て即ちかき消す。之に依て一衆悉く顧りみず。

“Who wrote this?¹ It is by a person who does not yet see the nature.” Then he [Hongren] erased it. As a result, everyone in the congregation stopped thinking about it.

夜に及で、祖、窓かに碓坊に入て問て曰く、米白まれりや未しや。師曰く、白まれり。未だ篩ふること有らざること在り。祖、杖を以て白を打つこと三下す。師、箕の米を以て三び簸て入室す。

When night came,² the Ancestor [Hongren] secretly entered the rice-husking shed and asked, “Has the rice turned white, or not yet?” The Master [Huineng] said, “It is white, but it has yet to be sifted.” The Ancestor [Hongren] took his staff and struck the mortar three times. The Master [Huineng] took the rice in the sieve and sifted it three times, then entered the room.

祖

The Ancestor [Hongren]³

¹ “Who wrote this?” (*kore dare ka naseru zo* 是れ誰か作せるぞ). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》此是誰作亦未見性。衆聞師語遂不之顧。 (T 2076.51.223a8-9).

² When night came (*yo ni oyonde* 夜に及で). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Fifth Ancestor, Great Master Hongren”:

《五燈會元》逮夜。祖潛詣碓坊。問曰。米白也未。盧曰。白也。未有篩。祖於碓以杖三擊之。盧即以三簸入室。 (CBETA, X80, no. 1565, p. 45, c20-22 // Z 2B:11, p. 18, d11-13 // R138, p. 36, b11-13).

³ The Ancestor (So 祖). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

示て曰く、諸佛出世、一大事の爲めの故に、機の大小に隨て之を引導す。遂に十地三乘頓漸等の旨あり、以て教門を爲す。然も無上微妙祕密圓明眞實の正法眼藏を以て、上首大迦葉尊者に附す。展轉傳授すること二十八世達磨に至り、此土に届て可大師を得、承襲して以て吾に至る。今、法寶及び所傳の袈裟を以て、用て汝に附す。善く自ら保護して斷絶せしむること無れ。

instructed him, saying: “Because all buddhas appear in the world for the sake of a single great matter,”¹ they guide [beings] in accordance with the greatness or smallness of [beings’] abilities. Consequently, there are the teachings of the ten stages, the three vehicles, sudden versus gradual, and so on, which we regard as the *teachings gate*.² Nevertheless, the unsurpassed, subtle, secret, fully clear, real treasury of the true dharma eye was entrusted to the leading disciple, Venerable Great Kāśyapa. It was successively transmitted across twenty-eight generations to Bodhidharma, who arrived in this land and acquired Great Master Huīke as a disciple, so that it was passed on and reached me. Now, taking the dharma treasure and the *kāśāya* that has been transmitted along with it, I entrust them to you. Protect them well yourself, and do not to allow them to be cut off.”

師、

The Master [Huīnēng]³

跪て衣法を受て啓して曰く、法は則ち既に受く、衣、何人にか附せん。祖曰く、昔達磨初て至る。人未だ信ぜず、故に衣を傳へて以て得法を明す。今信心已に熟す。衣は乃ち爭ひの端なり。汝が身に止めて復た傳へざれ。且らく當に遠く隠れて時を俟て行化すべし。謂ゆる受衣の人は、命、縣絲の如くならん。師曰く、當に何の處にか隠るべき。祖曰く、懷に逢はば即ち止め、會に遇はば且く藏れよ。師、禮足し已て衣を捧て出づ。

knelt, received the robe and dharma, and respectfully said, “Now that I have received the dharma, should the robe be entrusted to anyone?” The Ancestor [Hongren] said: “In the past, when Bodhidharma first arrived, because

《景德傳燈錄》告曰。諸佛出世爲一大事故。隨機小大而引導之。遂有十地三乘頓漸等旨。以爲教門。然以無上微妙祕密圓明眞實正法眼藏。付于上首大迦葉尊者。展轉傳授二十八世。至達磨屆于此土。得可大師。承襲以至于吾。今以法寶及所傳袈裟用付於汝。善自保護無令斷絕。(T 2076.51.223a10-16).

¹ “all buddhas appear in the world for the sake of a single great matter” (*shobutsu shusse, ichi daiji no tame* 諸佛出世、一大事の爲め). This is a paraphrase of a famous line from the *Lotus Sūtra*. → *single great matter*.

² “teachings gate” (C. *jiaomen* 教門; J. *kyōmon*). The opposite of “teachings gate” in the present context is “*Chan/Zen Gate*.” → *teachings gate*.

³ The Master (*Shi* 師). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Thirty-second Ancestor, Great Master Hongren”:

《景德傳燈錄》跪受衣法。啓曰。法則既授衣付何人。師曰。昔達磨初至人未知信。故傳衣以明得法。今信心已熟。衣乃爭端止於汝身不復傳也。且當遠隱俟時行化。所謂授衣之人命如懸絲也。能曰。當隱何所。師曰。逢懷即止。遇會且藏。能禮足已捧衣而出。(T 2076.51.223a19-24).

people did not yet believe, he transmitted the robe to clarify who it was that had attained the dharma. Now belief in mind has already become familiar, and so the robe sparks contention. Let it remain with your person and do not transmit it again. You should hide far away for a while and wait for the proper time to carry out conversions. It is said that the life of the person who receives the robe is as if hanging by a thread." The Master [Huineng] said, "In what place should I hide?" The Ancestor said, "Stop when you get to Huai, and conceal yourself for a while when you get to Hui."¹ The Master [Huineng] bowed at his [Hongren's] feet and left holding the robe in both hands.

黄梅の麓に渡あり、祖、自ら送りて此に到る。師、揖して曰く、和尚、速に還るべし。我既に得道す。當に自ら渡るべし。祖曰く、汝既に得道すと雖も、我れ尚ほ渡すべしと云て、自から竿を取て彼の岸に渡し畢り、祖、獨り寺に歸る。一衆皆知ることなし。

At the foot of Mount Huangmei there was a river crossing, and the Ancestor [Hongren] personally saw him off as far as there. The Master [Huineng], bowing with hands clasped, said, "Reverend, you should return soon. I have already gained the way, and I should cross over by myself." The Ancestor [Hongren] said, "Although you have already gained the way, still I should ferry us over." Handling the pole² himself, after crossing over to the other shore, the Ancestor [Hongren] returned alone to the monastery. In the entire congregation, nobody knew of this.

其より後、五祖上堂せず。衆、來て咨問することあれば、我道は過ぎぬ。或るが問ふ、師の衣法、何人か得る。祖曰く、能者得たり。是に於て衆議すらく、盧行者、名は能。尋訪するに既に失せり。懸かに彼が得たるを知て、乃ち共に走り逐ふ。

After that,³ the Fifth Ancestor [Hongren] no longer held convocations in

1 "Huai... Hui" (C. Huai... Hui 懷... 會; J. Kai... E). A reference to the Huaiji District 懷集縣 (J. Esshū Ken) and Sihui District 四會縣 (J. Shie Ken), both located in Guang Prefecture (C. Guangzhou 廣州; J. Kōshū), in present-day Guangdong Province (C. Guangdong Sheng 廣東省; J. Kanton Shō). Later, in its biography of the "Thirty-third Ancestor, Great Master Huineng," the *Jingde Era Record of the Transmission of the Flame* confirms the identification of those places when it says:

Later [Hongren] transmitted the robe and dharma and had [Huineng] hide in Huaiji and Sihui.

《景德傳燈錄》後傳衣法令隱于懷集四會。(T 2076.51.235b29-c1).

2 pole (C. *gan* 竿; J. *sao*). This is either a bamboo pole used to propel a small boat across a shallow stream by pushing against the bottom, or (more likely) the single oar or "yuloh" that is affixed to the stern of a small flat-bottomed boat (a "sampan") and moved back and forth, in the manner of a fish waving its tail, to propel the boat forward and steer it.

3 After that (sore yori nochī 其より後). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Thirty-second Ancestor, Great Master Hongren":

《景德傳燈錄》自此不復上堂凡三日。大衆疑怪致問。祖曰。吾道行矣。何更詢之。復問衣法誰得耶。師曰。能者得。於是衆議盧行者名能。尋訪既失。懸知彼得即共奔逐。(T 2076.51.223a25-28).

the dharma hall. When the congregation came to inquire about this [he said], “My way has departed.” Someone asked, “Who got the master’s robe and dharma?” The Ancestor said, “An able one¹ got them.” At this, the congregation discussed amongst themselves that the name of Postulant Lu was Neng [“Able”]. They tried to visit him, but he had already disappeared. Anxiously realizing that he was the recipient, they all ran and chased him.

時に四品將軍、發心して慧明と云ふありき。衆人の先と爲り趨て大庾嶺にして師に及ぶ。師曰く、

At that time, there was a general of the fourth rank called Huiming, who aroused the thought of bodhi. He became the leader of the congregation, which chased and caught up to the Master [Huineng] at Dayu Pass. The Master [Huineng] said,²

此衣は信を表す、力を以て爭ふべけんや。其衣鉢を盤石の上に置て草間に隠る。慧明至りて之を揚げんとするに、力を盡せども揚らず。時に慧明、大におののきて曰く、我れ法の爲に来る、衣の爲に來らず。師、遂に出て盤石の上に坐す。慧明作禮して曰く、望むらくは行者、我が爲に法要を示せ。師曰く、不思善不思惡、正與麼の時、那箇かは是れ明上座本來の面目。明、言下に大悟す。復た問て曰く、上來、密語密意の外、還て更に密意ありや否や。師曰く、汝がために語る者は即ち密に非ず。汝若し返照せば、密は汝が邊に有らん。明白く、慧明、黃梅に在りと雖も、實に未だ自己の面目を省せず。今指示を蒙る。人の水を飲で冷暖自知するが如し。今、行者は即ち慧明が師なり。師曰く、汝若し是の如くなれば、吾と汝と同く黃梅を師とせん。

“This robe expresses proof. How can you contend for it using force?” He placed his robe and bowl on top of a boulder and concealed himself in the grass. Huiming came and tried to pick them up, but even exhausting all his strength he was unable to lift them. At that time, Huiming, trembling greatly, said, “I have come for the dharma; I have not come for the robe.” The Master [Huineng] finally came out and sat on the boulder. Huiming paid obeisance to him and said, “I pray that you, postulant, will teach me the essentials of the dharma.” The Master [Huineng] said, “At exactly such a time when you do not think of good and do not think of evil, Senior

¹ “able one” (C. *nengzhe* 能者; J. *nōsha*). This is a pun on the name of Huineng 慧能 (J. *Enō*), the second glyph of which means “able” (C. *neng* 能; J. *nō*).

² The Master said (*Shi iwaku* 師曰く). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Daoming of Mount Meng in Yuanzhou”:

《景德傳燈錄》即擲衣鉢於盤石曰。此衣表信可力爭耶。任君將去。師遂舉之如山不動。踟躇悚慄乃曰。我來求法非爲衣也。願行者。開示於我。祖曰。不思善不思惡正恁麼時。阿那箇是明上坐本來面目。師當下大悟遍體汗流。泣禮數拜。問曰。上來密語密意外。還更別有意旨否。祖曰。我今與汝說者。即非密也。汝若返照自己面目。密却在汝邊。師曰。某甲雖在黃梅隨眾。實未省自己面目。今蒙指授入處。如人飲水冷暖自知。今行者即是某甲師也。祖曰。汝若如是。則是吾與汝同師。(T 2076.51.232a7-17).

Seat Huiming, what is your *original face*?" At these words, Huiming greatly awakened. Again he asked, "Aside from the preceding secret words and secret meaning, is there any additional secret meaning or not?" The Master [Huineng] said: "The words I spoke for you are not secret. If you reflect back on yourself, there the secret will be, close by you." Huiming said: "Even though I resided at Mount Huangmei, in fact, I had yet to reflect on the face of my own self. Now that I have received your instruction, I am like a person who drinks water and knows for himself whether it is cold or warm. Now, postulant, you are Huiming's [my] master." The Master said, "If you are this way, then you and I alike should take [Hongren of] Huangmei as our master."

明、禮謝して返る。後に出世せし時、慧明を道明と改む。師の上字を避ればなり。参する者あれば悉く師に参ぜしむ。

Huiming expressed his gratitude, and returned. Later, when he appeared in the world, he revised "Huiming" to "Daoming," to avoid using the same first glyph as the Master [Huineng]. Whenever people came to consult with him, he had them all consult with the Master [Huineng].

師は衣法傳授の後、四縣の獵師の中にかくれて十年を経て後、

After the Master received transmission of the robe and dharma, he hid among hunters within the four counties, passing ten years. Later,¹

儀鳳元年丙子正月八日に至て南海に届り、印宗法師の法性寺に於て涅槃經を講ずるに遇ふ。廊廡の間に寓止す。暴風、刹幡を颶ぐ。二僧の對論を聞くに、一は幡動すと曰ひ、一は風動すと曰ふ。往復酬答して未だ曾て理に契はず。師曰く、俗流の趣く高論に預ることを容すべしや否やと云て、直に風幡の動に非ず、仁者的心動なりと云を以てす。印宗、竊かに此語を聆て竦然として之を異とす。翌日、師を邀へて入室せしめ、風幡の義を徵す。師、具さに理を以て告ぐ。印宗、覺へず起立して曰く、行者は定て常人に非ず。師は是れ誰とか爲す。師、更に隠す所なく、直に得法の因由を舒ぶ。是に於て印宗、弟子の禮を執て禪要を受けんと請ふ。乃ち四衆に告て曰く、

¹ Later (*nochi* 後). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Thirty-third Ancestor, Great Master Huineng":

《景德傳燈錄》至儀鳳元年丙子正月八日。屆南海遇印宗法師於法性寺講涅槃經。師寓止廊廡間。暮夜風颶刹幡。聞二僧對論。一云幡動。一云風動。往復酬答未曾契理。師曰。可容俗流輒預高論否。直以風幡非動動自心耳。印宗竊聆此語竦然異之。翌日邀師入室。徵風幡之義。師具以理告。印宗不覺起立云。行者定非常人師爲是誰。師更無所隱直敍得法因由。於是印宗執弟子之禮請受禪要。乃告四衆曰。印宗具足凡夫。今遇肉身菩薩即指坐下盧居士云。即此是也。因請出所傳信衣悉令瞻禮。至正月十五日。會諸名德爲之剃髮。二月八日就法性寺智光律師受滿分戒。其戒壇即宋朝求那跋陀三藏之所置也。三藏記云。後當有肉身菩薩在此壇受戒。又梁末真諦三藏。於壇之側手植二菩提樹。謂衆曰。却後一百二十年有大開士。於此樹下演無上乘度無量衆。師具戒已。於此樹下開東山法門宛如宿契。明年二月八日忽謂衆曰。吾不願此居要歸舊隱。時印宗與縉白千餘人。送師歸寶林寺。韶州刺史韋據請於大梵寺轉妙法輪。并受無相心地戒。門人紀錄目爲壇經盛行於世。然返曹谿雨大法雨。學者不下千數。(T 2076.51.235c1-24).

印宗は具足の凡夫なり。今、肉身の菩薩に遇ふ。即ち座下の盧居士を指して曰く、即ち此れ是なり。因て請て所傳の信衣を出して悉く瞻禮せしむ。正月十五日に至り、諸名徳を會して之が爲に剃髪せしむ。二月八日、法性寺智光律師に就て満分戒を受く。其戒壇は即ち宋朝の求那跋摩三藏の置く所なり。三藏、記に曰く、後に當に肉身の菩薩あり、此壇に在て受戒すべしと。又梁の末に真諦三藏、壇の側に於て手から二菩提樹を植て、衆に謂て曰く、却後一百二十年に大開士あり、此樹下に於て無上乘を演べ、無量の衆を度せんと。師、具戒し已て此樹下に於て東山の法門を開く。宛も宿契の如し。明年二月八日、忽ち衆に謂て曰く、吾れ此に居ることを願はず。舊隱に歸らんことを要す。時に印宗、緇白千餘人と師を送て寶林寺に歸る。韶州の刺史韋據、請して大梵寺に於て妙法輪を轉ぜしめ、並に無相心地戒を受く。門人記録して目けて壇經と爲す。盛に世に行はる。然して曹溪に返て大法雨を雨らす。覺者千數に下らず。

when it came to the 1st year of the Yifeng era, Senior Water Year of the Rat, on the 8th day of the 1st month,¹ he [Huineng] arrived in Nanhai and encountered Dharma Master Yinzong, who was lecturing on the *Nirvāṇa Sūtra* at Faxing Monastery. He temporarily took up residence within the monastic corridors. A strong wind blew the monastery banner. He heard two monks debating. One said, “It is the banner that moves,” while the other said, “It is the wind that moves.” After repeated exchanges, they had yet to tally with the principle. The Master [Huineng] said, “Would you allow a common person to suddenly take part in your elevated debate, or not?” Then straight away, he [Huineng] said, “It is neither the wind nor the flag that move; gentlemen, your minds move.”

Yinzong, who secretly listened to these words, was startled and regarded them as extraordinary. The next day, he had the Master [Huineng] enter his room and questioned him about the meaning of the wind and banner. The Master [Huineng] fully expounded the principle. Yinzong involuntarily stood up and blurted out, “You, postulant, are certainly not an ordinary person. Who do you regard as your master?” The Master [Huineng] did not conceal anything, but immediately related the causes of his attaining the dharma. At this, Yinzong paid obeisance as a disciple and begged to receive the essentials of Chan. Thereupon, he informed the fourfold assembly, “I, Yinzong, am an ordinary person who has received the full precepts. Today I encountered a bodhisattva in the flesh.” Then he pointed to Lay Practitioner Lu at the foot of his seat, and said, “There he is.” Then he [Yinzong] requested that he [Huineng] bring out the robe of proof that had been transmitted to him and let everyone pay homage to it.

On the 15th day of the 1st month, the eminent worthies assembled and shaved his [Huineng's] head. On the 8th day of the 2nd month, he [Huineng] received the complete precepts from Vinaya Master Zhiguang of Faxing Monastery. The ordination platform had been established by

¹ 1st year of the Yifeng era, Senior Water Year of the Rat, on the 8th day of the 1st month (C. *Yifeng yuan nian bingzi zheng yue bari* 儀鳳元年丙子正月八日; J. *Gihō gan nen heishi shō gatsu yōka*). The date corresponds to January 28, 676.

Tripiṭaka Master Guṇavarman during the Liu Song Dynasty. The Tripitaka Master had made a prediction, saying, “Later there will be a bodhisattva in the flesh who will receive the precepts on this platform.” Also, at the end of the Liang Dynasty, Tripiṭaka Master Paramārtha planted two bodhi trees next to the platform with his own hands, and said to the congregation, “One hundred and twenty years from now there will be a great founder who will expound the supreme vehicle beneath these trees and deliver countless multitudes.” The Master [Huineng], after receiving the *full* precepts, opened the *dharma* gate of Mount Dong¹ under those trees, exactly as contracted in a past life.

On the 8th day of the 2nd month of the following year, he suddenly said to the congregation, “I do not want to remain here; I need to return to my old hideout.” At that time, Yinzong and over a thousand monks and lay followers saw the Master [Huineng] off, and he returned to Baolin Monastery. Wei Ju, the provincial governor of Shaozhou Prefecture, invited him and had him turn the wheel of the sublime dharma at Dafan Monastery. He [the governor] also received the signless mind-ground precepts. His [Huineng’s] followers recorded [his sermon] and titled it the *Platform Sūtra*, which has flourished throughout the world. Then he [Huineng] returned to Caoxi and rained down a great *dharma* rain. Those awakened numbered no less than a thousand.

壽七十六にして沐浴して坐化す。

In his seventy-sixth year of life, he bathed and then died while sitting.

INVESTIGATION 【拈提】

乃ち瀉瓶の時に曰く、米白まれりや未しや。此米粒、正に是れ法王の靈苗、聖凡の命根。曾て荒田に在てくざぎらざれども自から長ず。脱白露淨にして汚染を受けず。然も是の如くなりと雖も、尚ほ簸ざることあり。若し簸來り簸去れば、内に通じ外に通ず。上に動き下に動く。白をうつこと三下するに、米粒自から揃ひて、心機忽ちに露はる。米を簸ること三度して、祖即ち傳はる。爾より打白の夜、未だ明けず。授手の日、未だ曛れず。

Indeed, when pouring out the jug, [Hongren] said, “Has the rice turned white, or not yet?” Those grains of rice are truly the spiritual sprouts of the Dharma King, and the *life-root* of sages and ordinary people. They grow on their own, even in wild fields that are not weeded. “Husked white, bare and pure,” they receive no defilement. However, although this is how things are, there is still the matter of

¹ *dharma gate of Mount Dong* (C. *Dongshan famen* 東山法門; J. *Tōzan no hōmon* 東山の法門). This expression originally referred to the “East Mountain” (C. *Dongshan* 東山; J. *Tōzan* 東山) school of Daoxin (580–651) and Hongren (601–674), as perpetuated by Shenxiu (606?–706); see, for example, *Record of Masters and Disciples of the Laṅkāvatāra* (T 2837.85.289b12). The later Chan tradition, however, held that Huineng, not Shenxiu, was the true heir to Hongren.

being “unsifted.” If you sift coming and sift going,¹ you will penetrate inside and penetrate outside.² You will move up, and you will move down.³ When [Hongren] “struck the mortar three times,” the grains of rice were separated of themselves, and the functioning of mind was instantly revealed. When [Huineng] sifted the rice three times, the Ancestor [Hongren] transmitted [the dharma to him]. Since then, the night of striking the mortar has yet to reach dawn, and the day of proferring a hand has yet to reach dusk.

思ふに夫れ大師は嶺南の樵夫、碓房の盧行者なり。昔は斧伐を事として山中に遊歴し、遂に明窓下、古教照心の學解なかりしかども、尚ほ一句の聞經に無所住の心生じ、今杵臼にたづさはりて碓房に勤勞す。曾て席末に參じて、參禪問答、決擇なかりしかども、僅に八箇月の精勤に明鏡非台の心を照せしかば、夜半附授行はれ、列祖の命脈傳はる。必ずしも多年の功行に依らざれども、唯一旦精細を盡し來ること明けし。諸佛の成道、本より久近の時節を以て量るべからず、祖師の傳道、何ぞ古今の分域を以て辨ずることあらんや。

When you think about it, this Great Master [Huineng] was a woodcutter from Lingnan: Postulant Lu of the rice-husking shed. In the past, he wandered about the mountains, earning a living with his axe. Although he did not engage in the scholarly interpretations of one who illuminates the mind by reading old teachings beneath the bright windows,⁴ still he gave rise to “the mind that has nothing that is dwelt on”⁵ when he heard a single phrase from the *sūtra*, and then he went to work in the rice-husking shed with the mortar and pestle. Although he occupied the lowest-ranking seat and had no discernment based on inquiring into Zen with questions and answers, in just eight months of vigorous effort he illuminated

¹ **sift coming and sift going** (*hi kitari hi saru* 簍來り簾去る). To “winnow” or “sift” (*hiru* 簍る) rice that has been husked by pounding means to use a sieve to separate the white kernels from the chaff. This is a metaphor for separating deluded thoughts and feelings from the pure *mind-ground* that gives rise to them. To do something “coming and going” means to do it continuously.

² **penetrate inside and penetrate outside** (*uchi ni tsūji hoka ni tsūzu* 内に通じ外に通ず). To “penetrate” (*tsūjiru* 通じる) here means to understand completely, without obstruction. “Inside” (*uchi* 内) and “outside” (*hoka* 外), in this context, refer to one’s own “internal” physical and mental state, on the one hand, and all the phenomena of the “external” world, on the other.

³ **You will move up, and you will move down** (*ue ni ugoki shita ni ugoku* 上に動き下に動く). This describes, on one level, the motion of the sieve that is used to winnow the hulled rice. Metaphorically, it may also be a reference to the bodhisattva practice of “moving upward” toward buddhahood and “moving downward” in the direction of saving living beings.

⁴ **bright windows** (C. *mingchuang* 明窓; J. *meisō*). Buddhist monasteries in Song China and Zen monasteries in Kamakura period Japan had quarters for illuminating the mind. Those were reading rooms outfitted with skylights called “bright windows,” where monks could study *sūtras* and Chan/Zen records, which are the “old teachings” mentioned here. These facilities are mentioned in the present context to make the point that Huineng was an illiterate woodcutter, not an educated monk.

⁵ **“the mind that has nothing that is dwelt on”** (*mu shōjū no shin* 無所住の心). This is a paraphrase of the line from the *Diamond Sūtra* that is quoted above.

the mind of “the bright mirror has no stand.”¹ With that, the “bequest in the middle of the night”² took place, and he transmitted the vital bloodline of the succession of ancestors. Although he did not necessarily rely on many years of efficacious practice, it is clear that in just one go he exhaustively clarified all the details. The buddhas’ attaining of the way, fundamentally, cannot be gauged using the concept of long or short periods of time. How, then, could the transmission of the way by the ancestral teachers be understood by the device of sectioning off past and present?

然も今夏九十日、横説豎説、古今を批判し、麤言軟語、佛祖を指注す。微に入り細に入り、ニに落ち三に落て、宗風を汚し家醜を揚ぐ。之に依て諸人、悉く理を通ずと思ひ、力を得たりと思へり。然れども親切に未だ祖意に冥符せざるが如し。行狀すべて先聖に相似ならず。

Thus, during the ninety days of this retreat, I have spoken broadly and have spoken in depth, evaluating [people of] the past and present, using vulgar words as well as gentle language to comment on buddhas and ancestors. I have gone into subtleties and gone into trivia, fallen to the secondary and fallen to the tertiary,³ defiling our *lineage style* and giving up *house secrets*. Relying on this, you people all think that you have penetrated *principle*, and think that you have gained power. However, it seems that you have yet to intimately accord with the intention of the ancestors. Your bearing does not in any way resemble that of previous sages.

宿縁多幸なるに依て是の如く相見す。若し一志に辯道せば、須らく成辯すべきに、未だ涯涘に到らざる多し。尚ほ堂奥を窺はざるあり。聖を去ること時遠く、道業未だ成ぜず身命保ち難し。何ぞ後日を期せん。

As a result of many blessings of *karma from previous lives*, we have a *face-to-face encounter* like this. If you pursue the way with single-minded determination, then you should be able to accomplish your goal, but those who have yet to reach the far shore⁴ are many. There are those who still have not glimpsed the *innermost*

1 “the bright mirror has no stand” (C. *mingjing fei tai* 明鏡非台; J. *meikyō hi dai*). A quote of the second line of Huineng’s verse.

2 “bequest in the middle of the night” (C. *yeban fushou* 夜半附授; J. *yahan fujū*). A reference to the secret transmission of the dharma to Huineng by the Fifth Ancestor, Hongren, which is said to have occurred in the abbot’s room in the middle of the night. Also called “Huangmei’s midnight transmission of mind” (C. *Huangmei yeban chuanxin* 黃梅夜半傳心; J. *Ōbai yahan denshin*).

3 fallen to the secondary and fallen to the tertiary (*ni ni ochi san ni ochite* ニに落ち三に落て). There are two possible meanings here: (1) to fall to the level of speaking of matters that are only of secondary or tertiary importance, as opposed to the *single great matter*, i.e. the matter of awakening; or (2) to fall to the level of conventional truth, which when contrasted with ultimate truth is sometimes referred to as the “second level of meaning” (C. *dier yi* 第二義; J. *daini gi*). Because language operates only at the level of conventionally agreed upon names for things, even statements that are “true” at that level (e.g. $2 + 2 = 4$) are ultimately false. In this context, to “fall to the tertiary” (*san ni ochiru* 三に落る) may mean to make statements that are false even at the conventional level (e.g. $2 + 2 = 5$). → enter the weeds.

4 far shore (C. *yasi* 涯涘; J. *gaishi*). A metaphor for *nirvāṇa*, the ultimate goal of the Buddhist path.

recesses of the hall. Having long since been removed from sageliness, you have yet to accomplish the work of the way, and it is difficult to guard this bodily existence. How can you wait for some later day?

初秋夏末、既に或は東し、或は西する時節に當れり。舊に依て彼に散じ此に行かん。何ぞ妄りに一言半句を記持して、我這裏の法道と謂ひ、僅に一知半解を擧拈して、大乘門の運載とせんや。設ひ十分に其力を得たりとも、家醜尚ほ外に揚げん。何に況や妄稱胡亂の説道をや。若し眞實に此處に精到せんと思はば、晝夜徒らに捨てず、身心妄りに運ばざるべし。

It is early autumn, the end of the retreat, and already the time is here when you may head off to the east or head off to the west. In accordance with ancient custom,¹ you will scatter, going here and there. How can you arbitrarily memorize a single saying or half a phrase, saying that they are my [Keizan's] dharma words from here [Daijō Monastery] and, raising that “one bit of knowledge, half understood,” convey it as the teachings of the Daijō Gate?² Even if you had fully gained this power, you would still be giving up house secrets to outsiders. How much less, then, should you explain the way through false names and irresponsible chatter? If you wish, in reality, to fully arrive at this place, you must not idly waste your days and nights, pointlessly lugging around body and mind.

VERSE ON THE OLD CASE 【頌古】

打白聲高虛碧外。簸雲白月夜深清。

Striking the mortar, the sound rises up, beyond the vacant blue.
Sifting the clouds, the bright moon appears, pure in the depth of night.

¹ in accordance with ancient custom (*furuki ni yotte* 舊に依て). Buddhist monastic rules, going all the way back to ancient India, stipulate that monks should stay in one monastery for the duration of the rainy season retreat (C. *xia anju* 夏安居; J. *ge ango*). When the retreat is over, they are free to leave and wander about gaining experience of the world, seeking other teachers, joining other communities, or perhaps living as hermits.

² teachings of the Daijō Gate (Daijōmon 大乘門). The “gate” or “approach” (*mon* 門) taken by followers of Daijō. The reference here is to the community of monks, not all of them necessarily present or even still living, made up of the dharma heirs of Daijō Gikai (1219–1309) and their disciples. That would include, but not be limited to, all of the monks assembled at Daijō Monastery, who were listening to Keizan's sermon.

ROOT CASE 【本則】

第三十四祖、弘濟大師、參曹溪會。

The Thirty-fourth Ancestor, Great Master Hongji,¹ sought instruction in the assembly of Caoxi.²

問曰、當何所務卽不落階級。祖曰、汝曾作甚麼來。師曰、聖諦亦不爲。祖曰、落何階級。師曰、聖諦尚不爲、何階級之有。祖深器之。

He [Qingyuan] asked,³ “By what striving can I avoid falling to a lower level?” The Ancestor [Huineng] replied, “What have you done up to now?” The Master [Qingyuan] said, “I have yet to practice the noble truths.” The Ancestor [Huineng] said, “What level will you fall to?” The Master [Qingyuan] said, “If one is not even practicing the noble truths, what levels could there be?” The Ancestor [Huineng] recognized him as a deep vessel.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Qingyuan]⁴

吉州安城、劉氏の子なり。幼歳にして出家し、群居して道を論ずる毎に、師は唯黙然たり。後に曹溪の法席を聞て乃ち往て參禮す。問て曰く、當に何の所務か卽ち階級に落ちざるべき。乃至、祖、深く之を器とす。會下の學徒衆しと雖も、師、首に居す。亦猶ほ二祖の言はざれども、少林之を得體と謂

¹ Great Master Hongji (C. Hongji Dashi 弘濟大師; J. Kōsai Daishi). This is the posthumous honorary title of Qingyuan Xingsi (-740), a leading dharma heir of the Sixth Ancestor, Huineng.

² assembly of Caoxi (C. Caoxi hui 曹溪會; J. Sokei e). The followers of the Sixth Ancestor, Huineng, who was abbot of the Baolin Monastery on Mount Caoxi, and whose sobriquet was “Caoxi.”

³ He asked (C. wenyue 問曰; J. toite iwaku 問て曰く). The Chinese passage that begins with these words is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Xingsi of Mount Qingyuan in Jizhou” (T 2076.51.240a19-22).

⁴ The Master (Shi wa 師は). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Xingsi of Mount Qingyuan in Jizhou Prefecture”:

《景德傳燈錄》安城人也。姓劉氏。幼歲出家。每群居論道。師唯默然。後聞曹谿法席。乃往參禮。問曰。當何所務。卽不落階級。祖曰。汝曾作甚麼來。師曰。聖諦亦不爲。祖曰。落何階級。曰。聖諦尚不爲。何階級之有。祖深器之。會下學徒雖眾。師居首焉。亦猶二祖不言少林。謂之得體矣。一日。祖謂師曰。從上衣法。雙行師資遞授。衣以表信。法乃印心。吾今得人。何患不信。吾受衣以來。遭此多難。況乎後代爭競必多。衣即留鎮山門。汝當分化一方。無令斷絕。師既得法。住吉州青原山靜居寺。(T 2076.51.240a17-28).

が如し。一日、祖、師に謂て曰く、從上衣法雙び行ず、師資遞ひに授く。衣は以て信を表し、法は乃ち心を印す。吾今は人を得たり、何ぞ信ぜられざるを患へん。吾れ衣を受てより以來、此多難に遭ふ。況や後代の爭競必ず多からん。衣は即ち留めて山門を鎮せん。汝、當に化を一方に分て斷絶せしむることなかるべし。師、既に法を得て吉州の青原山靜居寺に住す。

was a son of the Liu Clan of Ancheng City in Jizhou Prefecture. He went forth from household life as a boy, and whenever people discussed the way at large gatherings, the Master [Qingyuan] alone remained silent. Later, he heard of the *dharma* seat at Caoxi and went to seek instruction and pay his respects. He asked, “By what striving can I avoid falling to a lower level?”...and so on, down to...¹ The Ancestor [Huineng] recognized him as a deep vessel. Although there were many students congregated in the community of disciples, the Master [Qingyuan] held the head place. Indeed, it was like the case of the Second Ancestor, who despite not speaking was said by Shaolin² to have “gotten the marrow.” One day, the Ancestor [Huineng] spoke to the Master [Qingyuan], saying: “Until now, the robe and *dharma* were treated as a paired set and handed down from master to disciple. The robe has been used to manifest proof,³ and the *dharma* seals the *mind*.⁴ Now that I have found a person [as *dharma* heir], why should I worry if that fact is not proven [by possession of the robe]? Ever since I received the robe, I have encountered many difficulties concerning it. How much more so would it be in subsequent generations,

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

² Shaolin (J. Shōrin 少林). A sobriquet of the Founding Ancestor, Bodhidharma, who resided at Shaolin Monastery. When he questioned his four disciples about the *dharma*, Huike remained bowed in silence, whereupon Bodhidharma made him the Second Ancestor of the Chan/Zen Lineage in China.

³ “The robe has been used to manifest proof” (*e wa motte shin wo hyōshi* 衣は以て信を表し). The “proof” (C. *xin* 信; J. *shin*) referred to here is proof of *dharma* inheritance. Because the *buddha-mind* that is said to be handed down in the Chan/Zen Lineage is avowedly signless, there is in principle no way of using a person’s words or actions to judge whether or not that person has inherited that *mind-dharma*. When Huineng was selected as the Sixth Ancestor, for example, he could not have passed an exam that tested his knowledge of Buddhist *sūtras*, mastery of monastic rites and procedures, or proficiency in meditation, for as an illiterate lay postulant who husked rice all day he had no experience in any of those areas of monkish discipline. Thus, the Fifth Ancestor, Hongren, gave him a robe as “proof.” That *kāśāya*, in Keizan’s day, was said to have originally belonged to Śākyamuni Buddha, been handed down through the twenty-eight ancestral teachers in India, and brought to China by Bodhidharma.

⁴ “the *dharma* seals the *mind*” (*hō wa sunawachi shin wo in su* 法は乃ち心を印す). This expression employs the metaphor of stamping an official document with a signature seal (C. *yin* 印; J. *in*) belonging to a person in authority, which authenticates and validates it. The idea is that a Chan/Zen master transmits the *buddha-mind* (i.e. awakening) by directly “stamping” or “sealing” the *mind* of his disciple with the seal of the *buddha-mind* (C. *foxin yin* 佛心印; J. *busshin in*), leaving an “impression” or exact replica of awakening on it. This metaphor helps to explain a transmission that, in principle, does not rely on language, while also conveying the sense of a “seal of approval.”

when there would likely be even more wrangling over it.¹ The robe, accordingly, will remain here and protect this monastic community. You must allocate your proselytizing in another direction² and not allow [the transmission of dharma] to be cut off." The Master [Qingyuan], having gotten the dharma, served as abbot of Jingju Monastery on Mount Qingyuan in Jizhou Prefecture.

乃ち曹溪と同く化を並べ、卒に石頭を接せしより、夥く曹溪の鱗下に投ぜしやから、踵を繼で来る。尤も大鑑の光明とす。

Thereafter, he measured up to Caoxi as an equal in proselytizing. In the end, after he connected with [his disciple] Shitou, a great many people who had joined the ranks of Caoxi came to follow in his footsteps. They regarded him as Dajian's [Huineng's] most radiant [dharma heir].

乃ち唐の開元二十八年庚辰十二月十三日、陞堂して衆に告て、跏趺して而して逝す。後に弘濟大師と謚す。

Then,³ on the 13th day of the 12th month in the 28th year of the Kaiyuan

¹ "would likely be even more wrangling over it" (*sōkyō kanarazu ōkarazu* 爭競必ず多からん). The main *narrative* reason that transmission of the robe had to stop with the Sixth Ancestor is that the Chan/Zen Lineage is said to have branched out in the generations following Huineng. According to traditional histories of the *lineage*, Huineng had two main dharma heirs: Qingyuan Xingsi (–740), who is featured in this chapter, and Nanyue Huairang (677–744), the teacher of Mazu Daoyi (709–788). The spiritual descendants of Xingsi and Huairang were equally prominent in Song and Yuan dynasty China and Kamakura period Japan. The notion of a unique robe being transmitted along with the dharma only works when the *lineage* is conceived in terms of strict primogeniture, with only one fully legitimate heir in each generation.

² "allocate your proselytizing in another direction" (*ke wo ippō ni wakachite* 化を一方に分て). The translation here is tentative. The object of the verb "distribute," "divide," or "allocate" (*wakachite* 分て) is definitely the act of "converting" people or "proselytizing" (*ke* 化), but the force of the adverbial expression *ippō ni* 一方に is unclear. One possible interpretation is that *ippō* means "another direction," which is to say, "not here, but over there." Another possible interpretation is that *ippō* means "to one side" or "in one direction." Traditional histories of the Chan Lineage, starting with the *Jingde Era Record of the Transmission of the Flame*, depict Xingsi as having but a single dharma heir in the first generation, namely Shitou Xiqian (700–791). However, they say that Xingsi has 21 dharma heirs in the second generation, 23 in the third generation, 17 in the fourth generation, 86 in the fifth generation, and so on. In short, Xingsi and his many heirs represent "one side" (*ippō* 一方) of the Chan/Zen Lineage in the generations after the Sixth Ancestor, Huineng, while Nanyue Huairang (677–744) and his many heirs down through the generations represent the "other side" (*ippō* 一方) of the lineage.

³ Then (*sunawachi* 乃ち). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Chan Master Xingsi of Mount Qingyuan in Jizhou Prefecture":

《景德傳燈錄》唐開元二十八年庚辰十二月十三日。陞堂告衆跏趺而逝。僖宗謚弘濟禪師。(T 2076.51.240c4-5).

era¹ of the Tang Dynasty, Senior Metal Year of the Dragon, he ascended to the dharma hall, addressed the congregation, and died while sitting cross-legged. Later, he was conferred the posthumous title of Great Master Hongji.

INVESTIGATION 【拈提】

實に群居論道せず。殊に默然たる不群の行持なり。是の如き功夫用心の力、曹溪にして問来るに、當に何の所務か階級に落ちざるべきと云ふ。實に是れ子細に見得して、聿に趣向の處なし。祖また彼れをして速に所證を打著せしめんとして、爲に問て曰く、汝、曾て甚麼をか作し来る。卒に錐、囊にこもらず、鋒、既に露はれ、來て曰く、聖諦も亦た爲さず。

Truly, he [Qingyuan] did not discuss the way at large gatherings.² His was a uniquely silent, peerless style of sustained practice. With the power of this kind of concentrated effort and attentiveness, he came to Caoxi and asked, “By what striving can I avoid falling to a lower level?” Truly, having been able to see in detail, he no longer had any place he was heading toward. The Ancestor [Huineng] also, in order to make him [Qingyuan] quickly hit upon what was verified, inquired of him, saying, “What have you been doing so far?” Finally, the awl was not hidden in its bag, its sharp point was already exposed, and he [Qingyuan] came to say, “I have not been practicing the noble truths.”

是れ聞き難きを聞き、逢ひ難きに逢ふなり。設ひ趣向やむとも、尚ほ自己を保任する分あり。若し能く此の如くなれば、則ち是れ錯まりて解脱の深坑に落ちぬべし。故に古今此處を名けて法執とす。雲門は法身二種の病と謂へり。實に此處に徹通せざるに依てなり。

This is hearing what is “difficult to hear,” and encountering what is “difficult to encounter.”³ Even if one stops heading toward anything, the part about taking responsibility for one’s own self still remains.⁴ If one is well into a state like this,⁵

¹ 13th day of the 12th month in the 28th year of the Kaiyuan era (C. Kaiyuan ershiba nian gengchen shier yue shisan ri 開元二十八年庚辰十二月十三日; J. Kaigen nijūhachi nen kōshin jūni gatsu jūsan nichi). The date corresponds to January 4, 741.

² he did not discuss the way at large gatherings (*gunkyo rondō sezū* 群居論道せず). As we know from the preceding Pivotal Circumstances section, “whenever people discussed the way at large gatherings, the Master [Qingyuan] alone remained silent.”

³ “difficult to hear... difficult to encounter” (*kiki gataki... ai gataki* 聞き難き... 逢ひ難き). It is said in many sūtras that to encounter a buddha and hear the dharma is an extremely rare opportunity that should not be wasted. → “difficult to encounter, difficult to hear.”

⁴ the part about taking responsibility for one’s own self still remains (*nao jiko wo honin suru bun ari* 尚ほ自己を保任する分あり). That is to say, there is still something very important left to do. A comparable statement appears in Chapter 21 of the *Denkōroku*: “Earnestly avoid seeking the way. You need only take responsibility for your own self” (*setsu ni imu, michi wo motomuru koto wo. tada jiko wo honin subeki nomi nari* 切に忌む、道を求むることを。只自己を保任すべきのみなり).

⁵ If one is well into a state like this (*moshi yoku kakuno gotoku nareba* 若し能く此の如くなれば). That is to say, if one is in a state where one has ceased heading toward anything, but has yet to take responsibility for one’s own self.

then one is likely to make a mistake and fall into the deep pit of *liberation*.¹ Thus, both in the past and present, this place has been given the name of “*dharma attachment*.” Yunmen called it the “two kinds of sickness concerning the *dharma body*.”² Truly, it [the “deep pit of liberation”] is caused by not breaking through this place.

然るに今本分に承當するのみに非ず、透闇し来る。故に曰く、何の階級にか落ちんと。實に幽玄の處は率に表裏を存することなく、深極の際には曾て刀斧斫れども開かず。故に曰く、什麼の階級か有らんと。恁麼の田地に通徹してくもりなく、究到して盡し来る。故に曰く、聖諦すら尚ほ爲さず。何の階級か之れ有らんと。

However, now he [Qingyuan] had not only acceded to his original disposition but also passed through this barrier. Therefore, the Ancestor [Huineng] said, “What level will you fall to?” Truly, this place of profound obscurity has no surface or interior; in the border of its ultimate profundity, “there is no opening, even when chopped by an axe.” Therefore he [Qingyuan] said, “What levels could there be?” His thorough understanding reached such a standpoint that, with no cloudiness, he came to exhaust the investigation. Therefore, he said, “If one is not even practicing the noble truths, what levels could there be?”

實に設ひ階級を立せんとするとも、空裏に本より界畔なし。梯磴何れの處にか安排せん。此處を依文解義するやから、昔より一切法空の見に落ち、萬法泯絶の解を爲す。既に喚て聖諦すら尚ほ爲さずと云ふ、豈法空に住まるべけんや。

Truly, even if one tries to establish levels, in space there are fundamentally no boundary lines: in what place could one build a stone stairway? The bunch who rely on texts to understand this place have, from long ago, fallen into the view that “all dharmas are empty,” and they set up the interpretation that the myriad dharmas are extinguished. Having already exclaimed that he was “not even practicing the noble truths,” how could he [Qingyuan] possibly dwell in the emptiness of dharmas?

子細に精到して見よ。此虛明の田地、果日よりも明らかなり。此靈廓の眞性、了別に非ざれども了了たる圓明の智あり。骨髓を帶せざれども、明眞として覆藏せざる身あり。此身、動靜を以て辨すべきに非ず。此知、覺智をもて辨すべきに非ず。覺知も此智なるが故に動靜亦他に非ず。

Fully arrive, meticulously, and look! This transparent standpoint is brighter than the shining sun. This real nature, numinous and vacant, does not consist of discriminating cognition, but it has a wisdom that is perfectly complete and fully clear. Although it does not encase bones or marrow, it has a body that is clear

¹ deep pit of liberation (*gedatsu no shinkyō* 解脫の深坑). A state in which a degree of spiritual liberation has been attained, but one is again imprisoned by objectifying and clinging to that very state.

² “two kinds of sickness concerning the *dharma body*” (*hosshin nishu no yamai* 法身二種の病). This refers to a well-known *kōan*, which appears as Case #11 in the *Congrong Hermitage Record*. The “sicknesses” alluded to here are subtle forms of attachment to the *dharma body*, as suffered by advanced practitioners who have broken through the attachment to external entities as really existing dharmas. → “Yunmen’s Two Sickesses.”

and obvious and not concealed. This body is not anything that can be discerned on the basis of movement or stillness. This knowing is not anything that can be distinguished on the basis of awareness. Because perceiving and knowing, too, are this wisdom, movement and stillness likewise are not other [than it].¹

故に階級して十地に至る菩薩も、尚ほ佛性を見ること明了ならず。其故は何ぞ。佛の言く、尚ほ法性を存する故に、尚ほ行處を立する故に、佛性を見ること明了ならず。諸佛は卒に行處なく、性地あらざる故に、佛性を見ること了了なり。

Therefore, even bodhisattvas who, being involved in levels, reach the tenth stage, still do not clearly understand what it is to see buddha-nature. What is the reason for this? Buddha said² that because people still regard dharma-nature as existing, and because they still establish a place for practice, they do not clearly understand what it is to see buddha-nature. Because buddhas, after all, have no place where they practice, and have no stages in their nature,³ their seeing of buddha-nature is perfectly complete.

¹ This knowing is not anything that can be distinguished on the basis of awareness. Because perceiving and knowing, too, are this wisdom, movement and stillness likewise are not other (*kono chi, kakuchi wo mote benzubeki ni arazu. kakuchi mo kono chi naru ga yue ni dōjō mata ta ni arazu* 此知、覺智をもて辨ずべきに非ず。覺知も此智なるが故に動靜亦他に非ず). The English translation of these two sentences makes little sense, but it accurately renders the Japanese of the Shūmūchō edition of the *Denkōroku*, which faithfully follows the 1885 edition by Ōuchi Seiran 大内青巒 (1845–1918). The Kenkon'in manuscript edition of the *Denkōroku* contains slightly different wording, in which the glyphs “knowing” (*chi* 知) and “wisdom” (*chi* 智) are transposed in the first sentence, such that the expressions “this wisdom” (*kono chi* 此智) and “perceiving and knowing” (*kakuchi* 覚知) appear in both sentences:

This wisdom is not anything that can be distinguished on the basis of perceiving and knowing. Because perceiving and knowing, too, are this wisdom, movement and stillness likewise are not other [than it] (*kono chi, kakuchi wo mote benzubeki ni arazu. kakuchi mo kono chi naru ga yue ni dōjō mata ta ni arazu* 此智、覺知をもて辨ずべきに非ず。覺知も此智なるが故に動靜亦他に非ず).

This latter version is evidently the correct one, for a few sentences earlier the text says that the real nature “has a wisdom” (*chi ari* 智あり) and that it “has a body” (*shin ari* 身あり). The text then proceeds to explain that “this body (*kono shin* 此身) is not anything that can be discerned on the basis of movement or stillness,” so (to maintain the parallel structure) the next topic must be “this wisdom” (*kono chi* 此智), which “is not anything that can be distinguished on the basis of perceiving and knowing.” The Kenkon'in version also has the virtue of making sense, both in Japanese and in English. The point is that wisdom does not derive from perceiving and knowing, but rather is the ground on which perceiving and knowing are possible.

² Buddha said (*Butsu no notamawaku* 佛の言く). These words appear to introduce a direct quotation of a sūtra, albeit one in Japanese transcription. However, the particle “to” (と) that generally marks the end of quotations in the *Denkōroku* is missing, and a digital search of the Buddhist canon (using the reconstructed phrases 存法性 and 立行處, etc.) does not turn up a Chinese passage that could have served as the basis for a Japanese transcription. Perhaps the sentence that begins with these words is simply a paraphrase of a sūtra passage, or perhaps the quotation is of a sūtra that is no longer extant.

³ have no stages in their nature (*shō chi arazaru* 性地あらざる). That is to say, there are

(大般涅槃經卷第八、如來性起品に云く、

(The *Sūtra of the Great Nirvāṇa*, Folio #8, “Section on the Arising [of Phenomena] from the Tathāgata-garbhā,” says:¹

無量の菩薩具足して諸波羅蜜、乃至、十住を行ずと雖も、猶ほ未だ所有の佛性を見ること能はず。如來既に即便少見と説きたまふ。乃至、善男子、是の如く菩薩位階十地、尚ほ明了に佛性を知見せず。何況や聲聞緣覺の人能く見るを得んや。)

“Innumerable bodhisattvas, although they are fully equipped with practice of the various perfections and have reached as far as the tenth abode, are still unable to see the buddha-nature they possess.” The Tathāgata definitively explained that they rely on inadequate vision ...and so on, down to...² “Good sons, thus it is for bodhisattvas who are ranked at the level of the tenth stage and still do not clearly know or see the buddha-nature. How much less, then, can people who are śrāvakas or pratyeka-buddhas get to see it?”

然れば見聞に依らず、境智を縁せざる時、試に其下を見よ。必ず惺惺として人に問はざる智あり。覺へず證契することあらん。

no “stages” (C. *di* 地; J. *chi*) in the “nature” (C. *xing* 性; J. *shō*) of buddhas, which is the buddha-nature. The expression *xingdi* 性地 (J. *shōchi*), in Tiantai School doctrine, is a technical term that refers to the “stage of nature”: it is the second of the ten stages as defined by the shared teaching (C. *tongjiao* 通教; J. *tsūkyō*) of the three vehicles (DDB, s.v. 性地). In the present context, however, where the theory of stages in the bodhisattva path is presented as an obstacle to seeing buddha-nature, that Tiantai meaning of the term is obviously irrelevant.

¹ says (*iwaku* 云く). The block of text that follows these words is a Japanese transcription, albeit with a section of the original Chinese elided, of a nearly identical passage that appears in the *Sūtra of the Great Nirvāṇa* (the elided section is set in a more angular font):

《大般涅槃經》無量菩薩雖具足行諸波羅蜜乃至十住。猶未能見所有佛性。如來既說即便少見。是菩薩摩訶薩薩既得見已。咸作是言。甚奇世尊。我等流轉無量生死。常爲無我之所惑亂。善男子。如是菩薩位階十地。尚不明了知見佛性。何況聲聞緣覺之人能得見耶。(T 375.12.652c8-14).

² and so on, down to (*naishi* 乃至). This expression indicates that part of the passage from the *Sūtra of the Great Nirvāṇa* that is being quoted here has been elided to save space, but that the intention is to quote the entire thing. The full passage reads as follows:

“Innumerable bodhisattvas, although they are fully equipped with practice of the various perfections and have reached as far as the tenth abode, are still unable to see the buddha-nature they possess.” The Tathāgata definitively explained that they rely on inadequate vision. These bodhisattvas, these *mahāsattvas*, immediately were able to see. Together, they said, “How extraordinary, O World-Honored One. All along, we have been bewildered by [the doctrine of] no-self.” [Buddha said,] “Good sons, thus it is for bodhisattvas who are ranked at the level of the tenth abode and still do not clearly know or see the buddha-nature. How much less, then, can people who are śrāvakas or pratyeka-buddhas get to see it?”

《大般涅槃經》無量菩薩雖具足行諸波羅蜜乃至十住。猶未能見所有佛性。如來既說即便少見。是菩薩摩訶薩薩既得見已。咸作是言。甚奇世尊。我等流轉無量生死。常爲無我之所惑亂。善男子。如是菩薩位階十地。尚不明了知見佛性。何況聲聞緣覺之人能得見耶。(T 375.12.652c8-14).

This being so, when you do not rely on *seeing* or *hearing*, and do not perceive knowledge or knowing, try to see what is under this. There is definitely a perfect alertness, a wisdom that you do not ask other people about. Unexpectedly, you will verify and tally with it.

且らく此因縁をして如何が言を著ることを得ん。此田地に至て、若し且らく此の因縁をして、如何が言を著ることを得ば、即ち無舌人をして解語せしめん。若し此理を聞き得ることを得ば、早く無耳根をして聞持せしめて、方に那人をして點頭語笑せしむることあらん。

Beyond this, what words can be attached to this episode? Arriving at this stand-point, if in addition you are able to attach any words to this episode, then you will make a tongueless person unloose speech. If you gain the ability to hear this principle, then you will quickly make one who lacks the faculty of hearing hear and obey, and naturally will make that person nod in assent, speak and laugh.

VERSE ON THE OLD CASE 【頌古】

鳥道往來猶絶跡。豈堪玄路覓階級。

Going to and fro in the way of birds,¹ it is as if there are no tracks [to follow]. How, then, could one possibly seek levels along the hidden path?²

¹ **way of birds** (C. *niaodao* 鳥道; J. *chōdō*). A metaphor for an unmarked, indeterminate path of spiritual progress that one must explore by oneself, without following in other people's footsteps and without being held back by one's teacher. The metaphor was made famous by Dongshan Liangjie (807–869), who said: "I have three paths for guiding people: the way of birds, the hidden path, and extending a hand" (C. *wo you sanlu jie ren, niaodao xuanlu zhanshou* 我有三路接人、鳥道玄路展手). → "Dongshan's three paths."

² **hidden path** (C. *xuanlu* 玄路; J. *genro*). The second of "Dongshan's three paths." See the preceding note.

ROOT CASE 【本則】

第三十五祖、無際大師、參青原。原問曰、

The Thirty-fifth Ancestor, Great Master Wuji,¹ sought instruction from Qingyuan. Qingyuan questioned him, saying:²

汝甚麼處來。師曰、曹溪來。原乃舉拂子曰、曹溪還有這箇麼。師曰、非但曹溪、西天亦無。原曰、子莫曾到西天否。師曰、若到卽有也。原曰、未在更道。師曰、和尚也須道取一半。莫全靠學人。原曰、不辭向汝道、恐已後無人承當。

“What place do you come from?” The Master [Shitou] said, “I come from Caoxi.” Qingyuan then raised his whisk and said, “Does Caoxi, too, have this?” The Master said, “It is not only Caoxi, but the Western Lands, as well, that lack it.” Qingyuan said, “If I am not mistaken, you have never reached the Western Lands.” The Master [Shitou] said, “If I had reached them, they would have it.” Qingyuan said, “You are not there yet; say something more!”³ The Master [Shitou] said, “You, Reverend, should also say half of it; do not wholly rely on me, your student.” Qingyuan said, “If I do not refuse to speak to you, I am afraid that afterwards there will be no acceding to it by any person.”⁴

師曰、承當非無、無人道得。原以拂子打。師卽大悟。

The Master [Shitou] said, “Acceding to it is not lacking, but there is no person able to speak.” Qingyuan hit him with the whisk. The Master [Shitou] thereupon greatly awakened.

¹ Great Master Wuji (C. Wuji Dashi 無際大師; J. Musai Daishi). This is the posthumous honorary title of Shitou Xiqian (700–790).

² saying (C. *yue 曰*; J. *iwaku*). The block of Chinese text that follows these words is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Xingsi of Mount Qingyuan in Jizhou” (T 2076.51.240b14-18).

³ “You are not there yet; say something more!” (C. *weizai geng dao* 未在更道; J. *mizai, sarani ie* 未在、更に道元). The present dialogue between Shitou and Qingyuan is the *locus classicus* of this well-known expression. The expression also appears in Case #41 of the *Congrong Hermitage Record*, which is entitled “Luopu About to Die” (C. *Luopu linzhong* 洛浦臨終; J. *Rakubo rinjū*), and in the Root Case of Chapter 48 of the *Denkōrokū*. → “you are not there yet; say something more!”

⁴ “I am afraid that afterwards there will be no acceding to it by any person” (C. *kong yihou wu ren chengdang* 恐已後無人承當; J. *osoraku wa igo, hito no jōtō suru koto nakaran* 恐らくは已後、人の承當すること無からん). There are two meanings here. The first is: “Anything I might say would be unacceptable,” because language can never express the ultimate truth. The second is, “If I say anything, and you (my disciple) cling to my words in some deluded fashion, then you will be unable to accept my real meaning, and there will be no person to become my dharma heir.”

師諱は希遷、

The Master's [Shitou's] personal name was Xiqian,¹

端州高安、陳氏の子なり。母初め懷娠して、葷茹を喜ばず。師、孩提に在りと雖も保母を煩さず。既に冠して然諾自許す。鄉洞の獫民、鬼神を畏れて淫祀多し。牛を殺し酒を醸むこと、習て以て常と爲す。師、輒ち往て叢祠を毀ちて牛を奪て歸る。歲に數十に盈つ。鄉老禁ずること能はず。

and he was a son of the Chen Clan of Gaoan in Duanzhou Prefecture. When his mother first became pregnant, she took no pleasure in pungent vegetables.² The Master [Shitou], even when an infant, did not trouble his nursemaid. When he came of age,³ although he generally complied [with social norms], he gave himself license. The hunters of his district were in awe of ghosts and spirits and engaged in much indecent worship: they killed oxen and made libations of wine on a regular basis. The Master [Shitou] abruptly went and destroyed the sacrificial shrine, took away the ox, and returned. This amounted to tens in a year,⁴ but the village elders were unable to prohibit it.

十四歳にして初て曹溪に參ず。

¹ Xiqian (C. Xiqian 希遷; J. Kisen). The block of text that follows is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Great Master Shitou Xiqian”:

《景德傳燈錄》大師端州高要人也。姓陳氏。母初懷妊不喜葷茹。師雖在孩提不煩保母。既冠然諾自許。鄉洞獫民畏鬼神多淫祀。殺牛釀酒習以爲常。師輒往。毀叢祠奪牛而歸。歲盈數十。鄉老不能禁。(T 2076.51.309b1-5).

² pungent vegetables (C. hunru 葷茹; J. kunnyo). Vegetables in the onion family that the vinaya forbids Buddhist monks from consuming. The implication here is that Shitou was already observing Buddhist precepts when he was still in the womb.

³ came of age (kan shite 冠して). Literally, “wore the cap” (C. guan 冠; J. kan, kanmuri), the donning of which marked the traditional rite of passage from childhood to adulthood in medieval China.

⁴ This amounted to tens in a year (toshi ni sūjū ni mitsu 歲に數十に盈つ). The meaning of this phrase has been variously interpreted in modern Japanese and English translations, but never in a satisfactory manner. The expression *toshi ni* 歲に usually means “in a year,” but if so, it is unclear exactly what “amounted to” (mitsu 盈つ) “[some number of] tens” (sūjū 數十) in a year. Was it the “indecent worship” that occurred that often? Was it Shitou's dramatic destruction of a shrine and rescue of a bull that occurred that often? Or was that the number of bulls rescued each year? None of those scenarios seem likely. The problem here is rooted in the Japanese transcription of the original Chinese: *sui ying shushi* 歲盈數十. The best way to parse this is to take “years” (C. *sui*; J. *toshi*) as the subject of the verb “accumulate” (C. *ying* 盈; J. *ei*), with “some number of tens” (C. *shushi* 數十; J. *sūjū*) as the object of the verb (or as an adverbial complement if we consider the verb intransitive). That gives a literal translation of, “the years accumulated some number of tens,” or in plain English, “Decades passed.” If that is the correct way to parse the Chinese, then the Japanese transcription should read: *toshi wa sūjū ni mitsu* 歲は數十に盈つ (“the years piled up into decades”). The best way to understand the

In his fourteenth year,¹ he first sought instruction from Caoxi.

得度して未だ具戒せず。

He was ordained but had yet to receive the *full precepts*.²

六祖、將に滅を示さんとす。師問て曰く、和尚百年の後、希遷、未審、當に何人にか依附すべき。祖曰く、尋思し去れ。祖の順世に及で、師毎に靜處に於て端坐し、寂として生を忘るが若し。時に第一座南嶽懷讓和尚問て曰く、汝が師已に逝す、空く坐して奚か爲ん。師曰く、我れ遺誠を稟く、故に尋思するのみ。讓曰く、汝に師兄あり、行思和尚と曰ふ。今青原に住す。汝が因縁彼に在り。祖の言は甚だ直なり、汝自ら迷ふのみ。因て師即ち祖龕を禮辭して直に青原に到る。

When the Sixth Ancestor³ looked like he was about to die, the Master [Shitou] asked, “I have great doubts about who I, Xiquan, should rely upon after your hundred years are over, Reverend.” The Ancestor [Huineng] said, “Go ponder it.”⁴ When the Ancestor’s [Huineng’s] death came, the Master [Shi-

original Chinese is as follows:

The hunters of his district were in awe of ghosts and spirits and engaged in much indecent worship: they killed oxen and made libations of wine on a regular basis. The Master [Shitou], taking matters into his own hands, went and destroyed the sacrificial shrine, took away the ox, and returned. Decades had passed [prior to Shitou’s decisive action], but the village elders had been unable to prohibit it. Afterwards, he [Shitou] went directly to Caoxi.

《景德傳燈錄》鄉洞獠民畏鬼神多淫祀。殺牛釀酒習以爲常。師輒往。毀叢祠奪牛而歸。歲盈數十。鄉老不能禁。後直造曹谿。(T 2076.51.309b3-5).

¹ In his fourteenth year (*jūshi sai ni shite* 十四歳にして). This detail about Shitou’s age does not appear in the original Chinese text that the *Denkōroku* glosses in Japanese.

² He was ordained but had yet to receive the full precepts (*tokudo shite imada gukai sezu* 得度して未だ具戒せず). A similar line appears in the biography of “Great Master Shitou Xiqian” in the *Jingde Era Record of the Transmission of the Flame*:

The Great Master Sixth Ancestor ordained him as a disciple, but he did not yet receive the *full precepts*.

《景德傳燈錄》六祖大師度爲弟子、未具戒。(T 2076.51.309b5-6).

³ Sixth Ancestor (Rokuso 六祖). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Xingsi of Mount Qingyuan in Jizhou Prefecture”:

《景德傳燈錄》六祖將示滅。有沙彌希遷問曰。和尚百年後。希遷未審當依附何人。祖曰。尋思去。及祖順世。遷每於靜處端坐寂若忘生。第一坐問曰。汝師已逝空坐奚爲。遷曰。我稟遺誠故尋思爾。第一坐曰。汝有師兄行思和尚。今住吉州。汝因緣在彼。師言甚直汝自迷耳。遷聞語便禮辭祖龕。直詣靜居。(T 2076.51.240a28-b5).

⁴ “Go ponder it” (C. *xunsi qu* 尋思去; J. *jinshi shi sare* 尋思し去れ). There is a double meaning here. The verb *xunsi* 尋思 (J. *jinshi*) means to “reflect upon,” or to “investigate,” “seek,” or “inquire,” so on the face of it Huineng is saying “go” (C. *qu* 去; J. *sare* 去れ) figure it out.” The second possible meaning is “go” (C. *qu* 去; J. *sare* 去れ) “seek” (C. *xun* 尋; J. *jin*, *tazuneru* 尋ねる) the teacher named Si 思 (J. Shi), i.e. Xingsi 行思 (J. Gyōshi), the dharma heir of Huineng who was to become Shitou Xiqian’s teacher.

tou] always sat erect in quiet places, as quiescently as if he had forgotten life. At that time the *number-one seat*, Reverend Nanyue Huairang, inquired of him, saying, “Your master has already died, so why are you engaged in this useless sitting?” The Master [Shitou] said, “I received a *final admonition*, so I am ‘pondering’ it; that is all.” Huairang said: “You have an elder brother disciple called Reverend Xingsi, who is now serving as abbot of [Mount] Qingyuan [Monastery]. Your *karmic connection* is with him. The Ancestor’s [Huineng’s] words were very direct; you have just confused yourself.” With that, the Master bowed farewell to the Ancestor’s [Huineng’s] coffin and went directly to Qingyuan.

原問て曰く、人あり嶺南に消息ありと道ふ。師曰く、人あり嶺南に消息ありと道はず。原曰く、若し恁麼ならば大藏小藏、何れよりして来る。師曰く、盡く這裏よりして去らん。原、之を然りとす。

Qingyuan inquired of him, saying,¹ “There are people who say there is news in Lingnan.”² The Master [Shitou] said, “There is a person who does not say there is news in Lingnan.” Qingyuan said, “If so, then where did the greater treasury and lesser treasury come from?” The Master [Shitou] said, “They all go out from here.”³ Qingyuan approved this.

INVESTIGATION 【拈提】

然しより問答し來ること尋常なり。有時、青原、拂子を擧して曰く、曹溪に還て這箇ありや。師曰く、但だ曹溪のみに非ず、西天にも亦無しと。古今舉拂して其端由を示し、或は機關を開き、或は人をして岐路を截斷せしめ、或は人をして速に直指せしむ。青原又示す、即ち是れ試験なり。然るを師、未だ這箇の事を會得せず、尚ほ舉拂の處に眼を著て、乃ち曰く、但だ曹溪のみに非ず、西天にも亦無しと。

Thereafter, they routinely engaged in question and answer. Once, Qingyuan raised his whisk and said, “Does Caoxi, too, have this?” The Master [Shitou] said, “It is not only Caoxi, but the Western Lands, as well, that lack it.” [Teachers] past and present have raised a whisk to show the reason for something; or to deploy a

¹ Qingyuan inquired of him, saying (*Gen toite iwaku* 原問て曰く). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Great Master Shitou Xiqian”:

《景德傳燈錄》一日思問師曰。有人道嶺南有消息。師曰。有人不云云。曰若恁麼大藏小藏從何而來。師曰。盡從遮裏去。終不少他事。思甚然之。(T 2076.51.309b7-10).

² “there is news in Lingnan” (*Reinan ni shōsoku ari* 嶺南に消息あり). “Lingnan,” in this context, is a reference to the Sixth Ancestor, Huineng, whose Baolin Monastery on Mount Caoxi was located in that region. The “situation” or “news” (C. *xiaoxi* 消息; J. *shōsoku*) in Lingnan, presumably, is that Huineng has died.

³ “from here” (*shari yori* 這裏より). Shitou uses the expression “here” (C. *zheli* 這裏; J. *shari*) to refer to himself. He means to say that, “This buddha-mind (which is right here in me) is the source of the Hīnayāna and Mahāyāna sūtra collections (C. *zang* 藏; J. *zō*).”

teaching device; or to make [a disciple] cut off divergent paths; or to force him, right then, to directly point.¹ When Qingyuan, too, made this demonstration, it was as a test. However, the Master [Shitou] did not yet understand this matter. He still fixed his eyes on the place of the raised whisk and said, “It is not only Caoxi, but the Western Lands, as well, that lack it.”

恁麼舉拂の處、更に如何なる曹溪西天か立すべき。恁麼の所見、尚ほ是れ境の話會をなす。故に青原抑へて曰く、子曾て西天に到ることなしや否や。然れども尚ほ此話を會せず。速に己れを忘ずることなふして、又曰く、若し到らば即ち有らん。

With regard to the *location* of such a raised whisk, what need is there to further establish it as Caoxi or the Western Lands? Such a view still creates a verbal understanding of a sense object. Therefore Qingyuan pressed him, saying, “If I am not mistaken, you have never reached the Western Lands.” However, [Shitou] still did not understand these words. Unable to immediately forget *self*, he further said, “If I had reached them, they would have it.”

設ひ既に道著すと雖も、若し有ることを知らずんば卒に是れ其人に非ず。故に又示して曰く、未在、更に道へと。實に大慈大悲にし來り、挖泥帶水し來て、恁麼委悉に示す。

Even if one has made a statement, if one does not know it exists,² then ultimately one is not that person. Therefore, [Qingyuan] further said, “That is not enough; say something else.” Truly, he [Qingyuan] came with great kindness and great compassion, “dragged through mud and drenched in water,” to thoroughly express “such.”

此に自己安排の處なく、乃ち曰く、和尚も也た須らく一半を道取すべし。全く學人に靠ること莫れ。殊に相見し是の如く言説せば、共に一半を傳へて何ぞ全きを道取することあらん。設ひ乾坤既に崩壊して舉體ひとり顯はるるとも、是れ尚ほ半路に到る。此處、尚ほ他の手段を借るに非ず、自ら著到す。何に況や半路に重て一步を進め、窺かに密語を通ぜん時、敢て縁を借るに非ず、豈他人に知らしめんや。唯自ら却て本得することあらん。

Here there was no place to position his own *self*, so he said: “You, Reverend, should also say half of it; do not wholly rely on me, your student.” Especially in a face-to-face encounter, if they spoke in such a manner, each one conveying half, then how could the whole ever be spoken? Even if *yang* and *yin* collapsed and the whole thing were revealed by one person, this still would be going only halfway down the path. In *this place*, it is not a matter of availing oneself of another’s methods: one arrives at the goal by oneself. It is even less possible to make another person understand, for when urging them to take yet another step when they are

¹ force him, right then, to directly point (*sumiyakani jikishi seshimu* 速に直指せしむ). That is, to force the disciple to demonstrate his own awakening in an immediate way. → “directly point to a person’s mind.”

² if one does not know it exists (*moshi aru koto wo shirazumba* 若し有ることを知らずんば). This phrase leaves it unclear what “it,” the subject of the verb “exists” (*aru* 有る), is. The referent (“it”) is most likely the whisk, which when held up represents awakening.

halfway down a path, or stealthily trying to communicate secret words to them, it is not a matter of availing oneself of karmic connections.

故に示曰く、汝に向て道ふことを辭せず、恐くは已後、人の承當する無らんと。設ひ痛きことを語り辛きことを示すとも、若し他、骨に徹する分なく舌を破る分なくんば、卒に通路なし。故に言に因て承當する分なからん。是の如くなる故に、知識は言妄りに施さず、行徒らに行せず、恁麼に護持し来る。

Therefore [Qingyuan] said, “If I do not refuse to speak to you, I am afraid that afterwards there will be no acceding to it by any person.” Even if one speaks of things that are painful and explains things that are bitter tasting, if the other person does not have a bone-penetrating share [of pain], or does not have a tongue-rupturing share [of bitterness], then in the end there is no pathway for communication. Thus, there cannot be any share of acceptance on the basis of words. Because things are like this, good friends do not rashly give out words, and they do not pointlessly engage in practices; they guard and uphold matters in this way.

然るを尚ほ物とともにたらざる所なりと會して、密密に通處あることを知らず、細に見取ることなふして、乃ち曰く、承當は無きにしも非ず、人の道得する無しと。恐らくは希遷是の如く言ふ。此田地に到て、人爭でか道得なからん。若し此田地に到らん、何にか承當せん。尚ほ方外に求め来る、徒に内證を離却せり。故に早く恁麼の事あることを知らしめ、速に本來頭あることを知らしめん爲に拂子を以て一打す。草を打て蛇を驚す。故に師即ち大悟す。

However, while he [Shitou] understood that it is something that does not follow along with a thing, he did not know that there is a place where it is secretly communicated. Not seeing or comprehending exactly, he said, “Acceding to it is not lacking, but there is no person able to speak.” Perhaps [Shitou] Xiqian said something like this. But upon arriving at this standpoint, how could a person not be able to speak? If one is to arrive at this standpoint, one will accede to something. He was still seeking it on the outside and futilely separated himself from inner verification. Therefore, in order to quickly make him [Shitou] know that there is such a matter, and speedily make him know the existence of his original head, [Qingyuan] struck him once with his whisk, “hitting the grass to scare off snakes.” Thus, the Master greatly awakened.

此因縁を以て、始終の學知、眞箇の徹證、子細に驗點し將來て、見ること細やかに至ること親しかるべし。既に唯曹溪のみに非ず、西天にも亦無といふ。乾坤破裂して全身獨露する事を得ると雖も、尚ほ己を知る禍あり。之に依て恁麼に、言、大なることを得たり。然れども終に舉拂の處に全身獨露することを知り、擊打の處に又有ことを知る。

Using this episode, from now on you should meticulously examine and thoroughly verify the truth of what you learned, from beginning to end, until you become intimately familiar with looking at every detail. He [Shitou] previously said, “It is not only Caoxi, but the Western Lands, as well, that lack it.” Destroying yang and yin, he was able to get that the “entire body is solitary and exposed,” but he still had the curse of perceiving a self. It was on that account that his words admitted to the sort of grandiosity that they had. Nevertheless, in the end he knew that the

[saying] “entire body is solitary and exposed” was in the act of raising the whisk, and he knew that it also existed in the act of hitting.

近來參禪の漢、徒らに聲色中に馳走し、見聞の中に求覓して、設ひ佛語祖語を暗誦し、聊か解路葛藤をなし、西天に亦無く、曹溪にも亦無しと云とも、尚ほ得ることなし。若し是の如くならん。設ひ髪を剃り衣を染て、自形を佛に似せたりとも、三界の獄縛、卒に出ることなし。爭でか六道往來やむことを得ん。是の如きの類、惜哉、衲衣徒に木頭に掛ることを。佛の言く、既に是れ佛子に非ず、名くる所なし。木頭と異なることなしと云ふ。此意なり。(梵綱經、遺教經の取意) 一生空く信施を費やし、果して鐵丸を呑む憂をなさん時に、後悔定て多からん。

Fellows who inquire into Zen these days run about pointlessly in the midst of sound and form, and do their seeking in the midst of seeing and hearing. Even when they recite from memory the sayings of Buddha and the sayings of the ancestors, they merely create tangled vines on the path of interpretation. Even when it is said that “Western Lands also lack it, and in Caoxi, too, it is also lacking,” they still do not get it. If you are like this, then even if you shave your hair and dye your robe so that your own appearance resembles that of Buddha, in the end you will not escape the imprisoning bonds of the three realms. How could you achieve an end to your going and coming in the six destinies? People of this type, alas, vainly hang the patched robe on a blockhead. This is what Buddha meant when he said: “Definitely, these are not children of Buddha; they have not been given a name;¹ they are no different from blockheads.”² (The meaning is drawn from the *Sūtra of Brahmā’s Net* and the *Sūtra of the Deathbed Injunction*). If you spend your entire life uselessly consuming the alms of the faithful, you will definitely have many regrets later, when you suffer [in hell] swallowing [red-hot] iron balls.

然れば委悉に參徹して、石頭最初に到りし獨露全身の處にも到り得ば、既に曹溪西天も無ことを得ん。何處にか往來せん。恁麼の見地、卒に衲衣妄りに掛けず。況や擊打の處に有ることを知て、速に己れを忘れ亦己れを知る。死中に能活し、暗裏に正眼明かなり。即ち是れ衲衣下密密の事なり。既に恁麼に知見せし故に、

¹ “they have not been given a name” (C. *wusuo ming ye* 無所名也; J. *nazukuru tokoro nashi* 名くる所なし). The *Treatise on the Sūtra of the Deathbed Injunction*, a commentary on the *Sūtra of the Deathbed Injunction* proper, contains the following passage:

The sūtra says: “All of you bhikṣus, if you have wisdom you will be without desire and attachment, always engaging in careful self-examination and not allowing it to be lost. You will be able to gain liberation in my dharma. Anyone who is not like that is not a person of the way, nor is he a white robed [lay follower]: he has not been given a name.”

《遺教經論》經曰。汝等比丘。若有智慧則無貪著。常自省察不令有失。是則於我法中能得解脫。若不爾者既非道人、又非白衣。無所名也。(T 1529.26.289a15-17).

In this context, to be “given a name” seems to mean being recognized as a genuine follower of Buddha who is either a monastic or a layperson.

² “they are no different from blockheads” (C. *mutou wu yi* 木頭無異; J. *mokutō to kotonaru koto nashi* 木頭と異なることなし). This expression appears in the *Sūtra of Brahmā’s Net*, in the context of Buddha castigating “people with false views” and “evil people” who are “beasts” and “without mind, like wood and stone” because they refuse to accept the bodhisattva precepts (T 1484.24.1009a6-12).

Accordingly, if you thoroughly investigate all the minute particulars and are able to reach the place of the “solitary and exposed entire body”¹ that was first reached by Shitou, then you will understand that “neither Caoxi nor the Western Lands ever had it.”² In what place could you either go or come? At such a stage of insight, after all, you will not wear the patched robe falsely. Furthermore, you will know that “it exists in the act of hitting,”³ and you will soon “forget the self”⁴ and yet know the self. You will be “able to live within death,” and the true eye will be clear within the darkness. This is precisely the “intimate matter for those in patched robes.” Because he already knew and saw things in such a way,

師、唐の天寶の初に、薦りに衡山の南寺に之く。寺の東に石牀の台の如くなるあり。乃ち庵を其上に結ぶ。時に石頭和尚と號す。有時、肇論を看て萬物を會して己れと爲す者は、其れ唯聖人かと云に至て。師、乃ち机を拊て曰く、聖人に己れ無く己れならざる所なし。法身無象、誰か自他を云はん。圓鑑靈照にして、其間、萬像體玄自ら現ず。境智非一、孰れか去來を云はん。至れる哉、斯語やと。遂に巻を掩ふて寢ることを覺へず。夢に自身と六祖と同く一龜に乘じ、深池の内に遊泳す。覺て之を詳にす。靈龜は智なり、池は性海なり。吾と祖師と同く靈智に乗じて性海に遊べるなりと。遂に參同契を著はす。

the Master [Shitou],⁵ at the beginning of the Tianbao era of the Tang Dynasty, repeatedly went to Nan Monastery on Mount Heng. To the east of the

1 “solitary and exposed entire body” (*dokuro zenshin* 獨露全身). This expression repeats, albeit in reverse order, the saying that occurs twice above: the “entire body is solitary and exposed.”

2 “neither Caoxi nor the Western Lands ever had it” (*sude ni Sokei Saiten mo nai koto* 既に曹溪西天も無こと). This is not a direct quotation, but rather a paraphrase of Shitou’s words from the Root Case.

3 “it exists in the act of hitting” (*gekita no tokoro ni aru* 撃打の處にある). This is a partial repetition of a sentence that appears above: “Nevertheless, in the end he knew that the ‘entire body is solitary and exposed’ was in the act of raising the whisk, and he knew that it also existed in the act of hitting.”

4 “forget the self” (*onore wo wasure* 己れを忘れ). This phrase is reminiscent of a passage in the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “A Clear-cut Case” (*Genjō kōan* 現成公案):

To “study the way of the buddhas” is to study one’s own self. To “study one’s own self” is to forget one’s own self. To “forget one’s own self” is to be brought to realization by the ten thousand dharmas.

《正法眼藏、現成公案》佛道をならふといふは、自己をならふなり。自己をならふといふは、自己をわするるなり。自己をわするるといふは、萬法に證せらるるなり。(DZZ 1.3).

5 The Master (*Shi* 師). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Shitou Xiqian of Nanyue”:

《五燈會元》師於唐天寶初。荐之衡山南寺。寺之東有石。狀如台。乃結庵其上。時號石頭和尚。師因看肇論至會萬物爲己者。其唯聖人乎。師乃拊几曰。聖人無己。庶所不得已。法身無象。誰云自他。圓鑑靈照於其間。萬象體玄而自現。境智非一。孰云去來。至哉斯語也。遂掩卷。不覺寢夢。自身與六祖同乘一龜。游泳深池之內。覺而詳之。靈龜者。智也。池者。性海也。吾與祖師同乘靈智遊性海矣。

monastery was a stone platform that resembled a dais, and he constructed a thatched hut on top of it. At that time, he came to be called Reverend Shitou.¹

At one time, when he was reading the *Treatise of Sengzhao*, he came to the line that says: “As for those who combine the myriad things and regard them as self, are they exclusively sages?”² The Master [Shitou] slapped his desk and said: “Sages have no self, and yet there is nothing that is not their self. The dharma body has no appearance. Who can speak of self and other? The round mirror shines numinously, and within it the essential mystery of the myriad phenomena appears on its own. Knowledge and knowing are not identical, but who can speak of their going and coming? How far-reaching, those words!” Finally [Shitou] rolled up the scroll and, without being aware of it, fell asleep. In a dream, he himself and the Sixth Ancestor both rode on a single turtle as it swam about in the middle of a deep pool. When he woke, he explained it precisely: “The numinous turtle is wisdom, and the pool is the ocean of the nature. I and the Ancestral Teacher [Huineng] both rode numinous wisdom, wandering about the ocean of the nature.” Consequently, he wrote the *Harmony of Difference and Equality*.

天下昌に傳ふ。實に靈智、既に六祖と齊しく青原と別なし。因て是の如し。

It was transmitted widely throughout the world. Truly, in numinous wisdom he already equaled the Sixth Ancestor and was no different than Qingyuan. Accordingly, things were like this.

然のみならず、有時、

But that is not all. At one time,³

遂著參同契。(CBETA, X80, no. 1565, p. 108, b24-c8 // Z 2B:11, p. 81, c3-11 // R138, p. 162, a3-11).

The first part of the passage, which explains how he got his name, is also found in the biography of “Great Master Shitou Xiqian” in the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》師於唐天寶初。薦之衡山南寺。寺之東有石狀如台。乃結庵其上。時號石頭和尚。(T 2076.51.309b10-12).

1 Reverend Shitou (C. Shitou Heshang 石頭和尚; J. Sekitō Oshō). The word *shitou* 石頭 (J. *sekitō*) means “a rock,” so his nickname was “Reverend Rock.”

2 “As for those who combine the myriad things and regard them as self, are they exclusively sages?” (C. *hui wanwu yi cheng ji zhe, qi wei shengren hu* 會萬物以成己者、其唯聖人乎; J. *banmotsu wo e shite onore to nasu mono wa, sore tada seijin ka* 萬物を會して己れと爲す者は、其れ唯聖人か). The Chinese original of this saying is found in a text entitled *Commentary on the Treatise of Sengzhao* (CBETA, X54, no. 870, p. 220, c10 // Z 2:1, p. 179, c18 // R96, p. 358, a18), and in another entitled *Abbreviated Commentary on the Treatise of Sengzhao* (CBETA, X54, no. 873, p. 366, a20-21 // Z 2:1, p. 325, a6-7 // R96, p. 649, a6-7).

3 At one time (*aru toki* 有時). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Shitou Xiqian of Nanyue”:

《景德傳燈錄》上堂曰。吾之法門先佛傳授。不論禪定精進。達佛之知見即心即

上堂して曰く、吾が法門は先佛の傳受、禪定精進を論ぜず、佛の知見に達す。即身即佛、心佛衆生、菩提煩惱、名異體一なり。汝等當に知るべし、自己の心靈、體、斷常を離れ、性、垢淨に非ず。湛然圓滿にして凡聖齊同なり。應用無方、心意識を離る。三界六道唯心自ら現す。水月鏡像、豈生滅あらんや。汝能く之を知らば備はらざる所なしと。

at a convocation in the dharma hall, he said: “My dharma gate is a transmission received from prior buddhas; it reaches buddha-knowledge without making an issue of *dhyāna* concentration or striving vigorously. It is a matter of

Body is buddha.¹
Mind, buddha, and living beings,²
bodhi and mental afflictions:
these are different in name but one in essence.

All of you should know the *mind-numen* of your own self. In its essence, it is separate from annihilation and permanence. In its nature, it is neither defiled nor pure. It is deeply calm, complete and full. Ordinary and sagely are equal within it. Its responsive functioning is without predisposition, and it is separate from *mind*, *mentation*, and *consciousness*. The three realms and six destinies are *mind only* and appear of themselves.³ The moon in the wa-

佛。心佛衆生菩提煩惱名異體一。汝等當知。自己心靈體。離斷常性非垢淨。湛然圓滿凡聖齊同。應用無方離心意識。三界六道唯自心現。水月鏡像豈有生滅。汝能知之無所不備。(T 2076.51.309b12-18).

However, four phrases of four glyphs each (即心即佛、心佛衆生、菩提煩惱、名異體一) are not transcribed into Japanese in the *Denkōroku* but quoted in Chinese, giving the impression that they are a separate verse. In the original Chinese, the pattern of four-glyph phrases actually continues down to the end of the passage, so if it is to be read as a separate verse, the verse does not end where the *Denkōroku* suggests it does.

¹ **Body is buddha** (*soku shin soku butsu* 卽身即佛). In the original Chinese, which is the same in the *Jingde Era Record of the Transmission of the Flame* (see preceding note), the *Collated Essentials of the Five Flame Records* (CBETA, X80, no. 1565, p. 108, c19-23 // Z 2B:11, p. 81, d4-8 // R138, p. 162, b4-8), and numerous other Chan/Zen texts, this phrase reads “mind is buddha” (*C. ji xin ji fo* 卽心即佛; *J. soku shin soku butsu*). The exchange of the glyph *shin* 身 (“body”) for the homonym *shin* 心 (“mind”) in the *Denkōroku* is evidently an error. If Keizan were speaking for himself, he might make such a change on purpose, but the context here is a direct quotation of an eminent ancestral teacher whose precise words are attested in numerous other authoritative sources, so an intentional change is unlikely. The expression “this body is buddha” (*C. ji shen ji fo* 卽身即佛) does not appear anywhere in the Chinese Buddhist canon.

² **Mind, buddha, and living beings** (*C. xin fo zhongsheng* 心佛衆生; *J. shin butsu shujō*). This line, taken in conjunction with the last line of the verse, is reminiscent of an oft-quoted saying from the *Flower Garland Sūtra*:

Mind, buddha, and living beings: there is no distinction among these three.
《華嚴經》心佛及衆生、是三無差別。(T 278.9.465c29).

³ **are mind only and appear of themselves** (*yuishin onozukara genzu* 唯心自ら現す). The English translation here accurately represents the Japanese as given in the *Denkōroku*. However, the Japanese itself is not a good translation of the original Chinese, *wei zi xin xian* 唯自心現, which means “appears only from mind” (in Japanese, *tada shin yori genzu* 唯心より現す).

ter; reflections in a mirror: how could those have any *arising or ceasing*? If you understand this well, then there is nothing that you are not equipped with.”

殊に是れ乾坤を崩壊せし獨立の所見に非ずんば、恁麼なるべからず。擊打に承當し、分明に見得せしに依て三十五祖に列ぬ。

In particular, if he [Shitou] had not had the independent view that brings about the collapse of yang and yin, he could not have been “such.” He acceded to matters upon being hit, and because he was able to see clearly, he joined the succession as the Thirty-fifth Ancestor.

汝等諸人の靈性、豈他を隔ることあらんや。心地何ぞ通ぜざることあらんや。唯志を發すと發せざると、明師に逢ふと逢はざるとに依て、昇沈形異に苦樂の品同じからず。

How could the *numinous nature* of all you people possibly be separated from that which is “other”? How could the *mind-ground* not permeate everything? It is merely due to factors such as whether one arouses or does not arouse aspiration,¹ or whether one encounters or does not encounter a wise teacher, that there are types of being that are not the same with regard to suffering and happiness, with different appearances of rising or sinking.²

適來の因縁、如何んが見得する。大衆、聞かんと要や。

How should we gain sight of the aforementioned episode? Great assembly, do you wish to hear?

VERSE ON THE OLD CASE 【頌古】

一提提起百千端。毫髮未曾分外攀。

Raising it once in his hand, he presented a hundred or a thousand tips;³ never has a hair been grasped that is outside its purview.

¹ arouse aspiration (*kokorozashi wo hossu* 志を發す). → arouse the thought of bodhi.

² rising or sinking (*shōchin* 昇沈). The precise meaning of this expression is uncertain, but Chinese Buddhist texts contrast “rising to the mountain of *nirvāṇa*” (C. *sheng niepan shan* 升涅槃山; J. *shō nehan san*) with “sinking in the sea of birth and death” (C. *chen shengsi hai* 沈生死海; J. *chin shōji kai*) (T 2131.54.1177b23-26), and also distinguish “rising to the buddha-fruit” (C. *sheng foguo* 升佛果; J. *shō bukka*) from “sinking in the midst of birth and death” (C. *chen shengsi zhong* 沈生死中; J. *chin shōji chū*) (T 411.13.735a17).

³ Raising it once in his hand, he presented a hundred or a thousand tips (*ittei teiki hyaku sen tan* 一提提起百千端). This refers to Qingyuan raising his whisk, a ritual implement made of hundreds of horsehairs bound together by a single wooden handle. The “tips” (*tan* 端) are the tips of all the hairs, but the same word (*tan* 端) is also used metaphorically to refer to a “premise” or “point,” or to a “symptom” or “clue.” The verb *teiki* 提起, translated here as “presented,” is used in Chan/Zen texts to refer to a master’s explanation of a *kōan*, also called a “commentary” (C. *tichang* 提唱; J. *teishō*).

ROOT CASE 【本則】

第三十六祖、弘道大師、參石頭問曰、

The Thirty-sixth Ancestor, Great Master Hongdao,¹ sought instruction from Shitou, asking:²

三乘十二分教、某甲粗知。嘗聞南方直指人心見性成佛、實未明了、伏望和尚慈悲指示。頭曰、恁麼也不得、不恁麼也不得。恁麼不恁麼總不得。子作麼生。師罔措。頭曰、子因緣不在此。且往馬大師處去。師稟命恭禮馬祖。仍伸前問。祖曰、我有時教伊揚眉瞬目、有時不教伊揚眉瞬目。有時揚眉瞬目者是、有時揚眉瞬目者不是。子作麼生。師於言下大悟。便禮拜。祖曰、你見甚麼道理便禮拜。師曰、某甲在石頭處、如蚊子上鐵牛。祖曰、汝既如是、善自護持。

“I am generally conversant with the three vehicles and twelve divisions of the teachings, but I have heard that in the south, they ‘directly point to a person’s mind, see the nature and attain buddhahood.’ I do not yet understand the truth of this, and I humbly beg you, Reverend, out of compassion, to instruct me.” Shitou said, “Such is not got; ‘not-such’ is not got; ‘such’ and ‘not-such’ are both not got. What do you make of that?” The Master [Yaoshan] was dumbfounded. Shitou said, “Your karmic connection is not here. For the time being, go to Great Master Ma’s place.” The Master [Yaoshan] obeyed this command and paid respects to Mazu, telling him of the aforementioned question [posed by Shitou]. The Ancestor [Mazu] said: “There are times when I have him ‘raise the eyebrows and blink the eyes,’³ and there are times when I do not have him ‘raise the eyebrows and blink the eyes.’ There are times when ‘raising the eyebrows and blinking the eyes’

¹ Great Master Hongdao (C. Hongdao Dashi 弘道大師; J. Kōdō Daishi). This is the posthumous honorary title of Yaoshan Weiyuan (743–828).

² asking (C. wenyüe 問曰; J. toite iwaku 問て曰く). The block of Chinese text that follows these words is nearly identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Weiyuan of Mount Yao in Lizhou” (CBETA, X80, no. 1565, p. 109, a22-b7 // Z 2B:11, p. 82, a13-b4 // R138, p. 163, a13-b4).

³ “There are times when I have him ‘raise the eyebrows and blink the eyes’” (C. wo youshi jiao yi yang mei shun mu 我有時教伊揚眉瞬目; J. ware aru toki wa kare wo shite yōbi shunmoku seshime 我れ有時は伊をして揚眉瞬目せしめ). The object of the verb to “have” or “make” (C. jiao 教; J. kyō) is the third person pronoun *yi* 伊 (J. *kare*), meaning “he,” “she,” or “it,” but the referent is unclear. In some texts associated with the Caodong (J. Sōtō) tradition, it is said that Śākyamuni Buddha “held up a flower and blinked his eyes” to instruct the assembly on Vulture Peak, whereupon Mahākāśyapa smiled slightly and was recognized by Buddha as the First Ancestor of the Chan/Zen Lineage. Most versions of the story of holding up a flower, however, do not say that Buddha “blinked his eyes.” The “him” that Mazu speaks of, therefore, could be Buddha, treated as a character in a narrative who does different things (blinks or does not blink) depending on the whim of the storyteller. The “him” that Mazu speaks of, however, is more likely Mazu himself, or his own buddha-mind, referred to in the third person to indicate that it operates spontaneously, of its own accord.

is right, and there are times when ‘raising the eyebrows and blinking the eyes’ is not right. What do you make of that?” At these words, the Master [Yaoshan] greatly awakened and made prostrations. The Ancestor [Mazu] said, “What principle do you see that you make prostrations?” The Master [Yaoshan] said, “When I was at Shitou’s place, I was ‘like a mosquito on an iron ox.’” The Ancestor [Mazu] said, “If you are like this, then guard it well.

雖然汝師石頭。

Nevertheless, your master is Shitou.”

PIVOTAL CIRCUMSTANCES 【機縁】

師、諱は惟儼。

The Master’s [Yaoshan’s] personal name was Weiyan.¹

絳州韓氏の子なり。年十七、潮陽の西山慧照禪師に依て出家し、衡嶽の希操律師に納戒す。博く經論に通じ戒律を嚴持す。一日、自ら歎じて曰く、大丈夫、當に法を離れて自淨なるべし。誰か能く屑屑として細行を布巾に事とせんや。首め石頭の室に造る。便ち問ふ、三乘十二分教は某甲粗ぼ知る。乃至、善く自ら護持せよと。侍奉すること三年、一日、祖問て曰く、子、近日見處作麼生。師曰く、皮膚脱落し盡して唯一眞實のみあり。祖曰く、子が所得、謂つべし、心、體に協ふて四肢に布けりと。既に然り。是の如く、將に三條の箋もて肚皮を束取して、隨處に住山し去れ。師曰く、某甲、又是何人なれば、敢て住山せよと言ふや。祖曰く、然らずんば、未だ常に行て住せざること有らず、未だ常に行して行かざること有らず。益さんと欲すれども益す所なく、爲さんと欲すれども爲す所なし。宜く舟航と作て、久く此に住す

¹ The Master’s personal name was Weiyan (*Shi, imina wa Igen* 師、諱は惟儼). The long quotation that follows these words, and is elided in the middle using the expression “and so on down to” (*naishi* 乃至), is a Japanese language transcription of a nearly identical passage in Chinese that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Weiyan of Mount Yao in Lizhou”:

《五燈會元》絳州韓氏子。年十七。依朝陽西山慧照禪師出家。納戒于衡嶽希操律師。博通經論。嚴持戒律。一日。自歎曰。大丈夫當離法自淨。誰能屑屑事細行於布巾邪。首造石頭之室。便問。三乘十二分教某甲粗知。嘗聞南方直指人心。見性成佛。實未明了。伏望和尚慈悲指示。頭曰。恁麼也不得。不恁麼也不得。恁麼不恁麼總不得。子作麼生。師罔措。頭曰。子因緣不在此。且往馬大師處去。師稟命恭禮馬祖。仍伸前問。祖曰。我有時教伊揚眉瞬目。有時不教伊揚眉瞬目。有時揚眉瞬目者是。有時揚眉瞬目者不是。子作麼生。師於言下契悟。便禮拜。祖曰。你見甚麼道理便禮拜。師曰。某甲在石頭處。如蚊子上鐵牛。祖曰。汝既如是。善自護持。侍奉三年。一日。祖問。子近日見處作麼生。師曰。皮膚脱落盡。唯有一眞實。祖曰。子之所得。可謂協於心體。布於四肢。既然如是。將三條箋束取肚皮。隨處住山去。師曰。某甲又是何人。敢言住山。祖曰。不然。未有常行而不住。未有常住而不行。欲益無所益。欲爲無所爲。宜作舟航。無久住此。師乃辭祖返石頭。一日在石上坐次。石頭問曰。汝在這裏作麼。曰。一物不爲。頭曰。恁麼即閑坐也。曰。若閑坐即爲也。頭曰。汝道不爲。不爲箇甚麼。曰。千聖亦不識。頭以偈讚曰。從來共住不知名。任運相將祇麼行。自古上賢猶不識。造次凡流豈可明。後石頭垂語曰。言語動用沒交涉。師曰。非言語動用亦沒交涉。頭曰。我這裏針劄不入。師曰。我這裏如石上栽華。頭然之。後居澧州藥山。海衆雲會。(CBETA, X80, no. 1565, p. 109, a19-b20 // Z2B:11, p. 82, a10-b17 // R138, p. 163, a10-b17).

ること無るべし。師、乃ち祖を辭して石頭に返る。一日、在坐の次で、石頭問て曰く、汝、這裏に在て什麼をか作す。師曰く、一切爲さず。頭曰く、恁麼ならば即ち閑坐せり。師曰く、若し閑坐せば即ち爲せり。頭曰く、汝道ふ、爲さずと。箇の甚麼をか爲さざる。師曰く、千聖も亦識らず。頭、偈を以て讚して曰く、「從來共住不知名。任運相將只麼行。自古上賢猶不識。造次凡流豈可明。」後に石頭、垂語して曰く、言語動用、沒交渉。師曰く、言語動用に非ざるも亦沒交渉。頭曰く、我這裏、針劄不入。師曰く、我這裏、石上に華を栽るが如し。頭、之を然りとす。後に澧州の藥山に居す。海衆雲會す。

He was a son of the Han Clan of Jiangzhou Prefecture. In his seventeenth year, he went forth from household life under Chan Master Xishan Huizhao of Chaoyang and received the precepts from Vinaya Master Xicao of Hengyue. He broadly mastered the *sūtras* and *śāstras* and strictly observed the moral precepts. One day, he lamented to himself, saying, “A great person should detach from *dharmas*¹ and purify himself. Who can, with every single crumb, make an issue of trivial [mealtime] rules about their napkin?” The first time he went to Shitou’s room, he said, “I am generally conversant with the three vehicles and twelve divisions of the teachings” ...and so on, down to...² “guard it well.”

He attended upon [Mazu] for three years. One day, the Ancestor [Mazu] asked, “These days, what is your viewpoint?” The Master [Yaoshan] said, “skin and dermis sloughed off entirely, there is only one essence.” The Ancestor [Mazu] said, “What you have attained can be called the harmonizing of mind and body, and the stretching out of the four limbs. Since you are already like this, you should gird your belly with three strips of woven bamboo³ and go serve as abbot of a monastery somewhere.” The Master

¹ detach from *dharmas* (*bō wo hanarete* 法を離れて). In this context, the word “*dharmas*” (C. *fa* 法; J. *bō*) can refer to either the “teachings” of Buddha found in the *sūtras* and treatises or to the “rules” and “procedures” found in the *vinaya*. Given the sentence that follows this one, the latter meaning is likely the one that is most immediately intended.

² and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

³ “gird your belly with three strips of woven bamboo” (C. *jiang santiao mie shuqu dupi* 將三條箇束取肚皮; J. *sanjō no betsu mote tobi wo sokushu shite* 三條の箇もて肚皮を束取して). “Woven bamboo” (C. *mie* 箍; J. *betsu*) is a strong, flexible material made by weaving together thin slats of split bamboo. It was used to bundle and carry things (e.g. firewood), but could also be wrapped around the waist for support, or to bind a robe to allow freer bodily motion (e.g. when working). There is a classical Chinese expression, “belly bound with three strips of woven bamboo” (C. *fu shu sanmie* 腹束三箇; J. *fuku soku sanbetsu*), which means to “tighten one’s belt” in the face of famine or poverty. Mazu’s admonition to Weiyan contains a play on words, for the latter has just said that he “sloughed off his skin” (i.e. freed himself from deluded conceptual thinking), and Mazu tells him to gird his “belly” (C. *dupi* 肚皮; J. *tobi*) — a word that has the glyph for “skin” (C. *pi* 皮; J. *hi*) in it — with woven bamboo. In other words, Weiyan may have “sloughed off the skin” of delusion, but he is advised, as it were, to “put on another skin”: that of service as an abbot.

[Yaoshan] said, “Who am I, that you say I should presume to serve as abbot of a monastery?” The Ancestor [Mazu] said: “If you do not do so, then you will still lack ‘constantly going without abiding,’¹ and you will still lack ‘constantly abiding without going.’² Even if you wanted to benefit others, there would be none who are benefited; and even if you wanted to do something, there would be nothing that is done. You should make yourself into a *ferry boat*. You should not abide here for long.” The Master [Yaoshan] thereupon left the Ancestor [Mazu] and returned to Shitou.

One day, when he was sitting,³ Shitou asked, “What are you doing, abiding here?” The Master [Yaoshan] said, “I am not doing anything at all.” Shitou said, “If it is like that, then you are sitting idly.” The Master [Yaoshan] said, “If I were sitting idly, that would be doing something.” Shitou said, “You say you are ‘not doing anything,’ so what is it that is not being done?” The Master said, “Even a thousand sages do not know.” Shitou praised him with a verse, saying:

We have been abiding together⁴ up to now, but I do not know his name;
innately, we accord with one another and go on in this way.
From ancient times, even the high-up worthies have not known this;

¹ “constantly going without abiding” (C. *changxing er buzhu* 常行而不住; J. *tsune ni yukite jū sezaru koto* 常に行て住せざること). This expression plays on the ambiguity of the verb *zhu* 住 (J. *jū*), which in Chinese Buddhist texts can mean to “reside” somewhere, “serve as abbot” at a monastery, or “dwell on” a thing in a deluded, emotionally attached manner. It also employs the ambiguous verb *xing* 行 (J. *kō*, *gyō*, *yuku*), which can mean to “walk,” “go,” “act,” or engage in Buddhist “practice.” Thus, “constantly moving without abiding” can refer to: (1) the lifestyle of a wandering Buddhist ascetic who lives on alms and does not take up residence in a monastery; (2) engaging in “constant Buddhist practice”; or (3) “everyday, normal activities,” without dwelling on or becoming attached to them in a deluded way.

² “constantly abiding without going” (C. *changzhu er bu xing* 常住而不行; J. *tsune ni jū shite ikazaru koto* 常に住して行かざること). This expression plays on the ambiguities of the two verbs, which are explained in the preceding note. To “constantly abide without moving” can refer to a monk taking up residence in a monastery, or to serving as abbot of a monastery, without ever moving away or retiring. The glyphs 常住 (C. *changzhu*; J. *jōjū*) also refer to the permanent property of a monastery (buildings, furnishings, ritual implements, etc.) that an abbot is not permitted to take with him when he steps down and moves away.

³ One day, when he was sitting (*ichinichi zaiza no tsuide* 一日在坐の次で). The Chinese original says, “One day, when he was sitting on the rock” (C. *yiri zai shishang zuo ci* 一日在石上坐次). The “rock” is the one after which Shitou was named, because his hut was built on it. “Sitting” here refers to seated meditation. The subject of that verb is left unstated in both the original Chinese and the Japanese transcription, but it is clear from the context that it must be Yaoshan Weiyan who was practicing seated meditation near Shitou’s hut.

⁴ abiding together (C. *gongzhu* 共住; J. *gōjū*). The word “abiding” (C. *zhu* 住; J. *jū*) in the first line of this verse, and the word “go” (C. *xing* 行; J. *kō*) in the second line, are paired in a way that plays off Mazu’s admonition, related above: “You will still lack ‘constantly going without abiding,’ and you will still lack ‘constantly abiding without going.’”

how, then, could ordinary people possibly clarify it on the spur of the moment?

Afterwards, Shitou gave instruction, saying, “Language and activity have no connection with it.” The Master [Yaoshan] said, “Even if language and activity are negated, they still have no connection with it.” Shitou said, “For me, here, [even] a needle prick cannot get in.” The Master [Yaoshan] said, “For me, here, it is like planting flowers on rock.”¹ Shitou approved this. Thereafter, [Yaoshan] resided on Mount Yao in Lizhou Prefecture, where the oceanic assembly gathered like clouds.

INVESTIGATION 【拈提】

適來の因縁を以て、青原南嶽兩家、各別なきこと分明に知りぬべし。實に是れ曹溪の兩角、元是れ露地の白牛迴迴なる者なり。彼に參じ此に明らめ、彼に通じ此に繼ぐ。絲毫も差はず。

From the aforementioned episode, we have clearly learned that there is no difference between the two houses of Qingyuan and Nanyue.² They truly are the two horns of Caoxi, who, fundamentally, is the “white ox on open ground,”³ visible far and wide.

¹ “like planting flowers on rock” (C. *ru shi shang zai hua* 如石上栽華; J. *sekijō ni hana wo uyuru ga gotoshi* 石上に華を栽るが如し). There is a pun here, for Shitou built his hut on “a rock” (C. *shitou* 石頭; J. *sekitō*), and he was named “The Rock” (C. *Shitou* 石頭; J. *Sekitō*) for that reason.

² two houses of Qingyuan and Nanyue (*Seigen Nangaku ryōke* 青原南嶽兩家). The reference is to Qingyuan Xingsi (-740) and Nanyue Huairang (677-744), who were fellow disciples under the Sixth Ancestor, Huineng. Each inherited the dharma from Huineng and founded what were to become the two main *lineages* or “houses” of Chan in the following generations: that of Nanyue’s disciple Mazu Daoyi (which gave rise to the Linji/ Rinzai Lineage), and that of Qingyuan’s disciple Shitou Xiqian (which gave rise to the Caodong/Sōtō Lineage).

³ “white ox on open ground” (*roji no byakugyū* 露地の白牛). This is an allusion to the famous story of the burning house found in the “Parables” chapter of the *Lotus Sūtra*. A rich man (symbolizing Buddha) promises to reward his children with carts drawn by goats, deer, or ox (symbolizing the śrāvaka, pratyeka-buddha, and Mahāyāna paths, respectively), whichever they fancy, if they will stop their heedless play and run out of the house, which is on fire. When the children come out of the house, they join the father and sit safely on “open ground in the middle of the road” (C. *daozhong loushi* 道中露地; J. *dōchū roji*; T 262.9.12c14-15), so in Buddhist literature the expression “open ground” came to indicate freedom from the “fire” of mental afflictions. The father then breaks his promise to give them the little goat, deer, or ox carts that they came out for, and gives each instead a far grander vehicle, encrusted with jewels and “drawn by a white ox” (C. *jia yi bainiu* 駕以白牛; J. *ga i byakugyū*; T 262.9.12c22). That represents the “one vehicle” of the true Mahāyāna, which was inconceivable to the children (ordinary deluded beings) when they were still in the burning house, even those who were enticed by the promise of an ox-cart. The *Denkōrokū* here compares the Sixth Ancestor, Huineng (referred to as “Caoxi”), to the great white ox, and says that his two main disciples, Qingyuan Xingsi and Nanyue Huairang, were like the two horns on the ox.

Seeking instruction from that one,¹ he [Yaoshan] clarified this one;² comprehending that one, he succeeded to this one. They do not differ by even a thread or an iota.

故に最初に問ふ、十二分教は粗ぼ知れり、直指人心見性成佛の旨、如何と。正に此田地をいふに、恁麼也不得、不恁麼也不得、恁麼不恁麼總不得。此に到て自も安排の處なし。他也疑ふ所に非ず、故に是の如く指説す。然れども此田地、正に不可得の處を執し来る。故に言下に未だ趣を知らず。良や佇思す。時に馬師をして代て説かしめんとして、指して江西に至らしむ。

Thus, at first [Yaoshan] asked, “I am generally conversant with the twelve divisions of the teachings, but what is the meaning of ‘directly point to a person’s mind, see the nature and attain buddhahood?’” To truly explain this standpoint, [Shitou] said, “If you are ‘such,’ you will not get it; if you are not ‘such,’ you will not get it; and if you are both ‘such’ and not ‘such,’ you will not get it.” Arriving here, there is no place to position oneself, nor is the situation one of doubting the other. Thus, [Shitou] gave this sort of indication. However, [Yaoshan] seized on the notion that this standpoint truly “cannot be gotten,” so he had yet to understand the gist of the remark. He thought long and hard about it. At that time, [Shitou] instructed [Yaoshan] to go to Jiangxi and have Master Mazu explain it instead.

江西、果して此心を會せしかば、乃ち代て曰く、彼をして揚眉瞬目せしめ、揚眉瞬目せしめず。或は是、或は不是なり。時に隨て區區なることを示す。

Jiangxi [i.e. Mazu], because he was determined to make him [Yaoshan] understand this mind, stood in for Shitou and said: “I make him raise the eyebrows and blink the eyes, or I do not make him raise the eyebrows and blink the eyes. It is either correct, or it is not correct.” This shows that there are variations that accord with the circumstances.

時に此處を覺悟し、實に揚眉瞬目より見聞覺知、動用去來に至るまで、悉く有る事を知りぬ。便ち禮拜す。祖曰く、你、甚麼の道理を見て、便ち禮拜するや。師曰く、某甲、石頭の處に在て、蚊子の鐵牛に上るが如しと。觜を挿むことなし。見知盡き、情解失す。自ら不知と雖も、既に是れ實人なり。

At that time, [Yaoshan] awakened to this place, and he truly understood that it exists in everything, from “raising the eyebrows and blinking the eyes” on down to “seeing, hearing, perceiving, and knowing,” moving and functioning, going and coming. Thereupon, he made prostrations. The Ancestor [Mazu] said, “What principle do you see that you make prostrations?” The Master [Yaoshan] said, “When I was at Shitou’s place, I was ‘like a mosquito on an iron ox.’” There was no inserting of the proboscis.³ Seeing and knowing were exhausted, and shallow

¹ that one (*kare* 彼). The Chan house of Nanyue and his dharma heir Mazu, under whose tutelage Yaoshan clarified what Shitou had said to him.

² this one (*kore* 此). The Chan house of Qingyuan and his dharma heir Shitou, who accepted Yaoshan as a successor.

³ There was no inserting of the proboscis (*kuchibashi wo sashihasamu koto nashi* 鼻を挿むことなし). This is Keizan’s explanation of the saying, “like a mosquito on an iron ox”: the insect, obviously, would not be able to insert its proboscis into, or draw any nourish-

understanding failed. Although he himself did not know it, already he was the real person.

祖、後に問て曰く、子、近日見處作麼生。此に一點の塵なく、纖毫の疵なきことを識得して、乃ち曰く、皮膚脱落し盡して唯一眞實のみありと。實に參學、此田地に到り得ること大に難し。之に依て委悉にほめて曰く、子が所得、謂つべし、心、體に協ひ四肢に布くと。處として到らざる所なく、物として通ぜざる所なし。

Later, the Ancestor [Mazu] asked [Yaoshan], “These days, what is your viewpoint?” Conscious that here there is not a single mote of dust, nor the slimmest hair of error, [Yaoshan] said, “skin and dermis sloughed off entirely, there is only one essence.” Truly, for a student trainee, to be able to arrive at this standpoint is something that is extremely difficult. Accordingly, [Mazu] praised [Yaoshan] fully, saying, “What you have attained can be called the harmonizing of the mental and physical, and the stretching out of the four limbs.” As for location, there was no place he did not reach; as for things, there were none he did not penetrate.

卒に一切不爲の道得に到るまで、千變萬化の受用區區なりと雖も、石上に華を栽るに似て蹤跡なきことを知る。實に最初に直指人心を疑ひ求むるに、揚眉瞬目する者を示さるるに大悟し、爲衆說法せしに、

Finally, when [Yaoshan] reached the point of being able to say “I am not doing anything at all,” he knew that, although his receiving and using of the thousand changes and ten thousand transformations was diverse, it was similar to planting flowers on top of a rock in that there were no traces. Truly, in his initial questioning and seeking the meaning of “directly point to a person’s mind,” he was greatly awakened when the one who “raises the eyebrows and blinks the eyes” was shown to him. And, when *preaching the dharma for the congregation*,¹ [he said]:

我今、你が爲に這箇の語を説て無語底を顯はす。他那箇、本來耳目等の貌なし。

“I am now speaking these words for your sake, revealing the one who is wordless. Who is that? Fundamentally, he lacks features such as ears, eyes, and so on.”

ing blood from, an iron statue of an ox. Likewise, Yaoshan could not get any inkling of Shitou’s meaning.

¹ when *preaching the dharma for the congregation* (*i shu seppō seshi ni* 爲衆說法せしに). The quotation that follows these words is a Japanese transcription of a nearly identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Reverend Yaoshan Weiyan of Lizhou, at a convocation in the dharma hall, said”:

《景德傳燈錄》我今爲汝說遮箇語顯無語底。他那箇本來無耳目等貌。(T 2076.51.440b23-25).

The same passage also appears in the biography of “Chan Master Weiyan of Mount Yao in Lizhou” in the *Collated Essentials of the Five Flame Records* (CBETA, X80, no. 1565, p. 110, a16-17 // Z 2B:11, p. 83, a7-8 // R138, p. 165, a7-8). It is also quoted, in Japanese transcription, in Chapter 49 of the *Denkōroku*.

實に初中善、其實處ある故に、後善、實處を示して他の爲にす。然れば、諸の參學の人、藥山の如く參すべし。祖師、何れも其徳、勝劣なしと雖も、特に藥山は其機を接すること高く、己れを守ること簡約なるに依て、藥山不滿二十衆と云ふ。衆多からざることは、其簡約なるに依て是の如し。人の飢寒に堪へざるに依て然るなり。

Truly, because he was a genuine stance of being “good in the beginning and in the middle,”¹ for the sake of others he displayed the genuine stance of being “good in the end.”² Therefore, student trainees should seek instruction the way Yaoshan did.³ Although each of the ancestral teachers had virtues, and there is no superior or inferior among them, Yaoshan had particularly high standards in his dealings with students, and he was brusque in his guarding of self.⁴ Because of that, it has been said, “Yaoshan’s congregation never amounted to twenty [monks].”⁵ That

¹ “good in the beginning and in the middle” (*sho chū zen* 初中善). This is part of a well-known refrain that appears in many Buddhist *sūtras* with reference to Śākyamuni’s preaching of the dharma. → “good in the beginning, good in the middle, and good in the end.”

² “good in the end” (*go zen* 後善). This is part of a well-known refrain that appears in many Buddhist *sūtras* with reference to Śākyamuni’s preaching of the dharma. → “good in the beginning, good in the middle, and good in the end.”

³ student trainees should seek instruction the way Yaoshan did (*sangaku no hito*, *Yakusan no gotoku sanzu beshi* 參學の人、藥山の如く參すべし). The translation here follows the Japanese as it now stands. However, it seems clear from the context that it is Yaoshan’s qualities as a teacher, not his qualities as a student, that are under discussion. Perhaps what the original Japanese means to say is: *Yakusan no gotoku [shi ni] sanzu beshi* 藥山の如く[師に]參すべし. If so, then the translation would be: “student trainees should seek instruction from the likes of Yaoshan.”

⁴ brusque in his guarding of self (*onore wo mamoru koto kan’yaku naru* 己れを守ること簡約なる). The meaning of this expression is unclear. Influenced by the reference to “starvation and cold” (*kikan* 飢寒) that appears shortly after in the text, other translators have rendered *kan’yaku* 簡約 as “austerity” (Cleary, p. 139) and “simplicity of life” (Cook, p. 186). However, the meaning of the term *kan’yaku* 簡約 is “taciturn,” “dismissive,” or “rude” with regard to other people. The point may be that Yaoshan “guarded” (*mamoru* 守る) his awareness of self (the innate buddha-mind) by refusing to let his mind get tangled up in verbosity and social nicety. Or perhaps it just means that he guarded his privacy.

⁵ “Yaoshan’s assembly never amounted to twenty” (*Yakusan fuman nijishu* 藥山不滿二十衆). This is a quotation of the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “The Thirty-seven Factors of Bodhi”:

That Old Zhaozhou’s assembly never amounted to even twenty [monks] is a manifestation of right livelihood. That Yaoshan’s assembly never amounted to even twenty [monks] is the vital bloodline of right livelihood.

《正法眼藏、三十七品菩提分法》老趙州の不滿二十衆、これ正命の現成なり。藥山の不滿十衆、これ正命の命脈なり。(DZZ 2.148).

The expression “an assembly that does not amount to twenty [monks]” (C. *buman ershi zhong* 不滿二十衆; J. *fuman nijū shu*) appears in Chinese translations of Indian vinaya texts, which explain that a quorum of twenty monks is the minimum for carrying out a purification (C. *chuzui* 出罪; J. *shutsuzai*) of the *saṃgha* through confession and repentance; see, for example, *Bhikṣu Prātimokṣa of the Ten Chapter Vinaya* (T 1436.23.472b9-12). In the context of Dōgen’s remark, the expression does not seem to imply anything more than a “small community of monks.” Dōgen’s choice of words does, however, reflect his very detailed knowledge of the vinaya.

his congregation was not large was due to his terseness. It was like that because people are unable to bear starvation and cold.¹

然れども雲巖、道吾、船子、高沙彌、甘行者、李翹公に到るまで、有道の緒素多し。然れば學者としては尤も委悉に參得せんを先として、世縁の厚薄を顧りみず。之に依て雲巖、道吾、船子等三人、志を同じ、四十年脇席に着けず。有道の會に非ざれば恁麼の衲子なし。然れば諸禪德、彼雲巖、道吾と兄弟たらんことを願ひ、馬祖、石頭に參到せんことを思ふべし。

However, there were many monks and lay followers who possessed the way, including Yunyan, Daowu, Chuanzi, Śāramaṇera Gao, Postulant Gan, and even the Honorable Li Ao. That being so, as students, they gave precedence to their desire for thoroughgoing learning and did not look back on the depth or superficiality of their connections with the world. On this account there were three people — the equals Yunyan, Daowu, and Chuanzi — who shared the same determination: “for forty years they never touched their ribs to a mattress.”² If it is not an assembly that possesses the way, there are no such patch-robed ones in it. Therefore, Zen worthies, you should aspire to be brother disciples with Yunyan and Daowu, and should long to inquire until you arrive at understanding with Mazu and Shitou.

見ずや、揚眉瞬目せしむる者、是なり不是なりと。彼田地疑ふに非ず。人人既に具足し来る。那處を知らんとするに、既に耳目の貌なし。故に見聞に辨ずべきに非ず。一切都て不爲なり。然も從來共に住し来て、卒に名を知らざる者ありと雖も、任運としてて来る。然のみならず、汝をして生ぜしめ、汝をして死せしめ、汝をして去來動用せしめ、汝をして見聞覺知せしむ。是れ正に這箇なり。

Do you not see? He [Mazu] said, “Making [him] raise the eyebrows and blink the eyes is right, and it is not right.” There is no doubting that standpoint.³ Every sin-

¹ **unable to bear starvation and cold** (*kikan ni taezaru* 飢寒に堪へざる). This expression is probably used metaphorically here to mean “starved” of verbal teachings by Yaoshan, and feeling “left out in the cold” emotionally because he remained aloof from his students.

² “**for forty years they never touched their ribs to a mattress**” (*shijūnen waki seki ni tsukezu* 四十年脇席に着けず). A Chinese precedent for this statement concerning Yunyan, Daowu, and Chuanzi is found in Case #89 of the *Blue Cliff Record*:

Yunyan and Daowu studied together under Yaoshan, and for forty years their ribs never touched a mattress. Yaoshan produced the entire lineage of Caodong. There were three men whose dharma words flourished: Yunyan’s disciple Dongshan; Daowu’s disciple Shishuang; and Chuanzi’s disciple Jiashan.

《碧巖錄》雲巖與道吾同參藥山。四十年脇不著席。藥山出曹洞一宗。有三人法道盛行。雲巖下洞山。道吾下石霜船子下夾山。(T 2003.48.213c28-214a2).

Earlier in the *Denkōroku*, the Tenth Ancestor, Pārśva, is also said to have vowed “never to touch my ribs to a mattress” (*waki wo seki ni tsukezu* 脇を席に著けず).

³ **that standpoint** (*kano denchi* 彼田地). Who or what the word “that” (*kano* 彼) refers to is unclear. Because Mazu is being quoted (albeit in a paraphrase of the direct quote given above), the meaning could be “Mazu’s standpoint.” However, what Mazu is quoted as saying earlier is, “I make him raise the eyebrows and blink the eyes” (*kare wo shite yōbi shunmoku seshime* 彼をして揚眉瞬目せしめ), etc., so “him” (*kare* 彼) could be someone (or something) other than Mazu, which has “that” (*kano* 彼) standpoint. Perhaps “he” or “that” (*kare, kano* 彼) is a name for the innate buddha-mind, which is both a person’s own mind and something “other” (*hi* 彼) than the individual person.

gle person already comes *fully equipped*. If you wish to know *that place*, it already “lacks the features of ears and eyes.”¹ Therefore, it cannot possibly be discerned by seeing or hearing. It is [a matter of] “not doing anything at all.”² Moreover,³ although “we have been abiding together up to now,” and in the final analysis there is someone whose “name I do not know,” [Shitou] brings him here as that which is “innate.” What is more, that which causes you to be born; causes you to die; causes you to go and come, move and function; and causes you to see, hear, perceive, and know — that is truly “this.”

分外に正法を求むべからず、豈他時に見性を期するあらんや。設ひ三乘十二分教も恁麼の道理を示す。大凡一切衆生も恁麼受用不斷、豈證據を他に求むべけんや。知るべし、汝正に揚眉瞬目なからんや。只彼見聞覺知する者を見得せば、天下老和尚の舌頭を疑がはじ。

The true *dharma* should not be sought outside your purview. How could you possibly have an expectation of seeing the nature at some other time? Even the three vehicles and twelve divisions of the teachings proclaim such a principle. As a rule, all living beings also receive and use it in this way, without interruption. How could you possibly seek verification of it elsewhere? You should know this. Truly, how could you possibly lack “raising the eyebrows and blinking the eyes”? If you just gain sight of that one who sees, hears, perceives, and knows, then you will probably not doubt the tongues of the old reverends throughout the land.

且らく如何か此道理を注脚し去ん。

Now, how can I comment on *this principle*?

VERSE ON THE OLD CASE 【頌古】

平常活潑潑那漢。喚作揚眉瞬目人。

That fellow who is, every day, brisk and lively:
name him the person who “raises the eyebrows and blinks the eyes.”

¹ “lacks the features of ears and eyes” (*jimoku no katachi nashi* 耳目の貌なし). This is a paraphrase of Shitou’s words, quoted above: “I now manifest for you the one who is wordless. Who is that? Fundamentally, he lacks features such as ears, eyes, and so on.”

² “not doing anything at all” (*issai subete fui nari* 一切都て不爲なり). This is Yaoshan’s reply to Shitou, already quoted twice above with slightly different phrasing: (1) *issai nasazu* 一切爲さず; (2) *issai fui* 一切不爲. The Chinese original is: *yi wu bu wei* 一物不爲.

³ *Moreover* (*shikamo* 然も). The sentence that begins with this expression incorporates, as three separate quotations in Japanese transcription, the first nine glyphs of Shitou’s verse (given above): “We have been abiding together up to now, but I do not know his name; innately...” (C. *conglai gongzhu bushi ming, renyun* 從來共住不知名、任運; J. *jūrai tomo ni jūshite, na wo shirazu, ninnun* 從來共に住して、名を知らず、任運).

ROOT CASE 【本則】

第三十七祖、雲巖無住大師、初參侍百丈二十年、後參藥山。

The Thirty-seventh Ancestor, Great Master Wuzhu¹ of Yunyan, first trained as an acolyte under Baizhang for twenty years, after which he sought instruction from Yaoshan.

山問、百丈更說甚麼法。師曰、百丈有時上堂、大眾立定、以拄杖一時趁散。復召大眾、衆回首。丈曰、是甚麼。山曰、何不早恁麼道、今日因子得見海兄。師於言下大悟。

Yaoshan asked,² “What dharma does Baizhang expound?” The Master [Yunyan] replied: “Baizhang, at one time, held a convocation in the dharma hall. The great assembly was standing still, but he used his staff to suddenly chase and scatter them. Then he called out to them, ‘O great assembly!’ The congregation turned their heads. Baizhang said, ‘What is this?’”³ Yaoshan said: “Why didn’t you speak in this way earlier? Today, because of you, I have been able to see my elder brother Huaihai.”⁴ At these words, the Master [Yunyan] had a great awakening.

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Yunyan]⁵

¹ Great Master Wuzhu (C. Wuzhu Dashi 無住大師; J. Mujū Daishi). This is the posthumous honorary title of Yunyan Tansheng (782–841).

² Yaoshan asked (C. *Shan wen* 山問; J. *San tou*). The block of Chinese text that follows these words is nearly identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tansheng of Yunyan in Tanzhou” (CBETA, X80, no. 1565, p. 114, b21-24 // Z 2B:11, p. 87, b18-c3 // R138, p. 173, b18-p. 174, a3).

³ “What is this?” (C. *shi shenmo* 是甚麼; J. *kore nan zo*). In Case #37 of the *Congrong Hermitage Record*, the incident that ends with these words is identified as a *kōan* that has the name “Baizhang’s phrase upon leaving the hall,” and Keizan refers to it as such in the Investigation section of this chapter.

⁴ elder brother Huaihai (C. *Hai xiong* 海兄; J. *Kai hin*). The reference is to Baizhang Huaihai (720–814), whose teaching method Yunyan is explaining to Yaoshan.

⁵ The Master (*Shi wa* 師は). The long quotation that follows these words, and is elided in the middle using the expression “and so on down to” (*naishi* 乃至), is a Japanese transcription of a nearly identical passage in Chinese that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tansheng of Yunyan in Tanzhou”:

《五燈會元》鍾陵建昌王氏子。少出家於石門。參百丈海禪師二十年。因緣不契。後造藥山。山問。甚處來。曰。百丈來。山曰。百丈有何言句示徒。師曰。尋常道。我有一句子。百味具足。山曰。鹹則鹹味。淡則淡味。不鹹不淡是常味。作麼生是百味具足底句。師無對。山曰。爭柰目前生死何。師曰。目前無生死。山曰。在百丈多少時。師曰。二十年。山曰。二十年在百丈。俗氣也不除。他日侍立次。山又問。百丈更說

鍾陵建昌の王氏の子なり、少して石門に出来す。百丈海禪師に參ざること二十年、因縁契はず。後に藥山に謁す。山問ふ、甚麼の處より來る。師曰く、百丈より來る。山曰、百丈何の言句ありてか衆に示す。師曰く、尋常曰く、我に一句子あり百味具足すと。山曰く、鹹は則ち鹹味、淡は則ち淡味、鹹ならず淡ならず是れ常味、作麼生か是れ百味具足底の句。師無對。山曰く、目前の生死を奈何せん。師曰く、目前に生死なし。山曰く、百丈に在ること多少の時ぞ。師曰く、二十年。山曰く、二十年百丈に在て俗氣だも也た除かず。他日侍立する次で、山又問ふ、百丈更に甚麼の法をか説く。師曰く、有時道く、三句の外に省し去る、六句の外に會取せよと。山曰く、三千里外、且喜すらくは沒交渉。又問ふ、更に甚麼の法をか説く。師曰く、有時上堂、乃至、師言下に於て大悟す。

was a son of the Wang Clan of Jianchang, in Zhongling. While young, he went forth from household life on Mount Shimen. He studied under Chan Master Hai¹ of Mount Baizhang for twenty years, but their karma did not tally.² Later, he called on Yaoshan. Yaoshan asked, “What place did you come from?” The Master [Yunyan] said, “I came from Baizhang.” Yaoshan asked, “What sayings does Baizhang have for instructing the congregation?” The Master [Yunyan] said, “He [Baizhang] always says, ‘I have a single phrase that is fully equipped with one hundred flavors.’” Yaoshan said: “Salted food has a salty flavor, and bland food has a bland flavor. If it is neither salty nor bland, then it is an ordinary flavor. What about this ‘phrase that is fully equipped with one hundred flavors?’” The Master [Yunyan] had no response. Yaoshan said, “How will you deal with the birth and death that is before your eyes?” The Master [Yunyan] said, “There is no birth or death before my eyes.” Yaoshan asked, “How long were you with Baizhang?” The Master said, “Twenty years.” Yaoshan said, “Twenty years with Baizhang, and still you have not rid yourself of vulgarity.”

On another day, when [Yunyan] was standing in attendance on him, Yaoshan again asked, “What dharma is expounded by Baizhang?” The Master [Yunyan] said, “At one time he [Baizhang] said, ‘Examine apart from

甚麼法。師曰。有時道。三句外省去。六句內會取。山曰。三千里外。且喜沒交渉。山又問。更說甚麼法。師曰。有時上堂。大衆立定。以拄杖一時趁散。復召大衆。衆回首。丈曰。是甚麼。山曰。何不早恁麼道。今日因子得見海兄。師於言下頓省。(CBETA, X80, no. 1565, p. 114, b12-24 // Z 2B:11, p. 87, b9-c3 // R138, p. 173, b9-p. 174, a3).

Note that the *Denkōroku* says “apart from the six phrases” (*rokku no hoka* 六句の外), whereas the corresponding line in the *Collated Essentials of the Five Flame Records* says “within the six phrases” (C. *liuju nei* 六句内). Other versions of the story in Chinese texts that Keizan is known to have read do say “apart from the six phrases” (C. *liuju wai* 六句外):

《投子義青禪師語錄》嵒云。有時道三句外省去。六句外會取。(CBETA, X71, no. 1423, p. 744, b11-12 // Z 2:29, p. 232, c11-12 // R124, p. 464, a11-12).

《(重編)曹洞五位顯訣》巖云三句外省去。六句外會取。(CBETA, X63, no. 1236, p. 202, b5 // Z 2:16, p. 120, c1 // R111, p. 240, a1).

¹ Chan Master Hai (C. Hai Chanshi 海禪師; J. Kai Zenji). → Baizhang Huaihai.

² their karma did not tally (*innen kanawazu* 因縁契はず). In other words, Yunyan did not gain awakening under Baizhang because something in his (or both men's) karma prevented him from understanding the Master.

the three phrases, and understand apart from the six phrases.” Yaoshan said, “Three thousand miles apart: that is wonderful, but it is entirely unrelated.”¹

Yaoshan again asked, “What dharma does [Baizhang] expound?” The Master [Yunyan] replied, “[Baizhang,] at one time, held a *convocation in the dharma hall*” ...and so on, down to...² At these words, the Master [Yunyan] had a great awakening.

INVESTIGATION 【拈提】

夫れ參禪學道、本より心を明らめ、旨を悟るを以て、其指要とす。故に雲巖和尚も百丈に在て參じ來ること二十年。然れども因縁契はず。後に藥山に參ず。然れば必ずしも久習修學も善みすべからず。只心を明らむるを以て本とす。又因縁契當すること初心に依らず、後心に依らず。宿縁然らしめて是の如し。百丈是れ其人ならざるに非ず。自ら因縁契はざるのみなり。

Now, *inquiring into Zen and studying the way* is, from the start, to clarify *mind*, awaken to its import, and thereby get its essential point. Thus, Reverend Yunyan, too, resided with Baizhang and sought instruction for twenty years. However, “*their karma did not tally*.” In the end, he [Yunyan] sought instruction from Yaoshan. Therefore, it is not necessarily the case that *long practice and training* is good. The fundamental thing is simply whether *mind* is clarified. Moreover, the *tallying of karma* does not depend on having a *beginner’s mind*, nor does it depend on having a *veteran’s mind*. It is *karma from previous lives* that makes things the way they are. It is not that Baizhang was not that person. It was simply that *their karma did not tally*.

夫れ善知識として徒に衆を集め、人をはごくむに非ず。只人をして直に根源に透り、遠かに本分に承當せしめんとす。故に古人必ず何れの處よりか來ると云ふ。夫れ偏參は知識を試みんとし、來處を辨へんとす。又來りて、何事の爲にかせんと問ふ。其志の淺深を明らめ、其縁の遠近を知らんとす。

This is not a matter of acting as a *good friend*, vainly gathering a congregation, and nurturing people. Simply make people penetrate the root source directly, and try to make them quickly accede to their *original disposition*. Thus the ancients always said, “*What place did you come from?*” Traveling about seeking instruction is for checking out *good friends*, so [teachers] want to know the places that [students] have come from. Moreover, when [students] arrive, [teachers] ask, “*What matter motivates you?*” They tried to clarify the shallowness or depth of those [students’] aspirations, and to learn how remote or close their *karmic connections* were.

¹ “*that is wonderful, but it is entirely unrelated*” (C. *qiexi mo jiaoshe* 且喜沒交涉; J. *shaki suraku wa mokkōshō* 且喜すらくは沒交涉). This is a set phrase in Chinese Chan texts that means “nice try, but you have missed the mark.” The tone is mocking, sarcastic.

² *and so on, down to* (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

故に今も何れの處よりか來ると問ふ。彼に參じ、此に參じて、徒に山水に經歴せざることを露はさん爲に、乃ち曰く、百丈より來れりと。藥山百丈同く出世して、青原南嶽角立せり。因に百丈何の言句ありて衆に示すと問ふ。此に於て、雲巖若し其人ならば、自ら聞き得る底の事を擧説すべきに、只聞く底の事を説て曰く、尋常道く、我に一句子あり、百味具足すと。那一句子具足せずといふことなく、圓満せずといふことなし。然りと雖も、人の那一著を聞得すや否や。子細に知見せん爲に、鹹は則ち鹹味、淡は則ち淡味、不鹹不淡、是れ常味。作麼生か是れ百味具足底の句と問ふ。果して聞得底の事に非ず。父母所生の耳を以て、徒に蝦蟆の口説を聞くに依て、茫然として答處を知ることなし。

Thus, in the case that we are presently considering, too, [Yaoshan] asked, "What place did you come from?" To show that he had not traveled mountains and rivers aimlessly seeking instruction from this one and that, [Yunyan] said, "I came from Baizhang." Yaoshan and Baizhang had appeared in the world in the same way, and they were standouts in the Qingyuan and Nanyue lineages, respectively. Therefore, [Yaoshan] asked, "What sayings does Baizhang have for instructing the congregation?" Here, if Yunyan had been that person, he would have raised a matter that he himself had been able to hear and get, but instead he spoke of something that he merely heard, saying, "He [Baizhang] always says, 'I have a single phrase that is fully equipped with one hundred flavors.'" It is not that a single phrase is insufficient, nor that it is not complete and full. Nevertheless, [what counts is,] are people able to hear and get¹ that one move or not? So that [Yunyan] might know and see this in detail, [Yaoshan] asked: "Salted food has a salty flavor, and bland food has a bland flavor. If it is neither salty nor bland, then it is an ordinary flavor. What about this 'phrase that is fully equipped with one hundred flavors'?" After all, this was not a matter that [Yunyan] was able to hear and get. Because he used the ears born of his father and mother to vainly listen to the utterings of frogs, he was at a loss and did not know how to answer.

是れ藥山行脚より以來、修道すること幾年ぞと問ふに、答て云く、二十年と。實に是れ古人、道の爲に修鍊せし、十二時中徒らなる時節なしと雖も、今の如きは二十年、徒に差過するに似たり。之に依て藥山曰く、目前の生死を奈何せんと。實に是れ初心晚學一大事とすべき所なり。無常迅速、生死事大なり。設ひ發心行脚して、方袍圓頂の形を具すと雖も、若し生死の事を明めず、解脱の道に達せざんば、衲衣下密の事あることを知らず。故に三界の攀籠、出ることなく、生死の窠臼免かれ難し。實に是れ衲衣徒らに掛たるが如し、應器徒らに持せるに似たり。故に古人、人をして閑工夫の時節なからしむ。

Yaoshan asked, "Since you first went on pilgrimage, how many years have you been cultivating the way?" [Yunyan] responded, "Twenty years." Actually, although the ancients, when training for the sake of the way, did not waste a moment throughout the twelve periods of the day, the twenty years of the present case [of Yunyan] do look as if they were passed over in vain. Responding to this, Yaoshan said, "How will you deal with the birth and death that is before your

¹ able to hear and get (*montoku su* 聞得す). Above, it is said that if Yunyan had any genuine understanding, he would have raised a matter that "he himself had been able to hear and get" (*mizukara kiki uru* 自ら聞き得る), not one that he had merely "heard" (*kiku* 聞く).

eyes?" Truly, this is what beginners and latecomers should regard as the single great matter. "Impermanence is swift," and the "matter of birth and death is great." Even if you arouse the thought of bodhi, set off on pilgrimage, and fully adopt the appearance of one with a rectangular robe and round-shaven head, if you have not clarified the matter of birth and death and have not succeeded in the way of liberation, then you know nothing of the "intimate matter for those in patched robes." Thus, you do not get out of the cage of grasping in the three realms and find it difficult to escape from the old nest of birth and death. Really, it is as if you uselessly wear a patched robe and uselessly hold an alms bowl. Therefore, the ancients did not allow people even a momentary rest from their striving.

手脚穩かならしめんとして恁麼に問ふに、口に任せて乃ち曰く、目前に生死なしと。唯是れ自己安樂の處を參得し、子細に行脚の本志に達せば、恁麼の見處あるべからず。山曰く、百丈に在ること多少の時ぞ。行脚より以來、修道すること幾年ぞと問ふ。乃ち曰く二十年。實に是れ古人、道の爲に修練せし十二時中、徒らなる時節なしと雖も、今此の如きは二十年、徒らに蹉過せるに似たり。故に示して曰く、二十年百丈に在て、俗氣だも也た除かずと。

Although [Yaoshan] tried to moderate his own *hands and feet*¹ when he questioned [Yunyan] in this way, Yunyan gave his mouth free rein and said, "There is no birth or death before my eyes." Yet, if [Yunyan] had only sought and found the place of ease and joy in his own *self*, and had meticulously fulfilled the original purpose of his pilgrimage, then he could not have had such a viewpoint. Yaoshan asked, "How long were you with Baizhang?" He asked, [in other words,] "How many years have you been cultivating the way since you first went on pilgrimage?" Then [Yunyan] said, "Twenty years." Actually,² although the ancients, when training for the sake of the way, did not waste a moment throughout the twelve periods of the day, the twenty years of the present case [of Yunyan] do look as if they were passed over in vain. Therefore, [Yaoshan] instructed him, saying, "Twenty years." Yaoshan said, "Twenty years with Baizhang, and still you have not rid yourself of vulgarity."

設ひ無生死なりと會し、自他なしと見來るとも、恁麼の見處、自己本來の頭を識得せず。正に手を斷崖に撒する分なし。速かに身を空劫に回さずんば、尚ほ是れ俗氣未だ除かず。識情未だ破せず、牢獄未だ破せず。豈悲まざるべけんや。

Even if [Yunyan] had understood that "there is no birth or death,"³ or come to see that there is neither self nor other, such a viewpoint does not "gain consciousness

¹ tried to moderate his own *hands and feet* (*shukyaku odayaka narashimen toshite* 手脚穩かならしめんとして). The expression "hands and feet" refers to the sometimes harsh teaching methods of Chan/Zen masters.

² Actually (*jitsu ni 實に*). The sentence that begins with this word is identical to one that appears earlier in this section, the only difference being that the expression "passed over" is written *saka* 差過 when it appears above and *shaka* 蹴過 when it appears here. Because the context in which the sentence occurs is also redundant, the repetition is indicative of some kind of inadvertent corruption of the text of the Shūmūchō edition of the *Denkōroku*.

³ "there is no birth or death" (*mu shōji 無生死*). These are Yunyan's own words, quoted above in the Japanese transcription of the Chinese original: "There is no birth or death before my eyes" (C. *muqian wu shengsi* 目前無生死; J. *mokuzen ni shōji nashi* 目前に生死なし).

of the original boss of one's own self.¹ Indeed, he lacked the disposition to "let go his hands from the sheer cliff."² If you do not quickly "return your body to the *kalpa* of emptiness,"³ then this is still "not yet rid of vulgarity." You still have not seen through deluded consciousness, and you still have not destroyed⁴ the cage that imprisons you. How could that not be pitied?

故に子細に打著せしめん爲に、問ふこと再三す。然れども、猶ほ覺知する分なし。設ひ六句の外に承當すとも、尚ほ無孔の鐵錐軌則をなさず。設ひ千差の岐路を截斷する分ありとも、尚ほ自己の本明に暗し。三千里外、且喜すらくは沒交渉、來て相見する、是れ恰か用なきに似たりと重ねて指説す。

¹ "gain consciousness of the original boss of one's own self" (*jiko honrai no kōbe wo shikitoru* 自己本來の頭を識得). This is a quotation, in Japanese transcription, of a saying found in the *Extensive Record of Chan Master Hongzhi*:

Just be conscious of the self's original boss.

《宏智禪師廣錄》但知識自本來頭。(T 2001.48.17c11).

In another passage of the same text, Hongzhi Zhengjue (1091–1157) says:

If you gain consciousness of the original boss, all minds are this mind, and all dharmas are this dharma.

《宏智禪師廣錄》若識得本來頭。一切心皆是箇心。一切法皆是箇法。(T 2001.48.58c6-7).

² "let go his hands from the sheer cliff" (*te wo dangai ni san suru* 手を斷崖に撒する). A quotation, in Japanese transcription, of words that appear in the following passage from the *Extensive Record of Chan Master Hongzhi*:

Just do not yield to excellence or surrender to sageliness. Just like [Mazu's saying] "wear clothes and eat food," from moment to moment have no other considerations, and from thought to thought do not harbor defilements. Release your body to the *kalpa* of emptiness; let go your hands from the sheer cliff. When you penetrate the sense faculties and their objects and reach the ultimate, it shines alone in solitary illumination: a permeating, wondrous existence.

《宏智禪師廣錄》但莫推賢讓聖。如著衣喫飯。念念無異思惟。心心不容染汚。脫身空劫。撒手斷崖。透根塵窮頂底。孤明獨照。廓徹妙存。(T 2001.48.78, a24-26).

A similar expression that occurs frequently in Chan/Zen literature is "let go the hands when hanging from a precipice." Both mean to stop clinging to deluded thoughts and "fall" into the freedom of realizing the emptiness of dharmas, which is a frightening prospect but liberating when accomplished.

³ "return your body to the *kalpa* of emptiness" (*mi wo kūgō ni mawasu* 身を空劫に回す). While not an exact match, this saying is very similar to one found in the *Extensive Record of Chan Master Hongzhi*: "release your body to the *kalpa* of emptiness" (C. *tuoshen kongjie* 脱身空劫; J. *dasshin kūgō*). That the sayings are related is evidenced by the fact that they both appear in conjunction with the phrase "let go your hands from the sheer cliff." See previous note for the original Chinese passage.

⁴ seen through... destroyed (*ha sezu... ha sezu* 破せず... 破せず). In the original Japanese, the same verb — *ha su* 破す (to "break," "destroy," "expose," "lay bare," "see through") — is used twice. The English translation differs here to match the objects of the verb, which are "deluded consciousness" and the "cage that imprisons." However, it is suggested by the use of the same verb that the two are to be regarded as one and the same thing. That is to say, what (metaphorically) imprisons people is their own deluded consciousness.

Thus, in order to make [Yunyan] hit upon matters in detail, [Yaoshan] questioned him a second and third time. However, [Yunyan] still lacked the capacity for perceiving and knowing. Even if he [Yunyan] acceded to [Baizhang's saying] “apart from the six phrases,” that was still an “iron hammerhead without a hole for a shaft,” which did not amount to a set of guidelines. Even if this had served to cut off divergent paths of countless discrepancies, he would still have been unclear about the original luminosity of his own self. As for [Yaoshan's] saying, “Three thousand miles apart; that is wonderful, but that is entirely unrelated,” it again indicated that their face-to-face encounter seemed as if it had been of no use.

此に到て、百丈下堂の句を舉似すと雖も、尚ほ是れ他の舌頭に渉る、自の證處に達せず、然れども恁麼に舉著して、早く一段の宗風、異路底の事なく舉説し来る。故に曰く、何ぞ早く恁麼に道はざる。今日、子に因て海兄を見るを得たりと。

At this point, although [Yunyan] raised and commented on [the kōan] “Baizhang's phrase upon leaving the hall,” he was still involving other people's tongues, and had not himself broken through to a place of verification. Nevertheless, he raised a comment [on the kōan] in this way and quickly came to present our singular lineage style, which was not at all a deviant path. That is why [Yaoshan] said: “Why didn't you speak in such a way earlier? Today, because of you, I have been able to see my elder brother Huaihai.”

是れ大衆立定、拄杖を以て一時に趁散せし意、實に獨脱無依にして來れり。重ねて調打に煩らふべきに非ず。然れども唯是の如く舉せば、設ひ塵劫を經るとも、卒に所得の分なきに似たり。因て渠をして驚かさしめん爲に、乃ち高聲に大衆と召す。南邊打著すれば北邊動し来る。故に覺へず、首を回して悟處、終に思量に渉らず、點頭し來ること是の如し。之に依て曰く、是れ甚麼ぞと。恨むらくは、百丈の會下一箇も會せざりけるか。此處に道取なしと雖も、藥山遙に曰く、子に因て海兄を見ることを得たりと。實に古人、恁麼の田地に一句道著する時、乃ち曰く、相見了也と。又千里同風に似たり、又一絲も隔てなきに似たり。故に始め百丈に參し、藥山に登ることを得て、終に師資隔てなく、彼此參得す。

The meaning of [the part of the Root Case that reads] “the great assembly was standing still, but he used his staff to suddenly chase and scatter them” comes down to [Baizhang] signifying that, in reality, it is a matter of being “independently liberated, relying on nothing.” There was no need for him [Baizhang] to bother with any further testing of them. Nevertheless, if he had simply raised the matter in that way, even if *kalpas* as numerous as motes of dust were to go by, in the end it would be as if they had no capacity to get it. Therefore, in order to startle them, he called out in a loud voice, “O great assembly!” [As the saying goes,] “If you hit the southern edge, it moves the northern edge.” Thus, without realizing what they were doing, they turned their heads. The place of awakening, in the end, is like coming to nod in assent; it does not involve thinking. On that account [Baizhang] said, “What is this?” Regrettably, Baizhang's community of disciples did not understand even a bit! In this place, nothing was said, but from far off Yaoshan said, “Because of you, I have been able to see my elder brother.” Indeed, from such a standpoint, when an ancient made a statement in a single phrase, it was said that the “face-to-face encounter is complete.” This is also simi-

lar to [the saying] “a thousand miles, the same wind,” and similar to¹ “not a single hair of separation.” Thus [Yunyan] first sought instruction from Baizhang, and then was able to climb Mount Yao, such that in the end there was no separation between master and disciple, and each was able to learn from the other.

此田地に承當せば、唯自己曠劫已來の事を疑はざるのみに非ず、三世諸佛、六代祖師、有鼻孔底の衲僧、一観に観破し、一剗に剗破して、早く藥山百丈に相見し、直に雲巖、道吾に眸を合することを得ん。

If you accede to this standpoint, then not only will you have no doubts about the matter of your own self from vast *kalpas* past, but also, with a single glance you will see through the *buddhas* of the three times, the six generations of ancestral teachers, and patch-robed monks who have noses;² and with a single jabbing remark you will puncture them. Quickly, you will have a face-to-face encounter with Yaoshan and Baizhang, and straight off, your eyes will meet with those of Yunyan and Daowu.

且らく如何が這箇の道理を通じ得てん。大衆聞かんと要や。

Now, how can I communicate this principle? Great assembly, do you wish to hear?

VERSE ON THE OLD CASE 【頌古】

孤舟不棹月明進。回頭古岸蘋未搖。

A solitary boat, without rowing, advances in the moonlight;
there is a turning of heads,³ but the duckweed⁴ along the old shore⁵ is not moved.⁶

¹ **similar to** (*nitari* 似たり). The three aphorisms quoted here are “similar” in that they are all metaphors for the close relationship that exists between Chan/Zen masters and disciples when the latter understand the former and they have a “meeting of minds.”

² **patch-robed monks who have noses** (*u bikutei no nōsō* 有鼻孔底の衲僧). To “have a nose,” in this context, means to understand what is essential. → *nose of the patch-robed monk*.

³ **turning of heads** (*kaitō* 回頭). A reference to the heads that turned when Baizhang called out, “O great assembly!”

⁴ **duckweed** (*C. pin* 蘋; *J. ukikusa*). A water grass that floats unrooted. In Chinese literature, a metaphor for: (1) casual acquaintances; (2) having no fixed abode; and (3) a wandering monk such as Zhongfeng Mingben (1263–1323), a famous Chan master who sometimes lived on a small boat.

⁵ **shore** (*C. an* 岸; *J. gan*). In Buddhist literature, *nirvāṇa* is referred to as the other shore (*C. bian* 彼岸; *J. higan*), whereas *samsāra* is “this shore” (*C. cian* 此岸; *J. shigan*).

⁶ **not moved** (*C. weiyao* 未搖; *J. miyō*). That is to say, the weeds are not stirred up because the boat is not being rowed. When Baizhang called out, the monks of the great assembly turned their heads, but the attempt to startle them into awakening did not work: they remained unaffected along the “old shore” of *samsāra*.

ROOT CASE 【本則】

第三十八祖、洞山悟本大師、參雲巖。

The Thirty-eighth Ancestor, Great Master Wuben¹ of Mount Dong, sought instruction from Yunyan.

問云、無情說法、什麼人得聞。巖曰、無情說法、無情得聞。師曰、和尚聞否。巖曰、我若得聞、汝卽不得聞吾說法也。師曰、若恁麼、卽良價、不聞和尚說法也。巖曰、我說法汝尚不聞、何況無情說法也。師於此大悟。乃述偈呈雲巖曰。也大奇也大奇、無情說法不思議。若將耳聽終難會、眼處聞聲方得知。巖許可。

He [Dongshan] asked a question,² saying, “*Insentient things preach the dharma*, but what person can hear it?” Yunyan said, “*When insentient things preach the dharma, insentient things can hear it*.” The Master [Dongshan] said, “Reverend, do you hear it or not?” Yunyan said, “If I could hear it, then you would not be able to hear me *preach the dharma*.” The Master [Dongshan] said, “If that were the case, then I, Liangjie, would not be hearing you *preach the dharma*, Reverend.”³ Yunyan said, “I am *preaching the dharma*, but you are *not* hearing it,⁴ much less ‘*insentient things preaching the dharma*’!” With this, the Master [Dongshan] greatly awakened. He then composed a verse and presented it to Yunyan. It said:

¹ Great Master Wuben (C. Wuben Dashi 悟本大師; J. Gohon Daishi). This is the posthumous honorary title of Dongshan Liangjie (807–869).

² asked a question (C. *wen yun* 問云; J. *toite iwaku* 問て云く). The block of Chinese text that begins with these words, including the verse at the end, is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Liangjie of Mount Dong in Yunzhou” (T 2076.51.321c4-11).

³ “If that were the case, then I, Liangjie, would not be hearing you *preach the dharma*, Reverend” (C. *ruo renmo, ji Liangjie, buwen Heshang shuofa ye* 若恁麼、卽良價、不聞和尚說法也; J. *moshi inmo naraba, sunawachi Ryōkai, Oshō no seppō wo kikazaran* 若し恁麼ならば、卽ち良價、和尚の說法を聞かざらん). Dongshan’s point here seems to be that he does, in fact, hear Yunyan’s preaching; therefore, Yunyan’s preceding “if/then” statement must be wrong, because if it were correct it would mean that Yunyan himself could not hear the preaching of *insentient things*. However, it is also possible to translate Dongshan’s response to Yunyan’s “if/then” statement as: “If that is the case, then I, Liangjie, do not hear you *preaching*, Reverend.” Other translators take it that way (Cook, p. 193; Cleary, p. 145). Both translations are grammatically correct, but the one given here makes more sense in the context of the exchange as a whole.

⁴ “I am *preaching the dharma*, but you are *not* hearing it” (C. *wo shuofa ru shang buwen* 我說法汝尚不聞; J. *waga seppō sura nanji nao kikazu* 我が說法すら汝尚お聞かず). This rejoinder refutes Dongshan’s assumption that he is, in fact, hearing Yunyan’s preaching. The implication is that Dongshan hears the words but entirely misses the point.

How uncanny! How uncanny!
“*Insentient things preach the dharma*” is inconceivable.
If you use your ears to listen, after all, it is hard to understand;
only when the sense field of vision hears voices will you come to
know it.

Yunyan approved.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は良介、

The Master’s [Dongshan’s] personal name was Liangjie.

會稽の人なり。姓は俞氏。幼歳にして師に從て般若心經を念ず。無眼耳鼻舌身意の處に至て、忽ち手を以て面を捲て師に問て曰く、某甲眼耳鼻舌等あり、何か故に經に無と言ふや。其師駭然、之を異みて曰く、吾れ汝が師に非ず。即ち指して五洩山の禮默禪師に往しめて披剃す。年二十一、嵩山に詣して具戒す。

He was a man of Guiji,¹ and his family was the Yu Clan. While young, he followed his master in reciting the *Heart Sūtra*. Upon reaching the place in the text that reads “There are no eyes, ears, nose, tongue, body, or mind,” he immediately felt his face with his hands and asked his master: “I have eyes, ears, nose, tongue, and so on. Why does the sūtra say, ‘There are no?’” His master, surprised, thought he was extraordinary and said, “I am not your master.”² Thereupon, he directed [Dongshan] to go to Chan Master Limo³

¹ He was a man of Guiji (*Kaikei no hito nari* 會稽の人なり). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Liangjie of Mount Dong in Yunzhou”:

《景德傳燈錄》會稽人也。姓俞氏。幼歲從師因念般若心經。以無根塵義問其師。其師駭異曰。吾非汝師。即指往五洩山禮默禪師披剃。年二十一嵩山具戒。(T 2076.51.321b20-23).

This passage (including the preceding words, “The Master’s personal name was Liangjie”) also appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou* (T 1986B.47.519b18-22).

² “I am not your master” (C. *wo fei ru shi* 吾非汝師; J. *ware nanji ga shi ni arazu* 吾れ汝が師に非ず). According to the biography of Dongshan that appears in the *Outline of the Linked Flames of Our Lineage*, he went forth from household life at age seven under an unnamed vinaya master who gave him the *Heart Sūtra*. After hearing Dongshan’s question about that text, the vinaya master told him “I am not your master” and sent him to study the “Mahāyāna dharma” at Mount Wuxie, where he (again?) went forth from household life (CBETA, X79, no. 1557, p. 176, b7-12 // Z 2B:9, p. 382, d3-8 // R136, p. 764, b3-8).

³ Chan Master Limo (C. Limo Chanshi 禮默禪師; J. Reimoku Zenji). The name given this Chan master is an error that occurred in the process of transcribing the Chinese original into Japanese: the correct name is Chan Master Lingmo (C. Lingmo Chanshi 靈默禪師; J. Reimoku Zenji). The Chinese of the *Jingde Era Record of the Transmission of the Flame* reads:

of Mount Wuxie, to don monkish robes and be tonsured. In his twenty-first year, he [Dongshan] went to Mount Song and received the full precepts.

母の爲に愛子として、兄亡じ弟貧し、父亦先だちて亡じき。一度空門を慕て永く老母を辭し、誓て曰く、我れ道を得ずんば、再び古郷に還らじ、又親を拜せじと。是の如く誓ひて郷里を辭す。卒に參學事了て後に洞山に住す。

He [Dongshan] was his mother's beloved son, his elder brother having died, his younger brother being deficient, and his father having died even earlier. But once he yearned for the gate of emptiness, he separated forever from his aged mother, vowing, "As long as I have not gained the way, I will never again return to my hometown or make prostrations to my parents."¹ Having vowed in this manner, he left his hometown. Eventually, after completing the matter of his studies, he served as abbot of Mount Dong.

母一子に離れて他の覆育なきに似たり。日日師を尋ねて卒に乞丐の中に交はりて經行往來す。我子洞山に住すと聞て、慕て此に往き見んとするに、洞山固く辭して方丈室を鎖して入れず。相見を許さざるが爲なり。是に依て母恨みて終に室外にして愁死す。死して後に洞山自ら往て彼乞丐し持る所の米粒三合あり。之を取て常住の朝粥に和して、一衆に供養せしめて以て雲程を弔ふ。久しうからずして其母洞山の爲に夢に告て曰く、汝志を守ること堅くして、我を見ざるに依て愛執の妄情立處に斷へ、彼の善根力に依て我れ忉利天に生じたりと。

[Dongshan's] mother, separated from her one son,² seems to have had no other source of protection and nourishment. Day after day, she searched for him, eventually taking up with beggars and walking about with them, to and fro. Learning that "my son is serving as abbot of Mount Dong," she went there longing to see

He directed [Dongshan] to go to Mount Wuxie, pay obeisance to Chan Master Mo, and don monkish robes and be tonsured.

《景德傳燈錄》指往五洩山禮默禪師披剃。(T 2076.51.321b22-23).

The "Chan Master Mo" mentioned in the text is Wuxie Lingmo 五洩靈默 (J. Gosetsu Reimoku; 748–814), a disciple of Shitou Xiqian: see, for example, *Song Biographies of Eminent Monks* (T 2061.50.768c). The Japanese transcription found in the Shūmūchō edition of the *Denkōroku*, however, mistakenly takes the verb to "pay obeisance" (C. *li* 禮; J. *rei*) as the first glyph of Chan Master Mo's name, erroneously rendering him as "Chan Master Limo." This mistake is not found in the Kenkon'in manuscript, which gives: "He directed [Dongshan] to go to the place of Chan Master Lingmo on Mount Wuxie" (*sashite Gosetsuzan no Reimoku Zenji no tokoro ni yukite* 指五洩山靈默禪師ノ處二行). The mistake seems to have occurred when manuscript versions of the *Denkōroku* were edited for publication in 1857, at which time either the *Jingde Era Record of the Transmission of the Flame* or the *Collated Essentials of the Five Flame Records* (both of which contain exactly the same Chinese original) was used as the basis for Japanese transcription.

¹ "will never... make prostrations to my parents" (*oya wo hai seji* 親を拜せじ). The *Novice Ordination Liturgy* found in the *Rules of Purity for Chan Monasteries* contains the admonition: "After leaving home... do not make prostrations to your father or mother." Thus, Dongshan's vow was more the norm than the exception. → repay blessings.

² one son (*isshi* 一子). Usually, this term means "only son" or "only child." However, in the present context, it must mean "only competent son," since Dongshan is said to have had a younger brother who was "deficient" (*mazushi* 貧し).

him, but Dongshan firmly refused her, locking his room in the abbot's quarters and not letting her enter. That was because he did not allow a face-to-face encounter. As a result, his mother was resentful and, in the end, died in anguish outside his room. After she died, Dongshan himself went and found three cups of rice kernels that she had obtained by begging. He took it and added it to the morning gruel in the administrative wing, having it offered to the entire assembly in support of funerary prayers for her rebirth beyond the clouds. Not long after, his mother appeared to Dongshan in a dream, saying, "Because you firmly maintained your resolve and did not see me, I destroyed the basis of my deluded feelings of attachment and, on the strength of those good karmic roots, I have been born in the Heaven of the Thirty-three."

INVESTIGATION 【拈提】

祖師何れも其徳勝劣なしと雖も、洞山は此門の叢祖として、殊に宗風を興せしことは是の如く、親を辭し深く志を守りし力なり。參學の當時、最初に南泉の會に參じ、

While there is no superior or inferior with regard to the virtue of any ancestral masters, Dongshan, as the ancestor of old of this gate, made our lineage style flourish in an exceptional way, for, as described above, his was the strength to profoundly maintain his resolve to leave his parents. When, as a student trainee, he first sought instruction in Nanquan's assembly,

馬祖の諱辰に值ふ。齋を修する次で、泉、衆に問て曰く、來日馬祖の齋を設く、未審、馬祖還て來るや否や。衆皆無對。師出で對て曰く、伴あるを待て即ち來らん。泉曰く、此子後生なりと雖も甚だ雕琢するに堪たり。師曰く、和尚良を壓して賤と爲すこと莫れ。次に鴻山に參ず。問て曰く、頃聞く南陽の忠國師、無情説法の話ありと。某甲未だ其微を究めず。鴻曰く、闇黎記得すること莫しや。師曰く、記得す。鴻曰く、汝試に舉すること一遍せよ看ん。師遂に舉す。

it happened to coincide with Mazu's memorial service.¹ When they were

¹ it happened to coincide with Mazu's memorial service (*Baso no kishin ni au* 馬祖の諱辰に值ふ). The block of text that begins with these words and runs all the way down to the statement that, "At this, the Master [Dongshan] had an insight," including the quotation of the dialogue involving National Teacher Huizhong, is a Japanese transcription of an identical Chinese passage that appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou*:

《瑞州洞山良价禪師語錄》值馬祖諱辰修齋。南泉問衆云。來日設馬祖齋。未審。馬祖還來否。衆皆無對。師出對云。待有伴即來。南泉云。此子雖後生。甚堪雕琢。師云。和尚莫壓良爲賤。次參鴻山。問云。頃聞南陽忠國師有無情説話。某甲未究其微。鴻山云。闇黎莫記得麼。師云。記得。鴻山云。汝試舉一遍看。師遂舉。僧問。如何是古佛心。國師云。牆壁瓦礫是。僧云。牆壁瓦礫。豈不是無情。國師云。是。僧云。還解説法否。國師云。常說熾然說無間歇。僧云。某甲爲甚麼不聞。國師云。汝自不聞。不可妨他聞者也。僧云。未審甚麼人得聞。國師云。諸聖得聞。僧云。和尚還聞否。國師云。我不聞。僧云。和尚既不聞。爭知無情解説法。國師云。賴我不聞。我若聞。即齊於諸聖。汝即不聞我說法也。僧云。恁麼則衆生無分去也。國師云。我爲衆生說。不爲諸聖說。僧云。衆生聞後如何。國師云。即非

preparing the maigre feast, Nanquan asked the congregation, “Tomorrow we will hold the maigre feast for Mazu, but I wonder, will Mazu come back for it or not?” No response was forthcoming from anyone in the congregation. The Master [Dongshan] came forward and responded, saying, “He will wait for there to be a companion, and then he will come.” Nanquan said, “Although you belong to the young generation, you are a jewel eminently worthy of cutting and polishing.” The Master [Dongshan] said, “Reverend, do not smash the good and make it worthless.”¹

Next, he [Dongshan] sought instruction from Weishan. He [Dongshan] asked, “Recently I heard that National Teacher Huizhong of Nanyang had a talk on ‘insentient things preach the dharma,’ but I have not yet mastered its secret.” Weishan said, “Ācārya, do you remember it or not?” The Master [Dongshan] said, “I remember it.” Weishan said, “Try to see if you can raise it once.” The Master [Dongshan] then raised it:

僧問ふ、如何が是れ古佛心。國師曰く、牆壁瓦礫是。僧曰く、牆壁瓦礫、豈是れ無情にあらずや。國師曰く、是。僧曰く、還て説法を解すや否や。國師曰く、常説熾然、説無間歇。僧曰く、某甲甚麼としてか聞かざる。國師曰く、汝自ら聞かず。他の聞者を妨ぐべからず。僧曰く、未審、甚人か聞くを得ん。國師曰く、諸聖聞くことを得。僧曰く、和尚還て聞くや否や。國師曰く、我れ聞かず。僧曰く、和尚既に聞かずんば、爭でか無情の説法を解するを知らん。國師曰く、頼に我れ聞かず。我れ若し聞かば即ち諸聖に齊し。汝即ち我が説法を聞かざらん。僧曰く、恁麼ならば則ち衆生無分にし去るや。國師曰く、我れ衆生の爲に説く、諸聖の爲に説かず。僧曰く、衆生聞て後如何。國師曰く、即ち衆生に非ず。僧曰く、無情の説法何の典教にか據る。國師曰く、灼然、言の典を該ねざるは君子の所談に非ず。汝豈見ずや、華嚴經に云く、刹説衆生説、三世一切説と。

A monk asked, “How about the ‘old buddha mind?’” The National Teacher said, “It is ‘fences, walls, tiles, and pebbles.’” The monk said, “‘Fences, walls, tiles, and pebbles’ —aren’t these insentient things?” The National Teacher said, “Yes.” The monk said, “Are

衆生。僧云。無情説法。據何典教。國師云。灼然言不該典。非君子之所談。汝豈不見。華嚴經云。刹説衆生説三世一切説。師舉了。鴻山云。我這裏亦有。祇是罕遇其人。師云。某甲未明。乞師指示。鴻山豎起拂子云。會麼。師云。不會。請和尚說。鴻山云。父母所生口。終不爲子説。師云。還有與師同時慕道者否。鴻山云。此去澧陵攸縣。石室相連。有雲巖道人。若能撥草瞻風。必爲子之所重。師云。未審此人如何。鴻山云他會問老僧。學人欲奉師去時如何。老僧對他道直須絕滲漏始得。他道。還得不違師旨也無。老僧道。第一不得道老僧在這裏。師遂辭鴻山。徑造雲巖。舉前因緣了。便問。無情説法。甚麼人得聞。雲巖云。無情得聞。師云。和尚聞否。雲巖云。我若聞。汝即不聞吾説法也。師云。某甲爲甚麼不聞。雲巖豎起拂子云。還聞麼。師云不聞。雲巖云。我説法。汝尚不聞。豈況無情説法乎。師云。無情説法。該何典教。雲巖云。豈不見。彌陀經云。水鳥樹林悉皆念佛念法。師於此有省。(T 1986B.47.519b23-520a1).

1 “smash the good and make it worthless” (*ryō wo asshite sen to nasu* 良を壓して賤と爲す). In cutting a rough jewel (or piece of jade) to improve it, there is always the danger of breaking and ruining it.

they, too, explaining the *dharma preaching*, or not?”¹ The National Teacher said, “They are blazing with constant preaching, and that preaching has no interruption or end.” The monk said, “How come I do not hear it?” The National Teacher said, “You yourself do not hear it, but that does not interfere with the hearing of others.” The monk said, “I wonder, what people are able to hear it?” The National Teacher said, “Sages are able to hear it.” The monk said, “Reverend, do you also hear it, or not?” The National Teacher said, “I do not hear it.” The monk said, “Reverend, if you have not already heard it, then how can you know the explaining of the *dharma preaching of insentient things*? ”² The National Teacher said, “Fortunately, I do not hear it. If I heard it, then I would be equal to the sages, and you would not be able to hear my preaching of the *dharma*.” The monk said, “If so, then it goes beyond the capacity of living beings.” The National Teacher said, “I preach for living beings; I do not preach for sages.” The monk said, “After living beings hear it, then what?” The National Teacher said, “Then they are not living beings.” The monk said, “In what authoritative scripture is ‘insentient things preach the *dharma*’ attested?” The National Teacher said, “Obviously, words that are not found in scripture are not what should be embraced by the superior man. Have you not seen the [verse in the] *Flower Garland Sūtra* that says:³ ‘Lands preach, living beings preach; in the three times, everything preaches’?”

師舉し了て、鴻曰く、我這裏にも亦た有り。祇だ是れ其人に遇ふこと罕れなり。師曰く、某甲未だ明らめず、乞、師指示せよ。鴻拂子を豎起して曰く、

1 “Are they, too, explaining the *dharma preaching*, or not?” (*kaette seppō wo ge su ya ina ya* 還て説法を解すや否や). This odd locution (“explaining the preaching”) is the result of a mistake in the Japanese transcription of the Chinese original, which erroneously breaks the binomial verb to “explain” (C. *jieshuo* 解說; J. *kaisetsu*) into two separate verbs: to “explain” (C. *jie* 解; J. *kai*) and to “preach” (C. *shuo* 說; J. *setsu*). The Chinese original says: “Are they, too, explaining the *dharma*, or not?” (C. *hai jieshuo fa fou* 還解説法否). If transcribed correctly, the Japanese would be: *kaette hō wo kaisetsu su ya ina ya* 還て法を解説すや否や.

2 “how can you know the explaining of the *dharma preaching of insentient things*? ” (*ikade ka mujō no seppō wo ge suru wo shiran* 爭でか無情の説法を解するを知らん). Again (see previous note), the awkwardness of this sentence is due to a mistake in the Japanese transcription of the Chinese original, which erroneously breaks the binomial verb to “explain” (C. *jieshuo* 解說; J. *kaisetsu*) into two separate verbs: “explain” (C. *jie* 解; J. *kai*) and “preach” (C. *shuo* 說; J. *setsu*). The Chinese original says: “How can you know that insentient things explain the *dharma*? ” (C. *zheng shi wuqing jieshuo fa* 爭知無情解説法). If transcribed correctly, the Japanese would be: *ikade ka mujō no hō wo kaisetsu suru wo shiran* 爭でか無情の法を解説するを知らん.

3 “*Flower Garland Sūtra* that says:” (*Kegonkyō ni iwaku* 華嚴經に云く). There is, in fact, a long verse in the *Flower Garland Sūtra* that contains the lines:

Buddhas preach, bodhisattvas preach; lands preach, living beings preach; in the three times, everything preaches.

《華嚴經》佛說菩薩說、刹說衆生說、三世一切說。(T 278.9.611a24-25).

會すや。師曰く、某甲不^會、請、和尚説け。瀉曰く、父母所生の口、終に子が爲に説かず。師曰く、還て師と同時に慕道の者ありや否や、瀉曰く、此去て澧陵攸縣、石室相連る、雲巖道人と云ふあり、若し能く撥草瞻風せば、必ず子が重する所たらん。師曰く、未審、此人如何。瀉曰く、他曾て老僧に問ふ、學人師に奉せんと欲し去る時如何。老僧他に對して道く、直に須らく滲漏を絶して始て得べし。他道く還て師の旨に違はざること得んや無や。老僧道ふ、第一老僧這裏に在りと道ふこと得ざれ。師、遂に瀉山を辭して徑に雲巖に造る。前の因縁を舉し了て便ち問ふ、無情説法、甚麼人か聞くことを得る。巖曰く、無情聞くことを得る。師曰く、和尚聞くや否や。巖曰く、我若し聞かば、汝即ち我が説法を聞かざらん。師曰く、某甲甚麼としてか聞かざる。巖、拂子を豎起して曰く、還て聞くや。師曰く、聞かず。巖曰く、我が説法すら汝尚ほ聞かず、豈況んや無情の説法をや。師曰く、無情の説法何の典教をか該ぬ。巖曰く、豈見ずや。彌陀經に曰く、水鳥樹林、悉皆念佛念法と。師此に於て省あり。

When the Master [Dongshan] had finished raising [the preceding case], Weishan said, “I, here as well, also have it.¹ Only, it is very rare to encounter that person.”² The Master [Dongshan] said, “I have not yet clarified it. I beg you, Master, please instruct me.” Weishan held up his whisk and said, “Do you understand?” The Master [Dongshan] said, “I do not understand. Please, Reverend, explain.” Weishan said, “A mouth born of a father and mother, after all, cannot explain it to you.” The Master [Dongshan] said, “Is there, or is there not, anyone else who searched for the way at the same time as you, Master?” Weishan said: “If you go from here to the You County in Liling, in the linked stone grottos, there is a person of the way named Yunyan. If you are able to ‘ignore the grass and look up to the wind’ then you will certainly be valued by him.” The Master [Dongshan] said, “I wonder, what sort of person is he?” Weishan said: “He once asked this old monk [me, Weishan], ‘When a student trainee wishes to serve his master, what then?’ This old monk [I, Weishan] responded to him, saying, ‘Straight away, you must cut off defilements; then for the first time you will get it.’ He [Yunyan] said, ‘Then will I be able to avoid disregarding your instructions, Master, or not?’ This old monk [I, Weishan] said, ‘In the first place, you must not say that this old monk is here.’”

The Master [Dongshan] thereupon took his leave of Weishan and went directly to Yunyan. After raising the aforementioned episode, he asked, “Insentient things preach the dharma, but what person can hear it?” Yunyan said, “Insentient things can hear it.” The Master [Dongshan] said, “Reverend, do you hear it or not?” Yunyan said, “If I could hear it, then you would not be able to hear me preach the dharma.” The Master [Dongshan] said, “Why can’t I hear it?” Yunyan held up his whisk and said, “Do you hear

¹ “I, here as well, also have it” (*waga shari ni mo mata ari* 我這裏にも亦た有り). This statement is unclear as to what it is that Weishan “also has.” The antecedent could be “a talk on ‘insentient things preach the dharma,’” which Dongshan says that National Teacher Huizhong “had” (*ari* 有り). In other words, Weishan could be saying, “I have a talk on that subject, too.”

² **that person** (*sono hito* 其人). Perhaps this means, “a person who can understand the talk on ‘insentient things preach the dharma.’”

this?" The Master [Dongshan] said, "I do not hear it." Yunyan said, "If you cannot even hear my preaching of the dharma, how much less so the dharma preaching of *insentient things*?" The Master [Dongshan] asked, "In what authoritative scripture is 'insentient things preach the dharma' found?" Yunyan said, "Have you not seen the [passage in the] *Amitābha Sūtra* that says: 'Water fowl and groves of trees, all of them, recollect buddhas and recollect dharma'?"¹ At this, the Master [Dongshan] had an insight.

此因縁、國師の會に興り来て、終に雲巖の處に著實す。

This episode began in the assembly of the National Teacher and finally reached its conclusion at Yunyan's place.

乃ち偈を述べ曰く、也大奇也大奇、乃至、眼處に聞く時方に知ることを得ん。師、雲巖に問ふ、某甲餘習未だ盡きざることあり。巖曰く、汝曾て甚麼をか作し来る。師曰く、聖諦も亦た爲さず。巖曰く、還て歡喜すや未しや。師曰く、歡喜は則ち無にしもあらず、糞掃堆頭に一顆の明珠を拾ひ得たるが如し。師、雲巖に問ふ、相見せんと擬欲する時如何。曰く、通事舍人に問取せよ。師曰く、見に問次す。曰く、汝に向て甚麼とか道はん。

Thereupon, he [Dongshan] composed a verse,² saying:

How uncanny! How uncanny!... and so on, down to...³ only when the sense field of vision hears voices will you come to know it.

The Master [Dongshan] asked Yunyan, "Do I still have residual afflictions that have not been exhausted?" Yunyan said, "What have you done up to now?"⁴ The Master [Dongshan] said, "I have yet to practice even the noble

1 "Water fowl and groves of trees, all of them, recollect buddhas and recollect dharma" (C. *shuiniao shulin, xijie nianfo nianfa* 水鳥樹林、悉皆念佛念法; J. *suichō jurin, shikkai nenbutsu nenpō*). This exact phrase is not found in any extant recensions of the *Amitābha Sūtra*. However, the idea that "water fowl and groves of trees constantly preach the dharma" (C. *shuiniao shulin chang shuofa* 水鳥樹林常說法; J. *suichō jurin jō seppō*) is found in a number of commentaries on that *sūtra*.

2 Thereupon, he composed a verse (*sunawachi ge wo nobete* 乃ち偈を述べ). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou*:

《瑞州洞山良价禪師語錄》乃述偈云。也大奇也大奇。無情說法不思議。若將耳聽終難曾。眼處聞聲方得知。師問雲巖。某甲有餘習未盡。雲巖云。汝曾作甚麼來。師云。聖諦亦不爲。雲巖云。還歡喜也未。師云。歡喜則不無。如糞掃堆頭。拾得一顆明珠。師問雲巖擬欲相見時如何。雲巖云。問取通事舍人。師云。見問次。雲巖云。向汝道甚麼。(T 1986B.47.520a1-8).

3 and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the verse that appears in the Root Case has been elided to save space, but that the intention is to quote the entire thing.

4 "What have you done up to now?" (*nanji katsute nani wo ka nashi kitaru* 汝曾て甚麼をか作し来る). Exactly this question, and the identical response — "I have yet to practice even the noble truths" (*shōtai mo mata nasazu* 聖諦も亦た爲さず) — are attributed to the Sixth Ancestor, Huineng, and his disciple Qingyuan in the Root Case of Chapter 34 of the *Denkōroku*.

truths.” Yunyan said, “Still, are you joyful or not?” The Master said, “It is not that I am not joyful, but it is as if I have plucked a single bright pearl from a heap of filth.” The Master [Dongshan] asked Yunyan, “What about when I wish to have a face-to-face encounter?”¹ [Yunyan] said, “Ask the secretarial receptionist.”² The Master [Dongshan] said, “I am asking right now.” [Yunyan] said, “What is he saying to you?”

師、雲巖を辭し去る時、問て曰く、

When the Master [Dongshan] was about to take leave of Yunyan, he questioned him, saying,³

百年後、忽ち人あり還て師の眞を貌せしや否と問はば如何が祇對せん。巖良久して曰く、祇だ這れ是れ。師沈吟す。巖曰く、价闇黎、簡事を承當することは大に須らく審細にすべし。師猶ほ疑に渉る。後に水を過て影を観るに因て前旨を大悟す。偈あり曰く、切忌從他覓。迢迢與我疎。我今獨自往、處處得逢渠、渠今正是我、我今不是渠。應須恁麼會、方得契如意。

“A hundred years from now, if there is suddenly a person who asks whether or not I would portray your likeness, Master, how should I reply?” Yunyan, after a long pause, said, “It is just this.”⁴ The Master [Dongshan] hesitated. Yunyan said, “Ācārya Liangjie, the acceding to this matter is something that

1 “What about when I wish to have a face-to-face encounter?” (*shōken sento giyoku suru toki ikan* 相見せんと擬欲する時如何). The original Chinese here reads: *niyu xiangjian shi ruhe* 擬欲相見時如何. It is not clear in either the Chinese or Japanese transcription exactly who Dongshan might want to have a face-to-face encounter with, since he is in the midst of such an encounter with Yunyan when he speaks those words. Perhaps he means, “What should I do if I want to meet with you [Yunyan] again later?”

2 “secretarial receptionist” (C. *tongshi sheren* 通事舍人; J. *tsūji shajin*). In Tang and Song dynasty China, this was the formal title of officials in the imperial court who handled incoming memorials (written petitions and advice) to the throne and were responsible for vetting and introducing people who came for audiences with the emperor. In the present context, the usage is obviously metaphorical, but it is not clear who or what holds the position of “emperor” in this trope. Perhaps it is Yunyan himself, or perhaps it is the innate buddha-mind.

3 he questioned him, saying (*toite iwaku* 問て曰く). The block of text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou*:

《瑞州洞山良价禪師語錄》百年後。忽有人問還邀得師真否。如何祇對。雲巖良久云。祇這是。師沈吟。雲巖云。价闇黎。承當簡事。大須審細。師猶涉疑。後因過水睹影。大悟前旨。有偈云。切忌從他覓。迢迢與我疎。我今獨自往。處處得逢渠。渠今正是我。我今不是渠。應須恁麼會。方得契如意。(T 1986B.47.520a17-23).

4 “It is just this” (C. *zhi zhe shi* 祇這是; J. *tada kore kore* 祇だ這れ是れ). This appears to be an abbreviation of the reply that Yunyan gives to Dongshan in the *Ancestors Hall Collection* (the *locus classicus* of this dialogue), which is: “It is just this fellow” (C. *zhi zhege han shi* 只這箇漢是). William F. Powell writes: “According to medieval Chinese legal custom this is the phrase by which a criminal formally confessed his guilt in court. Comparison with other occurrences of the phrase in Chan works suggests that it expresses a thoroughgoing assumption of responsibility for one’s being” (Powell, p. 72, n. 31).

you must do with the utmost care.” The Master [Dongshan] still harbored doubts. Later, when he went across some water and saw his own reflection, he greatly awakened to the gist of that earlier instruction. In a verse, he said:

Do not seek by following others,
lest you become far, far alienated from your self.
I now proceed all alone,
yet in place after place I am able to meet him.¹
He, now, is truly me,
but I, now, am not him.
There must be such an understanding:
only then will you be able to tally with *thusness*.

洞山、一生參學の事了て、疑滯遠に離る。因縁正に是なり。

Dongshan concluded the matter of his whole life's study and immediately eliminated his obstructing doubts. The episode, truly, is about this.

抑も此無情説法の因縁、

Now, with regard to this episode of “*insentient things preach the dharma*,”

南陽の張漬行者と云あり。國師に問て曰く、伏して承はる、和尚無情説法と道ふ、某甲未だ其事を體せず。乞、和尚垂示したまへ。師曰く、汝若し無情の説法を問はば、他の無情を解して方に我が説法を聞くを得ん。汝但無情の説法を聞取し去れ。漬曰く、只如今有情方便の中に約す。如何が是れ無情の因縁。師曰く、如今一切動用の中、但凡聖兩流、都て少分の起滅なし。便ち是れ幽識にして有無に屬せず。熾然として見覺す。只其情識と繫執と無きことを聞く。所以に六祖曰く、六根對境の分別は識に非ずと。

there was a person named Postulant Zhangfen of Nanyang.² He inquired of the National Teacher [Huizhong], saying, “I humbly confess that although you, Reverend, speak of ‘*insentient things preaching the dharma*,’ I have yet to experience that matter. I beg you, Reverend, please instruct me.” The Master [Huizhong] said, “If you ask about ‘*insentient things preaching the dharma*,’ only when you understand the *insentience* of others will you be able to hear my *preaching of the dharma*. You should just go listen to the

¹ him (C. *qu* 楽; J. *kyo, kare*). This pronoun can also mean “leader” or “boss.” In this context, the word is highly ambiguous. It clearly refers to Dongshan's own reflection, which he saw in the water, but because that moment of seeing occasioned his awakening, it can also refer to his innate *buddha-mind* or *buddha-nature*.

² there was a person named Postulant Zhangfen of Nanyang (*Nan'yō no Chōfun Anja to iu ari* 南陽の張漬行者と云あり). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading of “National Teacher Huizhong of Guangzhai Monastery in Xijing”:

《景德傳燈錄》南陽張漬行者問。伏承和尚說無情説法。某甲未體其事。乞和尚垂示。師曰。汝若問無情説法。解他無情方得聞我説法。汝但聞取無情説法去。漬曰。只約如今有情方便之中。如何是無情因縁。師曰。如今一切動用之中。但凡聖兩流都無少分起滅。便是出識不屬有無。熾然見覺。只聞無其情識繫執。所以六祖云。六根對境分別非識。(T 2076.51.244b26-c4).

dharma preaching of insentient things.” Zhangfen said, “If we can just limit the discussion to what falls within skillful means for present-day sentient beings, what is the point of the episode concerning insentient things?” The Master [Huizhong] said: “Within all moving and functioning in this present moment, which is just the two mental streams of ordinary and sagely, the entirety has not the slightest arising or ceasing.¹ That is to say, it is the hidden consciousness that is not subsumed under [the categories of] either existence or non-existence. Blazing, it sees and perceives. It just listens to the fact that it has no deluded consciousness or binding attachment.² That is why the Sixth Ancestor said, ‘The discrimination that occurs when the six sense faculties confront sense objects is not consciousness.’”³

是れ即ち南陽の無情説法を談ぜし様子なり。即ち曰く、一切動用の中、但凡聖兩流、都て少分の起滅なし。便ちはれ幽識有無に屬せず、熾然として見覺す。然るを尋常に人思はく、無情と云は、墻壁瓦礫燈籠露柱ならんと。今國師の道取の如きは然らず。凡聖の所見未だ分たず。迷悟の情執未だ發せず。況や情量分別の計度に非ず。生死去來の動相に非ず。幽識あり。實に此の幽識熾然として見覺す。情識の繫執に非ず。

This is the manner in which Nanyang [Huizhong] discussed “*insentient things preach the dharma.*” In short, he [Nanyang] said:⁴ “Within all moving and functioning in this present moment, which is just the two mental streams of ordinary and sagely, the entirety has not the slightest arising or ceasing. That is to say, it is the hidden consciousness that is not subsumed under [the categories of] either

1 “*the entirety has not the slightest arising or ceasing*” (*subete shōbun no kimetsu nashi* 都て少分の起滅なし). The English translation here follows the Japanese transcription, which is misleading. The Chinese original says: “the chief [or, ‘the seat of government’] has not the slightest arising or ceasing” (*du wu shaofen qimie* 都無少分起滅). The Japanese transcription glosses the glyph *du* 都 as “everything” (*subete* 都て), but it should probably be read as “capital” (*miyako* 都), because the remainder of the passage makes it clear that it is a metaphor for the storehouse-consciousness.

2 “*It just listens to the fact that it has no deluded consciousness or binding attachment*” (*tada sono jōshiki to keishū to naki koto wo kiku* 只其情識と繫執と無きことを聞く). The translation here makes little sense because it follows the Japanese transcription, which is in error. The Chinese original, which does make sense, says: “*It just listens, without any deluded consciousness or binding attachments*” (*zhi wen wu qi qingshi jizhi* 只聞無其情識繫執).

3 “*The discrimination that occurs when the six sense faculties confront sense objects is not consciousness*” (C. *liugen dui jing fenbie fei shi* 六根對境分別非識; J. *rokkon tai kyō no funbetsu wa shiki ni arazu* 六根對境の分別は識に非ず). This quote is not found in standard biographies of the Sixth Ancestor, Huineng, but it does occur in the “Mind Inscription of Chan Master Farong, Founding Ancestor of Mount Niutou” (C. *Niutoushan Chuzu Farong Chanshi xinming* 牛頭山初祖法融禪師心銘; J. *Gozusan Shoso Hōyū Zenji shinmei*), attributed to Niutou Farong 牛頭法融 (J. Gozu Hōyū; 580–651), which is included in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.457c18). The “consciousness” (C. *shi* 識; J. *shiki*) referred to here may be the storehouse-consciousness, the eighth in the Yogācāra system of eight consciousnesses. → *mind only*.

4 In short, he said (*sunawachi iwaku* 即ち曰く). The quotation that follows this lead-in is a verbatim repetition of part of the longer quotation that appears above.

existence or non-existence. Blazing, it sees and perceives.” However, people ordinarily think that when someone says “insentient,” the reference is to “fences, walls, tiles, and pebbles,” or “offering lamps and bare pillars.” That is not the case with the saying of the National Teacher that we are presently considering. [What he means by “insentient” is a state in which] the views held by ordinary people and sages are not yet distinguished, and the *feeling of attachment* to [the ideas of] delusion and awakening has not yet arisen. Needless to say, it is not a matter of calculation based on sentiment and discriminating thought. It is not to be found in the signs of movement of *going and coming* in birth and death. There is [what the National Teacher called] a “hidden consciousness.” Truly, this hidden consciousness is “blazing as it sees and perceives.” It is not the “binding attachment” of “deluded consciousness.”

故に洞山も應に須らく恁麼に會して方に如如に契ふことを得んと云へり。到る處獨り自から行くと知らば、一切如如に契はざるときなし。故に古人曰く、曾て如の外の智の如の爲に證せらるるなり、智の外の如の智の爲に修せらるるなし。如如不動にして了了常知なり。故に謂ふ、圓明の了知心念に依らず。熾然の見覺即ち繫執に非ず。鴻山曰く、父母所生の口、終に子が爲に説かず。又曰く、衆生聞くことを得ば、衆生に非ずと。是の如く諸師の提訓を受て、眞箇の無情を會せし故に、一門の曩祖として恢に宗風を興す。

Thus, Dongshan, too, said: “There must be such an understanding; only then will you be able to tally with *thusness*.¹ If you know that to get anywhere, you go alone and by your own volition, then there will never be a time when you do not tally with *thusness*. Thus, the ancients said, “Formerly it was a wisdom, apart from *thusness*, that was verified by *thusness*; nor is there any *thusness*, apart from wisdom, that is cultivated by wisdom.”² Seeing that “*thusness is unmoving*” this

1 “There must be such an understanding; only then will you be able to tally with *thusness*” (*masa ni subekaraku inmo ni e shite masa ni nyonyo ni kanau koto wo en* 應に須らく恁麼に會して方に如如に契ふことを得ん). This is a Japanese transcription of the last two lines of Dongshan’s verse, which is given in Chinese above: 應須恁麼會、方得契如如.

2 “Formerly it was a wisdom, apart from *thusness*, that was verified by *thusness*; nor is there there any *thusness*, apart from wisdom, that is cultivated by wisdom” (*katsute nyo no hoka no chi no nyo no tame ni shō seraruru nari, chi no hoka no nyo no chi no tame ni shū seraruru nashi* 曾て如の外の智の如の爲に證せらるるなり、智の外の如の智の爲に修せらるるなし). The English translation of these two clauses makes little sense, but it accurately renders the Japanese of the Shūmūchō edition of the *Denkōroku*, which faithfully follows the 1885 edition by Ōuchi Seiran (1845–1918). Ōuchi’s edition has the word *nari* なり (“is”), which is translated here as “was” because it follows the word *katsute* 曾て (“formerly”). However, all other manuscripts and printed editions of the *Denkōroku* have the word *naku* なく (“there is none”), which when modified by *katsute* 曾て is best translated as “there has never been.” Thus, all other editions read: “There has never been any wisdom, apart from *thusness*, that can be verified by *thusness*; nor is there any *thusness*, apart from wisdom, that is cultivated by wisdom” (*katsute nyo no hoka no chi no nyo no tame ni shō seraruru naku, chi no hoka no nyo no chi no tame ni shū seraruru nashi* 曾て如の外の智の如の爲に證せらるるなく、智の外の如の智の爲に修せらるるなし). The latter phrasing makes good sense in Japanese and in English translation, and is closer to the original Chinese on which the Japanese is based: *ceng wu ru wai zhi neng zheng yu ru* 曾無如外智能證於如. That saying is found in the *Extensive Record of Chan Master Hong-*

is “perfectly complete constant knowing.”¹ Thus the saying: “fully clear complete knowing does not rely on thought.” Blazing with seeing and perceiving, it is without binding attachments. Weishan said,² “A mouth born of a father and mother, after all, cannot explain it to you.” It was also said,³ “If living beings are able to hear, then they are not living beings.” Because he [Dongshan] received instructions in this way from various masters and understood true insentience,⁴ he greatly propagated our lineage style as the ancestor of old of our one gate.

然れば諸仁者、子細に熟して、此幽識熾然に見覺し来る、之を無情と謂ふ。聲色の馳走なく、情識の繫縛なき故に因て無情と謂ふ。實に是れ子細に彼道理を説取せるなるべし。

Accordingly, gentlemen, by intently contemplating this in detail, you will come to see and perceive the blazing of this hidden consciousness. It is called the insentient. Because it does not chase after sound and form and is not bound by deluded consciousness, it is called the insentient. Truly, that principle must be expounded meticulously.

故に無情と説くを聞て、妄りに墙壁の解を作すこと勿れ。唯汝等、情念惑執せず、見聞妄りに分布せざるとき、彼幽識明として暗からず、了了として明らかなり。此處取らんとすれば得ることなし。色相を帶びざる故に、是れ有に非ず。捨

zhi and other, earlier Chinese Buddhist texts. → “there has never been any wisdom, apart from thusness, that can verify thusness; and there is no thusness, apart from wisdom, that is verified by wisdom.”

¹ Seeing that “thusness is unmoving,” this is “perfectly complete constant knowing” (*nyōnyo fudō ni shite ryōryō jōchi nari* 如如不動にして了了常知なり). The two quotations given here are frequently found, independently of one another, in a wide range of Chinese Buddhist texts. → “perfectly complete constant knowing” → “thusness is unmoving.” However, the two expressions are also used together in the *Discourse Record of Chan Master Yuanwu Foguo*, which may have inspired Keizan to link them here:

On your forehead, “thusness is unmoving”; beneath the eyes of your feet, “perfectly complete constant knowing.”

《圓悟佛果禪師語錄》頂門上如如不動。脚眼下了了常知。(T 1997.47.732c19-20).

The expression “eye on the forehead” (C. *dingmen yan* 頂門眼; J. *chōmon gen*) refers to the “third eye” or “wisdom eye” that is depicted on Maheśvara’s forehead. The expression “look beneath your feet” (C. *kan jiaoxia* 看脚下; J. *kan kyakka*) is commonly used in Chan/Zen texts to mean “examine your own standpoint” — i.e. your own mind. Yuanwu plays with these ideas by coining the phrase “eyes of your feet” (C. *jiaoyan* 脚眼; J. *kyakugen*).

² Weishan said (*Isan iwaku* 滬山曰く). The quotation that follows also appears, verbatim, in the dialogue between Dongshan and Weishan that is quoted earlier in this chapter.

³ It was also said (*mata iwaku* 又曰く). The quote that follows is a paraphrase of the exchange between an unnamed monk and National Teacher Huizhong that is quoted earlier in this chapter: “The monk said, ‘After living beings hear it, then what?’ The National Teacher said, ‘Then they are not living beings.’”

⁴ true insentience (*shinkō no mujō* 真箇の無情). According to the argument developed in this chapter, “true insentience” is not the insentience of “fences, walls, tiles, and pebbles,” but rather the insentience of the “hidden consciousness.” The latter seems to be something like the storehouse-consciousness, or perhaps the buddha-mind. → hidden consciousness.

てんとすれども離ることなし、遠劫より伴ひ来る故に、是れ無に非ず。尚ほ識知念度の情に非ず。何に況や四大五蘊を帶びんや。

Thus, when you hear an explanation of “*insentient things*,” do not mistakenly interpret it as “*fences and walls*.” It is just that, when you have no deluded attachment to sentiments and do not mistakenly spread yourself out in seeing and hearing, that *hidden consciousness* is perfectly clear, not obscure; it is perfectly complete and clear. Although you may try to grasp *this place*, there is no getting it. Because it does not involve any visible form, it is not an existing thing. Although you may try to discard it, there is no separating from it. Because it has been your companion from long *kalpas* past, it is not non-existent. Nor is it the faculty of conscious knowing or calculation. How then could it possibly involve the *four primary elements* or *five aggregates*?

故に宏智曰く、情量分別を離て智あり、四大五蘊に非ずして身ありと。即ち恁麼の幽識なり。常説熾然と云は、謂ゆる時として顯はれずと云ことなき、之を説と謂ふ。彼をして揚眉瞬目せしめ、彼をして行住坐臥せしむ、造次顛沛、死此生彼、飢え来れば喫飯し、困じ来れば打眠す。皆な悉く説なり。言語事業、動止威儀、重ねて是れ説なり。有言無言の説のみに非ず。都て堂堂として來り、明眞として覆藏せざる者あり。蝦蟇鳴き蚯蚓鳴くに到るまで、一切顯はれ来る故に、常説熾然、説無間歇なり。子細に見得せば、必ず後日洞山高祖の如く、他の爲に模範となることを得ん。

Thus, Hongzhi said:¹ “There is a wisdom that exists apart from sentiment and discriminating thought; there is a body that is not the *four primary elements* or the *five aggregates*.” That is precisely this kind of *hidden consciousness*. As for the [National Teacher’s] saying “they are blazing with constant preaching,” it means that there is never a time when it does not appear, and that it is called “preaching.”² It causes one to “raise the eyebrows and blink the eyes”; it causes one to walk, stand, sit, or recline. “In emergencies and when falling down”; “dying here, being born there”; “when hunger comes, I eat my rice; when weariness comes, I get some sleep”— all this is entirely “preaching.” Speech and action, behavior and

¹ Hongzhi said (Wanshi iwaku 宏智曰く). The quotation that follows is not a direct Japanese transcription of any extant Chinese original, although it presents itself as such. It could be a loose paraphrase, perhaps from memory, of the end of the following passage that appears in the *Extensive Record of Chan Master Hongzhi*:

Birth after birth, death after death: the traces of revolving in rebirth are never exhausted. Serene and perfectly alert, the functioning of illumination is not obscured. Clouds rest on the mountains, yet are your father; here, meritorious deeds result in meritorious deeds. The moon resides in the water, yet is your home; straight away, dwell where there is no dwelling. Apart from seeing, hearing, perceiving, and knowing, there exists a wisdom that is not the discriminating mind. Apart from earth, water, fire, and wind, there exists a body that does not have the mark of being compounded.

《宏智禪師廣錄》生生死死。輪迴之跡無窮。寂寂惺惺。眞照之機不昧。雲倚山而是父。箇中功就於功。月在水而爲家。直下住無所住。離見聞覺知有智。非分別心。離地水火風有身。非和合相。(T 2001.48.9b25-c1).

² it is called “preaching” (*kore wo setsu to iu* 之を説と謂ふ). That is to say, *hidden consciousness* is always present, and its presence is referred to metaphorically as “preaching.”

deportment, to repeat, are “preaching.” It is not simply a matter of preaching that has words or has no words, but rather that everything stands out magnificently, clear and obvious, with nothing concealed. From the “croaking of frogs” to the “cries of earthworms,”¹ everything is revealed. That is why it is [as the National Teacher said] “blazing with constant preaching, and that preaching has no interruption or end.” If you are able to see this *in detail*, then at the end of the day you certainly will be able to serve as a model for others, just like our Eminent Ancestor Dongshan.

且く如何が此道理を説取せん。

Now, how can I expound on this principle?

VERSE ON THE OLD CASE 【頌古】

微微幽識非情執。平日令伊説熾然。

The ever-so-subtle hidden consciousness has no *feeling of attachment*; every day, it makes that preaching *blaze*.

¹ From the “croaking of frogs” to the “cries of earthworms” (*gama naki kyūin naku ni itaru made* 蝦蟆鳴き蚯蚓鳴くに到るまで). This phrase alludes to a saying found in the *Discourse Record of Reverend Rujing*:

[Rujing], at a convocation in the dharma hall, said: “After many days of heavy rain, the sky is clear and the weather is fine. Frogs croak and earthworms cry. The old buddha has never been in the past: he is displaying his vajra eyeballs. Bah! Tangled vines! Tangled vines!”

《如淨和尚語錄》上堂。霖霪大雨。豁遠大晴。蝦蟆啼蚯蚓鳴。古佛不曾過去。發揮金剛眼睛。咄。葛藤葛藤。(T 1997.47.787b3-5).

It is not clear what Rujing meant by the “crying” (C. *ming* 鳴; J. *naku*) of “earthworms” (C. *qiuyin* 蚯蚓; J. *kyūin*). That verb stands for any sounds emitted by animals (in the case of frogs, “croaking”), but earthworms have no mouths and make no sounds that humans can hear. Earthworms do come to the surface when the ground is saturated after heavy rains, becoming visible in contrast to their usual hiddenness, but their “cries” must be metaphorical or imaginary, much like the “preaching with no words” (*mugon no setsu* 無言の説) that is mentioned in the previous sentence of the *Denkōroku*. However, the crying of earthworms is a trope in Chinese poetry that serves as a “season word” (C. *jiyu* 季語; J. *kigo*) that indicates autumn, so it seems that people in East Asia must have believed some sound they heard from the ground at that time of year was made by earthworms.

ROOT CASE 【本則】

第三十九祖、雲居弘覺大師、參洞山。

The Thirty-ninth Ancestor, Great Master Hongjue¹ of Yunju, sought instruction from Dongshan.²

山問曰、闍黎、名什麼。師曰、道膺。山曰、向上更道。師曰、向上道卽不名道膺。山曰、與吾在雲巖時祇對無異也。

Dongshan asked, “Ācārya, what is your name?” The Master [Yunju] said, “Daoying.” Dongshan said, “Go beyond and say something more.”³ The Master [Yunju] said, “If I go beyond and say it, then I am not named Daoying.” Dongshan said, “If it were me when I was at Yunyan, I would not have responded any differently.”

PIVOTAL CIRCUMSTANCES 【機縁】

師は

The Master [Yunju]⁴

幽州玉田の人なり。姓は王氏、童卯にして范陽延壽寺に出家し、二十五にして大僧と成る。其師、聲聞の篇聚を習はしむ。其好に非ずして之を棄て遊方す。翠微に至り道を問ふ。會ま僧の豫章より来るあり、盛に洞山の法席を稱す。師遂に造る。山問ふ、甚の處より来る。師曰く、翠微より来る。山曰、翠微何の言句ありてか徒に示す。師曰く、翠微、羅漢を供養す。某甲問ふ、羅漢を供養するに羅漢還て来るや否や。微曰く、你毎日箇の甚麼をか喧ふ。山曰く、實に此語ありや否や。師曰く、有り。山曰く、虛く作家に參見し來らす。

was a man of Yutian in Youzhou Prefecture. His family was the Wang Clan.

¹ Great Master Hongjue (C. Hongjue Dashi 弘覺大師; J. Kōgaku Daishi). This is the posthumous honorary title of Yunju Daoyin (-902).

² sought instruction from Dongshan (C. can Dongshan 參洞山; J. Tōzan ni sanzu 洞山に參ず). The block of Chinese text that follows these words is nearly identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Yunju Daoyin of Hongzhou” (T 2076.51.334c20-22).

³ “say something more” (C. geng dao 更道; J. sarani ie 更に道え). → “you are not there yet; say something more!”

⁴ The Master (*Shi wa* 師は). The block of text that follows these words is a Japanese transcription of a nearly identical passage in Chinese that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yunju Daoyin of Hongzhou”:

《五燈會元》幽州玉田王氏子。童卯出家於范陽延壽寺。二十五成大僧。其師令習聲聞。篇聚非其好。棄之。遊方至翠微問道。會有僧自豫章來。盛稱洞山法席。師遂造焉。山問。甚處來。師曰。翠微來。山曰。翠微有何言句示徒。師曰。翠微供養羅漢。某甲問。供養羅漢。羅漢還來否。微曰。你毎日喧箇甚麼。山曰。實有此語否。師曰。有。山曰。不虛參見作家來。(CBETA, X80, no. 1565, p. 266, b13-19 // Z 2B:11, p. 239, d6-12 // R138, p. 478, b6-12).

As a young boy, he went forth from household life at Yanshou Monastery in Fanyang, and in his twenty-fifth year he became a fully ordained monk. His master had him learn the rules of morality for śrāvakas. That was not to his liking, so he abandoned this and wandered about. He went to Cuiwei and inquired about the way. Occasionally, monks would arrive from Yuzhang, and they abundantly praised the dharma seat at Mount Dong.¹ The Master [Yunju] finally went there. Dongshan asked, “What place have you come from?” The Master [Yunju] said, “I came from Cuiwei.” Dongshan said, “What sayings does Cuiwei have for instructing his followers?” The Master [Yunju] said: “Cuiwei makes offerings to the arhats.² Someone asked him, ‘When you offer nourishment to the arhats, do they come or not?’ Cuiwei said, ‘Don’t you eat something every day?’” Dongshan said, “Did he truly say those words, or not?” The Master [Yunju] said, “He did.” Dongshan said, “Your audience with that maestro was not in vain.”

山問ふ、闍黎、名は什麼ぞ。乃至、祇對と異なることなし。

Dongshan asked,³ “Ācārya, what is your name?” ... and so on, down to...⁴ “I would not have responded any differently.”

師洞水を見て悟道し、即ち悟旨を洞山に白す。山曰く、吾道、汝に依て流傳無窮ならん。爾るのみならず、

¹ dharma seat at Mount Dong (*Tōzan no hōseki* 洞山の法席). This refers, by metonymy, to the holder of the dharma seat at the monastery on Mount Dong, the abbot, who was Dongshan Liangjie.

² “Cuiwei makes offerings to the arhats” (*Suibi, rakan wo kuyō su* 翠微、羅漢を供養す). What Yunju reports about Cuiwei’s teaching method here is based on a famous *kōan* that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Cuiwei Wuxue of Mount Zhongnan in Jingzhao”:

When the Master [Cuiwei] made offerings to the arhats, a monk inquired of him saying, “Danxia burned a wooden buddha; why do you, Reverend, make offerings to the arhats?” The Master said, “He burned it, but had no attachment to burning. In making offerings, likewise, I simply make offerings [with no expectations].” The monk further asked, “When you make offerings to the arhats, do the arhats come in response or not?” The Master said, “Don’t you, too, eat every day?” The monk was speechless. The Master said, “This is one who is wanting in intelligence.”

《景德傳燈錄》師因供養羅漢。有僧問曰。丹霞燒木佛。和尚爲什麼供養羅漢。師曰。燒也不燒著。供養亦一任供養。又問。供養羅漢羅漢還來也無。師曰。汝每日還喫麼。僧無語。師曰。少有靈利底。(T 2076.51.313c18-21).

³ Dongshan asked (*San tou* 山問ふ). Although the Japanese transcription up to here accords with the Chinese of the *Collated Essentials of the Five Flame Records*, from this point it follows the Chinese of the Root Case, which is the same as that which appears in the *Jingde Era Record of the Transmission of the Flame*. The exchange in which Dongshan asks Yunju’s name does occur in the *Collated Essentials of the Five Flame Records*, but it is worded somewhat differently.

⁴ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

The Master [Yunju] saw the “waters of Dong”¹ and awakened to the way, whereupon he reported the gist of his understanding to Dongshan. Dongshan said, “Because of you, my way will be disseminated without end.” Not only that, but

有時、師に謂て曰く、吾れ聞く、思大和尚、倭國に生れて王と作ると、是なりや否や。師曰く、若し是れ思大ならば佛とも亦た作らず、況や國王をや。山之を然りとす。一日山問ふ、甚麼の處か去來す。師曰く、蹋山し来る。山曰く、那箇の山か住するに堪たる。師曰く、那箇の山か住するに堪へざらん。山曰く、恁麼んならば則ち國內總に闍黎に占却せらる。師曰く、然らず。山曰く、恁麼ならば則ち子箇の入路を得たりや。師曰、路なし。山曰く、若し路なくんば爭でか老僧と相見することを得んや。師曰く、若し路あらば即ち和尚と隔生し去らん。山曰く、此子、以後千人萬人も把不住ならん。師洞山に隨て水を渡る次で、山問て曰く、水深きか淺きか。師曰く、濕はず。山曰く、麤人。師曰く、請ふ、師道へ。山曰く、乾かず。

at one time he [Dongshan] said to the Master [Yunju],² “I have heard that the Great Reverend Huisi was born in the Country of Japan and became a king. Is that true or not?” The Master [Yunju] said, “If it is Great Huisi, then he would not even become a buddha, much less a king.” Dongshan agreed.

One day, Dongshan asked, “To what place have you been going and coming?” The Master [Yunju] said, “Tromping around in the mountains.” Dongshan said, “At which mountain are you fit to serve as abbot?”³ The Master [Yunju] said, “At which mountain would I not be fit to serve as abbot?” Dongshan said, “If so, then the entire country has been occupied by you, Acārya.” The Master [Yunju] said, “Not so.” Dongshan said, “Well then,

¹ “waters of Dong” (C. *Dong shui* 洞水; J. *Tō sui*). The literal meaning here is: “waters” (C. *shui* 水; J. *sui*) — i.e. a stream — flowing down [Mount] Dong (C. *Dong* 洞; J. *Tō*). Figuratively, the reference is to the awakened mind of Dongshan Liangjie (807–869), and the lineage of dharma transmission said to flow down from him. For details, → *waters of Dong*.

² said to the Master (C. *wei Shi yue* 謂師曰; J. *Shi ni iite iwaku* 師に謂て曰く). The block of text that begins with these words is a Japanese transcription of a nearly identical passage in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Yunju Daoyin of Hongzhou”:

《景德傳燈錄》洞山有時謂師曰。吾聞思大和尚生倭國作王虛實。曰若是思大佛亦不作。況乎國王。洞山然之。一日洞山問。什麼處去來。師曰。蹋山來。洞山曰。阿那箇山堪住。曰阿那箇山不堪住。洞山曰。恁麼即國內總被闍黎占却也。曰不然。洞山曰。恁麼即子得箇入路。曰無路。洞山曰。若無路爭得與老僧相見。曰若有路即與和尚隔生去也。洞山曰。此子已後千人萬人把不住。師隨洞山渡水。洞山問水深淺。曰不濕。洞山曰。麤人。曰請師道。洞山曰。不乾。(T 2076.51.334c25-335a6).

³ “At which mountain are you fit to serve as abbot?” (C. *anage shan kan zhu* 阿那箇山堪住; J. *nako no yama ka jū suru ni taetaru* 那箇の山か住するに堪たる). In this context, “mountain” (C. *shan* 山; J. *san*) means “monastery.” Other translators render this as: “Which mountain is fit/suitable to live on?” (Cook, 201; Cleary, 151). The grammar of both the original Chinese and the Japanese transcription supports that reading, but the following sentences make it clear that the topic is Yunju’s qualification to serve as abbot at even the most prestigious monastery in the country, not the livability of any particular mountain.

have you gotten an entry to the path?" The Master [Yunju] said, "There is no path." Dongshan said, "If there is no path, then how were you able to have a face-to-face encounter with me, this old monk?" The Master said, "If there were a path, then I would have been born somewhere separated from you, Reverend." Dongshan said, "Hereafter, not even a thousand people or ten thousand people will be able to get a handle on you."

When the Master was accompanying Dongshan in crossing some water, Dongshan asked, "Is the water deep or is it shallow?" The Master [Yunju] said, "Not wet." Dongshan said, "You coarse fellow!" The Master [Yunju] said, "Please, Master, you say something." Dongshan said, "Not dry."

師に謂て曰く、

[Dongshan] said to the Master [Yunju]:¹

南泉僧に問ふ、甚麼の經をか講ず。曰く、彌勒下生經。泉曰、彌勒幾時か下生す。曰、現在には天宮、當來は下生。泉曰、天上に彌勒なく地下に彌勒なし。師洞山に問ふ、天上に彌勒なく地下に彌勒なくんば、未審、誰が與めに名を安す。山問はれて直に禪牀震動することを得て、乃ち曰く、膺闇黎、吾れ雲巖に在て曾て老人に問ふ、直に火爐震動することを得たり。今日、子に一問せられて直に通身汗流ることを得たり、

"Nanquan asked a monk: 'On what sūtra do you lecture?' [The monk] said, 'The Sūtra on the Descent of Maitreya.' Nanquan said, 'When is Maitreya's descent?' [The monk] said, 'At present he is in a celestial palace; in the future he will descend.' Nanquan said, 'In the heavens above there is no Maitreya, and on this earth below there is no Maitreya.' The Master [Yunju] asked Dongshan: 'If 'in the heavens above there is no Maitreya, and on this earth below there is no Maitreya,' then I wonder: to whom is the name affixed?' When Dongshan was asked that question, he immediately experienced a shaking of his meditation seat and said: "Ācārya Daoying, when I was at Yunyan [Monastery], I once questioned the old man,² and we immediately experienced a shaking of the brazier. Today, having been asked one question by you, I immediately experienced sweat flowing over my entire body."

師資問答異事なし。一會齊肩の者なし。

¹ said to the Master (*Shi ni iite iwaku* 師に謂て曰く). The block of text that follows these words is a Japanese transcription of a nearly identical passage in Chinese that appears in the *Collated Essentials of the Five Flame Records* under the heading "Chan Master Yunju Daoyin of Hongzhou":

《五燈會元》南泉問僧。講甚麼經。曰。彌勒下生經。泉曰。彌勒幾時下生。曰。現在天宮。當來下生。泉曰。天上無彌勒。地下無彌勒。師問洞山。天上無彌勒。地下無彌勒。未審誰與安名。山被問直得禪牀震動。乃曰。膺闇黎。吾在雲巖曾問老人。直得火爐震動。今日被子一問。直得通身汗流。(CBETA, X80, no. 1565, p. 266, c7-12 // Z 2B:11, p. 240, a6-11 // R138, p. 479, a6-11).

² the old man (C. *laoren* 老人; J. *rōjin*). The reference is to Yunyan Tansheng (782–841), the abbot of Yunyan Monastery, who was Dongshan's teacher.

Between master and disciple, question and answer, there is no difference. In the entire following, there was no one who could match up to [Yunju].

師後に庵を三峰に結て旬を経て堂に赴かず。山問ふ、子近日何ぞ齋せざる。師曰く、毎日自ら天神の供を送るあり。山曰く、我將に謂へり、汝は是れ箇の人と、猶ほ這箇の見解を作ること在り。汝晩間に來れ。師晩に至る。山、膺庵主と召す。師應諾す。山曰く、不思善不思惡、是れ甚麼ぞ。師、庵に回て寂然として宴坐す。天神此れより竟に尋ねれども見へず。是の如きこと三日乃ち絶す。山師に問ふ、甚麼をか作す。師曰く、醤を合せ去る。山曰く、多少の鹽をか用ゐる。師曰く、旋入。山曰く、何の滋味をか作す。師曰、得たり。山問ふ、大闡提の人、五逆の罪を作る、孝養何か在る。師曰く、始て孝養を成すと。爾より洞山許して室中の領袖と爲す。師始め三峰に止りて其化未だ廣まらず、後に法を雲居に開き四衆臻萃す。

Later, the Master¹ [Yunju] built a grass hut hermitage at Three Peaks and did not go to the hall² for weeks at a time.³ Dongshan asked, “Why are you not attending meals these days?” The Master said, “Every day, there are celestials who send offerings of their own accord.” Dongshan said, “I was about to say that you are an upstanding person, but you still form this kind of view! Come this evening.” That evening the Master [Yunju] went. Dongshan called out, “Hermitage Master Daoying!” The Master [Yunju] answered, “Yes?” Dongshan said, “Do not think of good and do not think

¹ Later, the Master (*Shi noch ni* 師後に). The block of text that begins with these words is a Japanese transcription of a nearly identical passage in Chinese that appears in the *Collected Essentials of the Five Flame Records* under the heading “Chan Master Yunju Daoyin of Hongzhou”:

《五燈會元》師後結庵于三峯。經旬不赴堂。山問。子近日何不赴齋。師曰。每日自有天神送食。山曰。我將謂汝是箇人。猶作這箇見解在。汝晩間來。師晚至。山召。膺庵主。師應諾。山曰。不思善。不思惡。是甚麼。師回庵。寂然宴坐。天神自此竟尋不見。如是三日乃絕。山問師。作甚麼。師曰。合醤。山曰。用多少鹽。師曰。旋入。山曰。作何滋味。師曰。得。山問。大闡提人作五逆罪。孝養何在。師曰。始成孝養。自爾洞山許爲室中領袖。初止三峯。其化未廣。後開法雲居。四衆臻萃。(CBETA, X80, no. 1565, p. 266, c12-21 // Z 2B:11, p. 240, a11-b2 // R138, p. 479, a11-b2).

² did not go to the hall (*dō ni omomukazu* 堂に赴かず). It is not certain what “hall” (C. *tang* 堂; J. *dō*) is meant here, but it must be the place where the great assembly of monks in the monastery took their meals. That is because the verb here, to “go” (C. *fu* 赴; J. *fu, omomuku* 赴く) is used in the expression “go to meals” (C. *fu zhoushan* 赴粥飯; J. *fu shukuban*); in the Chinese original, Dongshan asks Yunju why he “does not go to the midday meal” (C. *bu fu zhai* 不赴齋). The “hall” in question is probably the *saṅgha hall*, where monks sat in meditation, were served their meals, and slept at night. It is possible, however, that the monastery had a separate dining hall (C. *zhaitang* 齋堂; J. *saidō*).

³ weeks at a time (*jun wo hete* 旬を経て). Literally, “passing through ten-day periods.” In the Chinese lunar calendar, each month (C. *yue* 月; J. *getsu, tsuki*) had thirty days and was made up of three “ten-day periods” (C. *xun* 旬; J. *jun*): the “upper period” (C. *shangxun* 上旬; J. *jōjun*), consisting of the 1st day through the 10th day; the “middle period” (C. *zhongxun* 中旬; J. *chūjun*), consisting of the 11th day through the 20th day; and the “lower period” (C. *xiaoxun* 下旬; J. *gejun*), consisting of the 21st through the 30th day of each month.

of evil: what is this?" The Master [Yunju] returned to his hermitage and calmly engaged in quiet sitting. The celestials searched for him from this time onward, but in the end, they could not see him. After three days like that, they stopped.

Dongshan asked the Master [Yunju],¹ "What are you making?" The Master said, "I am mixing in sauce." Dongshan said, "How much salt are you using?" The Master [Yunju] said, "I am stirring it in." Dongshan said, "What rich flavor are you creating?" The Master [Yunju] said, "Got it." Dongshan asked, "What *filial nourishment* can a person provide if he is a great *icchantika* who has committed the sins of the five heinous crimes?" The Master [Yunju] said, "For the first time, I have accomplished *filial nourishment*."²

After that, Dongshan approved him as the leader in the abbot's room.³ The Master [Yunju] at first remained at Three Peaks, but his converting of people was not yet widespread. Subsequently, he began teaching the dharma at Mount Yunju, and the fourfold assembly gathered.

INVESTIGATION 【拈提】

師初め翠微に見へてより、洞山の會に參じて曹山と兄弟たり。適來の問答、師資の決疑、悉く以て至れり。既に洞山の懸記あり、吾道、汝に依て流傳無窮ならんと。其言虚しからず、展轉囁累して今日に及べり。實に洞水流傳し来る。其道今に乾燥爆たり、清白家に傳へ来る。其源今に乾かず、冷湫湫たり。

The Master [Yunju] first saw Cuiwei, after which he sought instruction in Dongshan's assembly, where he was a brother disciple of Caoshan. The aforementioned questions and answers completely resolved all doubts between master and disciple. He [Yunju] already had Dongshan's prophecy: "Because of you, my way will be disseminated without end." These were not empty words, for the successive entrustment [of his dharma] has continued down to the present day. Truly, the waters of Dong have flowed down

¹ Dongshan asked the Master (*San Shi ni tou* 山師に問ふ). In the question and answer exchange that follows, the discussion seems to be about cooking, but is clearly about something else, for Yunju does not respond directly to any of Dongshan's queries.

² "For the first time, I have accomplished *filial nourishment*" (*hajimete kōyō wo nasu* 始て孝養を成す). Conventionally speaking, "*filial nourishment*" is food and drink given to one's own biological parents, either when they are elderly or after they have died, in which case it takes the form of mortuary offerings to the ancestral spirits. In the Chan/Zen tradition, however, a disciple (a spiritual "child") is said to repay the blessings bestowed by the master (the spiritual "parent") chiefly by gaining awakening and carrying on the lineage, although offerings of nourishment (food and drink) are also routinely made to the ancestral teachers in Chan/Zen monasteries. Thus, Yunyan is telling Dongshan here that he has finally met his true filial duty by gaining awakening.

³ leader in the abbot's room (*shitchū no ryōshū* 室中の領袖). That is to say, leader of the abbot's inner circle of close disciples, who are known as "room-entering disciples" (C. *rushi dizi* 入室弟子; J. *nisshitsu deshi*).

to us. His way, at present, is “dried up and cracking,”¹ but it is transmitted in the house of purity.² His source spring, at present, is not dried up; it is “cold and damp.”

¹ His way, at present, is “dried up and cracking” (sono dō ima ni ken bakubaku tari 其道今に乾燥爆たり). The expression “dried up and cracking” (C. gan baobao 乾燥爆; J. ken bakubaku), because it is contrasted in the following sentence with “cold and damp” (C. leng jiaojiao 冷湫湫; J. rei shōshō), alludes to the following saying in the *Extensive Record of Chan Master Hongzhi*:

In a place that is cold and damp, what is needed, on the contrary, is mildness; at a time when things are dried up and cracking, what is necessary, after all, is some moistening. If you can be like this, then [as needed] you can be square or you can be round; you can be crooked or you can be straight.

《宏智禪師廣錄》冷湫湫處却要溫和。乾燥爆時還須津潤。若能如是。便乃能方能圓。能曲能直。(T 2001.48.12c3-5).

In this passage, the word “cold” (C. leng 冷; J. rei) also has the metaphorical meaning of “lonely”; the word “damp” (C. jiaojiao 潟湫; J. shūshū) also has the metaphorical meaning of “sorrowful”; and the word “mildness” (C. wenhe 溫和; J. onwa), which basically refers to air temperature, also has the metaphorical meaning of “human warmth” or “kindness.” Thus, the first line could also be translated: “in a place that is lonely and sorrowful, what is needed, on the contrary, is human warmth.” The expression translated here as “cracking” (C. baobao 爆爆; J. bakubaku) can be onomatopoeia for the sound of something crackling or popping from heat when cooking, or a fragile item shattering when dropped. In the present context, however, the expression “dried up and cracking” probably refers to something like a mud flat that cracks when it is devoid of moisture. Because the subject of the sentence in the *Denkōroku* is Dongshan’s “way” (dō 道), or possibly his “speech” (dō 道), some modern interpreters have trouble accepting the idea that Keizan could be calling that “exhausted” or “dried up” (ken 乾). Thus, they take the glyph ken 乾 in its obscure sense of “male,” “strong,” or “yang” (like the sun). However, ken 乾 here must mean “dried up,” because is juxtaposed in the following parallel phrase with its opposite, “not dried up” (kawakazu 乾かず). There are a few references in Chan literature (e.g. 《指月錄》CBETA, X83, no. 1578, p. 679, c3-4 // Z 2B:16, p. 284, b7-8 // R143, p. 567, b7-8) to a “Chan that is dried up and cracking” (C. gan baobao de Chan 乾燥爆地禪; J. ken bakubaku no Zen 乾燥爆の禪), which could be taken as a positive description of a particular teaching style. In the passage by Hongzhi, however, “dried up and cracking” is evidently a negative state that needs to be remedied by “adding moisture” or “soaking” (C. jinrun 津潤; J. shinnyun).

² transmitted in the house of purity (shōbyaku ka ni tsutae 清白家に傳へ). The translation given here is a literal one, but the meaning is far from clear. Some scholars assume that the “house” (C. jia 家; J. ka) in question is the lineage of Dongshan. Cook (p. 202), for example, translates: “passed on in the school that has preserved the purity [of Dongshan’s teaching].” However, the expression “transmitted in the house of purity” (C. qingbai jia chuan 清白家傳; J. shōbyaku ka den) seems to be borrowed from a verse in praise of the Third Ancestor, Sengcan, that appears in the *Extensive Record of Chan Master Hongzhi*:

The way has no picking and choosing;
the axiom is neither hurried nor slow.
Death and birth are external attachments,
transmitted in the house of purity.
When you seek it, the nature of sin is empty;
wide open and bare, largely the same.
The inconceivable extinguishes subject and object;
abilities revolve and eliminate provisional merit.
Empty and bright, it shines of itself;
it is neither mind nor consciousness.

既に一問を出す時、其大機を運ぶ。因て禪牀震動するのみならず、通身汗流る。是れ古今稀れなる所なり。然れども尚ほ三峰庵に住して天の食を送りしに、山曰く、我れ將に謂へり、汝は是れ箇の人と。尚ほ這箇の見解を作ことありとて、晩間呼來して膺庵主と召す。即ち應諾す。是の如く應諾する者、是れ天食を受くべからざる者なり。喚で決擇するに、不思善不思惡、是れ甚麼ぞと。

When he [Yunju] had uttered just one question,¹ it conveyed his great abilities. Not only was it the occasion of the “shaking of [Dongshan’s] meditation seat,” but also of “sweat flowing over [Dongshan’s] entire body.” Past or present, this is something rare. Nevertheless, with regard to celestials sending him [Yunju] food when he was living in Three Peaks Hermitage, Dongshan said: “I was about to say that you are an *upstanding person*, but you still form this kind of view!” Summoning him in the evening, Dongshan called out, “Hermitage Master Daoying!” Immediately, [Yunju] answered, “Yes?” One who answers like that is one who should not receive celestial food. Having called out, to bring matters to a head, [Dongshan] said, “*Do not think of good and do not think of evil*: what is this?”

這箇の田地、子細に透到し、恁麼に見得するとき、諸天卒に華を捧ぐるに路なく、魔外竊かに伺ひ求むるに見へず。恁麼の時節、佛祖も尚ほ是れ怨家、佛眼も竟に覗不見なり。恁麼に承當するとき、合醬しもてゆき旋入し来る。得得として他に依らず。故に大闡提の人、父を殺し母を殺し、佛を殺し祖を殺す、五逆重ねて作る。此時孝養、意に存する所なし。恁麼の見處を親切に試みんとするに此の如し。父子の恩何くんか在る。曰く、始て父子の恩を成す。曹山の道取とは一般なり。

When you comprehend *this standpoint in detail* and are able to see in this way, then “*gods, finally, have no means for offering up flowers; when Māra and outsiders desire to spy in secret, you cannot be seen*.”² At such a time, even the *buddhas* and *ancestors* are as if enemies; even the *buddha eye*, surprisingly, “looks but

[We see] in the moon [reflected] on the sea a numinous rhinoceros horn,
freely penetrating the soul of night.

《宏智禪師廣錄》道無揀擇、宗非促延。死生外著、清白家傳。覓罪性空、廓然大同。妙盡亡能境、機回却借功。虛明自照、靡心識。海月靈犀、夜魄通。(T 2001.48.10 b24-27).

The first two lines of this verse contain quotes from the famous *Inscription on Faith in Mind* that is attributed to Sengcan. Given that context, it seems that what Hongzhi meant by “house of purity” (C. *qingbai jia* 清白家; J. *shōbyaku ka*) is the ultimate way (C. *dao* 道; J. *dō*) that is “empty and bright” and “shines of itself.”

¹ one question (*ichimon* 一問). This refers to the question that Yunju asked Dongshan: “If ‘in the heavens above there is no Maitreya, and on this earth below there is no Maitreya,’ then I wonder: to whom is the name affixed?”

² “*gods, finally, have no means for offering up flowers; when Māra and outsiders desire to spy in secret, you cannot be seen*” (*shoten tsui nihana wo sasaguru ni michi naku, Mage hi-soka ni ukagai motomuru ni miezu* 諸天卒に華を捧ぐるに路なく、魔外竊かに伺ひ求むるに見へず). This is a Japanese rendering (part transcription, part translation) of a saying found in the *Discourse Record of Chan Master Yuanwu Foguo*. → “*gods have no means for offering up flowers; Māra and outsiders secretly spy but cannot see*.”

cannot see”¹ you. When he [Yunju] acceded in such a way, he went on “mixing in sauce”² and “stirring in [salt].”³ In [saying] “Got it, got it,”⁴ he did not rely on others. Thus, [it was as if Yunju were] a great *icchantika* who committed all five heinous crimes, including killing his father, killing his mother, killing a buddha, and killing an ancestor. At that time, there was no place in his thoughts for *filial nourishment*. [Dongshan questioned Yunju] in this manner⁵ in order to determine, out of kindness, if [Yunju] had such a viewpoint. [The point of Dongshan’s question was to ask], how can there be *blessings* between father and son?⁶ [Yunju’s] answer, in effect, was that for the first time he had brought to fruition the *blessings* between father and son.⁷ This was the same as Caoshan’s saying.⁸

¹ “looks but cannot see” (C. *qu bujian* 観不見; J. *cho fuken*). A quote from the *Discourse Record of Chan Master Yuanwu Foguo*. → “gods have no means for offering up flowers; Māra and outsiders secretly spy but cannot see.”

² “mixing in sauce” (C. *hejiang* 合醬; J. *gōshō*). This is a direct quote of the original Chinese question and answer between Dongshan and Yunju that is quoted above in Japanese transcription: *shō wo awase* 醂を合せ.

³ “stirring in” (C. *xuanru* 旋入; J. *sennyü*). These words come from the question and answer between Dongshan and Yunju that is quoted above.

⁴ “Got it, got it” (*toku toku* 得得). The translation here takes “got it” (*toku* 得) as a quotation of the last of Yunyan’s three responses to Dongshan, the first two being “mixing in sauce” and “stirring in [salt].” However, the Chinese expression *dede* 得得 (J. *toku toku*) usually serves as an adverbial phrase meaning to “go to the trouble of” doing something, or that the action of the verb was undertaken for some special purpose. Thus, the repetition of Yunyan’s reply, “got it,” confirms that he is speaking about something other than cooking, which is obvious anyway from his refusal to answer Dongshan’s questions directly.

⁵ in this manner (*kaku no gotoshi* 此の如し). The reference here is to the manner in which Dongshan questioned Yunju, which was to ask: “What *filial nourishment* can a person provide if he is a great *icchantika* who has committed the sins of the five heinous crimes?”

⁶ blessings between father and son (*fushi no on* 父子の恩). The meaning of this expression is unclear. Usually “blessings” (C. *en* 恩; J. *on*) are benefits bestowed by parents on children (or by teachers on students, etc.), which the latter must somehow “repay” (C. *bao* 報; J. *hō*), e.g. by living up to the expectations of parents and teachers, by caring for them in their old age, and by passing on what has been learned from them to later generations so that their efforts in training one will continue to bear fruit in the future. What Dongshan seems to ask Yunju with his question about *filial nourishment* is how Chan/Zen disciples, who must of necessity attain awakening through their own efforts (because it is awakening to one’s own mind), can nevertheless appreciate and repay the blessings bestowed by their masters.

⁷ brought to fruition the blessings between father and son (*fushi no on wo nasu* 父子の恩を成す). This is Keizan’s gloss of what Yunju actually said, as quoted above: “For the first time, I have brought to fruition *filial nourishment*.” It is clear from the context that “bringing to fruition the blessings between father and son” means repaying blessings.

⁸ This was the same as Caoshan’s saying (*Sōzan no dōshu to kore ippān nari* 曹山の道取とはれ一般なり). The reference is to a famous saying by another of Dongshan’s disciples, Caoshan Benji (840–890). It appears in the *Outline of the Linked Flames of Our Lineage* as follows:

A monk asked, “When the son returns to his father, why does the father not turn to look [at him] at all?” The Master [Caoshan Benji] said, “The principle accords like this.” [The monk] said, “Where is the affection of father and son?” The Master said,

故に室中の領袖として入室瀉瓶を蒙ぶる因縁、殊更に山問て曰く、闍黎、名は什麼ぞと。師資相見の人を見ること、舊情を以てせず。因て名は什麼ぞと問ふ。知るべし、洞山、師の名を知らざらんや。然れども是の如く問ふ。是れ來由なきに非ず。師答るに道膺と。

Thus, in the episode that tells how [Yunju], as the leader in the abbot's room, entered the room and poured out the jug, the specifics are that Dongshan asked, “Ācārya, what is your name?” When looking at a person in the face-to-face encounter between master and disciple, there is no bringing in of old feelings. It was on that account that [Dongshan] asked, “What is your name?” You should know that it is impossible that Dongshan did not know the Master's [Yunju's] name. Nevertheless, he [Dongshan] asked in that way, and it was not for no reason. The Master [Yunju] answered, saying, “Daoying.”

設ひ千變萬回、問來問去すとも、尚ほ是の如くなるべし。曾て來由すべからず。恁麼の見得不肯に非ずと雖も、更に他の透闇逸格の機を具すや否や、と言はん爲に問ふ、向上更に道へと。師既に六根不具、七識不全、唯破癩の如く、又芻狗に似たり。因て向上に道はば、即ち道膺と名けず。

Even supposing that [Dongshan] asked a thousand or ten thousand times, asked coming and asked going, it [Yunju's reply] would still be like this. There was never any need for him [Yunju] to give a reason [for his reply]. It was not that he [Dongshan] did not affirm that he [Yunju] had gained sight in this way. Nevertheless, in order to induce him [Yunju] to say whether or not he had the ability to pass through the barrier and transcend convention, he [Dongshan] said, “Go beyond and say it.” The Master [Yunju] was already “lacking in the six sense faculties and deficient in the seventh consciousness,”¹ just as if he had been ravaged by leprosy, or were a straw dog. Due to that [he said], “If I go beyond and say it, then I am not named Daoying.”

“In the first completion of the affection of father and son.” [The monk] said, “What is the affection of father and son?” The Master said, “There is no opening, even when chopped by an axe.”

《聯燈會要》僧問。子歸就父。為甚麼。父全不顧。師云。理合如是。云父子之恩何在。師云。始成父子之恩。云如何是父子之恩。師云。刀斧斫不開。(CBETA, X79, no. 1557, p. 191, a11-13 // Z 2B:9, p. 398, a18-b2 // R136, p. 795, a18-b2).

The same dialogue also appears in Dōgen's *Treasury of the True Dharma Eye in Chinese Characters* (DZZ 5.234, case 211).

¹ “lacking in the six sense faculties and deficient in the seventh consciousness” (C. *liugen buju, qishi buquan* 六根不具、七識不全; J. *rokkon fugu, shichishiki fuzen*). This amounts to high praise for Yunju, because it indicates that he is detached from the sense faculties and implies that he has attained an immediate, intuitive insight into the storehouse-consciousness that underlies the seven consciousnesses in the Yogācāra system. → *mind only*. To realize that all seven consciousnesses are merely transformations of the storehouse-consciousness is tantamount to awakening. For the textual source and philosophical underpinnings of this saying, which is attributed to Kumu Facheng (1071–1128), → “lacking in the six sense faculties and deficient in the seventh consciousness.”

這箇の田地に到ること大に難し。夫れ參學未だ此に到らざれば、作家の種草に非ず。尚ほ解路葛藤に亂さることあらん。此田地を保任し來ること細やかなるに依て、末後一大闇提人の問答あり。違背の處なし。

It is very difficult to reach *this standpoint*. If a student has not yet reached here, then he is not the seedling of a maestro. He is likely to still be disturbed by tangled vines on the *path of interpretation*. For the sake of having him [Yunju] come to embody every detail of this *standpoint*, at the end there was the question and answer about a great *icchantika*. There was nothing that was a violation.¹

諸仁者識破せば、即ち本色了事の衲僧ならん。今日又如何なる言ありてか、此因縁を識破し得たりとせん。又聞かんと思ふや。良久して曰く、

Gentlemen, if you see through this, then you will be genuine patch-robed monks who have completed the matter. Today, again, what words are there that can enable us to see through this episode? Do you wish to hear them?

良久して曰く、

After a long pause, he [Keizan] spoke² [the following verse]:

VERSE ON THE OLD CASE 【頌古】

名狀從來不帶來。說何向上及向下。

Names and appearances, hitherto, have not been brought in.
What “going beyond” or “reaching down”³ is there to speak of?

¹ There was nothing that was a violation (*ihai no tokoro nashi* 違背の處なし). In other words, Dongshan's insinuation that Yunju was acting like an *icchantika* in some respect was merely a figure of speech, not a literal accusation of any wrongdoing.

² After a long pause, he spoke (*ryōkyū shite iwaku* 良久して曰く). This is an odd interpolation of a voice, not Keizan's own, that is speaking about him. The voice, presumably that of an acolyte who was recording Keizan's sermon, was last heard in Chapter 13 of the *Denkōroku*, where it makes the same comment (“after a long pause, he spoke”) before the Verse on the Root Case. Prior to that, at the very beginning of the *Denkōroku*, the same voice says that “the Master [Keizan] responded for the first time to a request for edification.”

³ “going beyond” or “reaching down” (C. *xiangshang ji xiangxia* 向上及向下; J. *kōjō oyo-bi kōge*). The expressions “go beyond” and “reach down” are often used to indicate the two phases of the bodhisattva path: ascending toward liberation, and descending into the world for the sake of saving living beings. The first appears earlier in this chapter when Dongshan challenges Yunju to “go beyond and say it [his own name].”

CHAPTER FORTY (Dai yonjū shō 第四十章)

ROOT CASE 【本則】

第四十祖、同安丕禪師。雲居、有時示曰、欲得恁麼事、須是恁麼人。既是恁麼人、何愁恁麼事。師聞自悟。

The Fortieth Ancestor was Chan Master Tongan Pi.¹ Yunju,² at one time, gave an instruction, saying:³

“If you wish to get such a matter, you should be such a person. But if you are such a person, why worry about such a matter?”

When the Master [Daopi] heard this, he spontaneously *self-awakened*.

PIVOTAL CIRCUMSTANCES 【機縁】

師は何れの許の人と云ことを知らず。即ち雲居に参じて侍者と爲て年を経る。有時、雲居上堂して曰く、

What the background of the Master [Daopi] was is not known. In any case, he sought instruction from Yunju and spent years as his acolyte. Once, at a convocation in the *dharma hall*, Yunju said:⁴

¹ Chan Master Tongan Pi (C. Tongan Pi Chanshi 同安丕禪師; J. Dōan Hi Zenji). The reference is to Tongan Daopi (–905).

² Yunju 雲居 (J. Ungo). Yunju Daoyin (835–902), the Thirty-ninth Ancestor in the Sōtō Lineage according to the *Denkōroku*.

³ saying (C. *yue 曰*; J. *iwaku*). The quotation in Chinese that follows these words is identical to one that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Yunju Daoyin of Hongzhou” (T 2076.51.335c19-20).

⁴ at a convocation in the *dharma hall*, Yunju said (Ungo jōdō shite iwaku 雲居上堂して曰く). The quotation of Yunju that follows is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yunju Daoyin of Hongzhou.” However, the Japanese transcription elides the Chinese original in three places, indicating that fact with the words, “and so on, down to” (*naishi 乃至*). The parts of the Chinese original that are transcribed in Japanese are set in a more angular font:

《五燈會元》上堂。僧家發言吐氣。須有來由。莫將等閑。這裏是甚麼所在。爭受容易。凡問箇事。也須識些子好惡。若不識尊卑良賤。不知觸犯。信口亂道。也無利益。傍家行脚。到處覓相似語。所以尋常向兄弟道。莫怪不相似。恐同學太多去。第一莫將來。將來不相似。言語也須看前頭。八十老人入場屋。不是小兒嬉。不是因循事。一言參差即千里萬里。難爲取攝。蓋爲學處不著力。敲骨打髓。須有來由。言語如鉗如夾。如鉤如鎖。須教相續不斷。始得頭頭上具。物物上明。豈不是得妙底事。一種學大須子細研窮。直須諦當的無差。到這裏有甚麼[跳-兆+典]跳處。有甚麼擬議處。向去底人常須慄悚戒翼始得。若是知有底人自解護惜。終不取次。十度發言。九度休去。爲甚麼如此。恐怕無利益。體得底人。心如臘月扇子。直得口邊醭出。不是強爲。任運如此。欲得恁麼事。須是恁麼人。既是恁麼人。不愁恁麼事。恁麼事即難得。(CBETA, X80, no. 1565, p. 267, c16-p. 268, a8 // Z 2B:11, p. 241, a15-b13 // R138, p. 481, a15-b13).

僧家、言を發し氣を吐く、須らく來由あるべし。等閑を將てすること莫れ。這裏は是れ甚麼の所在ぞ、爭でか容易なることを得ん。凡そ箇事を問ふ、也た須らく些子好惡を識るべし。乃至、第一將來すること莫れ。將來すれば相似す。乃至、若しはれ有ることを知る底の人ならば、自ら護惜することを解すべし。終に取次ならず。十度言を發し九度休し去る。甚麼としてか此の如くなる。恐怕くは利益なからん。體得底の人は、心、臘月の扇子の如し。直に得たり、口邊饗出ることを。是れ強て爲すにあらず、任運是の如し。恁麼の事を得んと欲せば、乃至、何ぞ恁麼の事を愁へん。恁麼事即ち得難きこと、

“Members of the clergy, if you are going to spout words and vent feelings, you must have a reason. Do not do so casually. What kind of place is this, where you are at? How can you take things so lightly? As a rule, ask about this matter. And, you should be aware of even the slightest likes and dislikes....”¹

...and so on, down to...

“In the first place, do not speak up. And if you do speak up, do not imitate...”²

...and so on, down to...

“If you are a person who knows that this exists,³ you will naturally under-

¹ “And, you should be aware of even the slightest likes and dislikes” (C. *ye xu shi xiezi haoe* 也須識些子好惡; J. *mata subekaraku shashi kōaku wo shiru beshi* 也た須らく些子好惡を識るべし). The meaning of this is evident from the context of the original Chinese passage in the *Collated Essentials of the Five Flame Records*:

And, you should be aware of even the slightest likes and dislikes. If you are not aware of noble and base, virtuous and ignoble, and if you are not conscious of transgression, then you will say whatever comes to mind, speak recklessly, and there will be no benefit.

《五燈會元》也須識些子好惡。若不識尊卑良賤。不知觸犯。信口亂道。也無利益。 (CBETA, X80, no. 1565, p. 267, c18-19 // Z 2B:11, p. 241, a17-18 // R138, p. 481, a17-18).

In short, one should be aware of one's own predilections so as to better keep one's speech under control.

² do not imitate (C. *bu xiansi* 不相似; J. *ainizu* 相似す). The meaning of this is evident from the context of the original Chinese passage:

Going astray, you will wander about and arrive at a place where you try to imitate the sayings [of Chan masters]. Hence, ordinarily, when you confront your brother disciples and speak, do not try to be extraordinary, and do not imitate, lest many of your fellow students distance themselves. In the first place, do not speak up. And if you do speak up, do not imitate.

《五燈會元》傍家行脚。到處覓相似語。所以尋常向兄弟道。莫怪不相似。恐同學太多去。第一莫將來。將來不相似。 (CBETA, X80, no. 1565, p. 267, c19-21 // Z 2B:11, p. 241, a18-b2 // R138, p. 481, a18-b2).

³ “If you are a person who knows that this exists” (C. *ruoshi zhi you de ren* 若是知有底人; J. *moshi kore aru koto wo shiru tei no hito naraba* 若しはれ有ることを知る底の人ならば). The antecedent of “this,” in the Chinese original, is “a place characterized by hesitation”:

stand how to preserve it, and in the end will not engage in loose talk. For every ten times when you could spout words, nine times you will desist. Why so? Because you will fear that there would be no benefit. The mind of an experienced person is like a fan in the 12th month.¹ On the sides of one's mouth, one soon has scum appear. It is not that one has to work at it: things are naturally like this. If you wish to get such a matter..."

...and so on, down to...

"... why worry about such a matter? Such a matter is difficult to get."

此の如く示すを聞て、師乃ち明らめ、終に一生の事を辨じて、後に洪州の鳳棲山同安寺に住す。道丕禪師なり。盛んに雲居の宗風を開演す。

Upon hearing [Yunju] instruct like this, the Master [Daopi] gained clarity, and in the end he discerned the matter of his entire life. Later, he served as abbot of Tongan Monastery on Mount Fengqi in Hongzhou Prefecture, where he was known as Chan Master Daopi, and he expounded Yunju's lineage style with great success.

有時、學者問ふ、

One time a student asked [Daopi],²

頭に迷て影を認む、如何が止まん。師曰く、阿誰にか告ぐ。曰く、如何して即ち是ならん。師曰く、人に從て覓めば即ち轉た遠し。又曰く、人に從て覓めざる時如何。師曰く、頭甚麼の處にか在る。

"As for 'doubting one's own head while believing in its reflected image,'³ how can one stop doing that?" The Master [Daopi] said, "Who are you speaking to?" [The student] said, "How shall I act, that things will be right?" The

There is a place characterized by hesitation. One first attains it when one is a person who looks ahead and, being ever fearful of [negative consequences], folds one's wings [and does not fly off at the mouth]. If you are a person who knows that this [place] exists, you will naturally understand how to preserve it, and in the end will not engage in loose talk.

《五燈會元》有甚麼擬議處。向去底人常須慘悚戢翼始得。若是知有底人自解護惜。終不取次。(CBETA, X80, no. 1565, p. 268, a3-4 // Z 2B:11, p. 241, b8-9 // R138, p. 481, b8-9).

1 "like a fan in the 12th month" (*rōgetsu no sensu no gotoshi* 臘月の扇子の如し). In the Chinese lunar calendar, the 12th month occurs in the winter, when a hand-held, folding fan (C. *shanzi* 扇子; J. *sensu*) is not needed to stay cool.

2 asked (*tou* 問ふ). The question and answer that follows is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading "Chan Master Tongan Pi of Mount Fengqi in Hongzhou":

《景德傳燈錄》問迷頭認影如何止。師曰。告阿誰曰如何即是。師曰。從人覓即轉遠也。曰不從人覓時如何。師曰。頭在什麼處。(T 2076.51.362b15-17).

3 "doubting one's own head while believing in its reflected image" (C. *mi tou ren ying* 迷頭認影; J. *atama ni mayotte kage wo mitomu* 頭に迷て影を認む). This refers to the story of Yajñadatta, who did not recognize the face that he saw in the mirror as his own, mistook it for the face of a trickster spirit, and jumped to the conclusion that his own head was missing. → "doubting one's own head while believing in its reflected image."

Master [Daopi] said, “If you follow others in searching for it, it will recede ever further into the distance.” [The student] said, “When I do not seek it by following others, what then?” The Master [Daopi] said, “Your head: at what place does it reside?”

僧問ふ、

A monk asked,¹

如何が是れ和尚の家風。師曰く、金鶏抱子歸霄漢、玉兔懷胎入紫微。曰く、忽ち客の来るに遇はば、何を將て祇待せん。師曰く、金菓早朝猿摘去、玉華晚後鳳銜來。

“What is your house style, Reverend?” The Master [Daopi] said:

The golden cock,² embracing its young, returns to the Han River in the heavens.³

The jade rabbit, pregnant, enters the Purple Forbidden Enclosure.⁴

[The monk] asked, “When you unexpectedly encounter a guest who has come, with what do you greet him?” The Master [Daopi] said:

Golden fruit! Early in the morning, monkeys pluck them and go.
Jade flowers! After sunset, phoenixes hold them in their beaks and come.

初め先師の示す所に依て眞箇の田地を明らめ得て、家風を説くに、金鶏抱子歸霄漢、玉兔懷胎入紫微と曰ふ。

When, based on what his late master [Yunju] had first taught, he [Daopi] was able to clarify the true standpoint, he explained the house style, saying:⁵

¹ A monk asked (*sō tou* 僧問ふ). The question and answer that follows is a Japanese transcription, albeit one that leaves the verses in Chinese, of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Tongpi of Mount Fengqi in Hongzhou”:

《景德傳燈錄》如何是和尚家風。師曰。金鶏抱子歸霄漢。玉兔懷兒向紫微。云忽遇客來將何祇待。師曰。金果朝來猿去摘。玉花晚後鳳銜歸。(T 2076.51.362b3-6).

² golden cock... jade rabbit (C. *jinji...* *yutu* 金鶏... 玉兔; J. *kinkei...* *gyokuto*). A poetic reference to the sun and moon.

³ Han River in the heavens (C. *Xiaohan* 霄漢; J. *Shōkan*). The actual Han River (C. *Han* 漢; J. *Kan*) is a tributary of the Yangtze, and the area it drains is the traditional homeland of the Han (Chinese) people. The “heavenly” (C. *xiao* 霄; J. *shō*) Han River is a poetic image that refers to the Milky Way.

⁴ Purple Forbidden Enclosure (C. *ziwei* 紫微; J. *shibi*). In Chinese astronomy, “Purple Forbidden” is the northernmost of “three enclosures” (C. *sanyuan* 三垣; J. *san'en*) or groups of constellations in the northern night sky. From the viewpoint of the ancient Chinese, the Purple Forbidden Enclosure (C. *ziwei yuan* 紫微垣; J. *shibi en*) lies in the middle of the sky and is circled by all the other stars. It covers the modern constellations Ursa Minor, Draco, Camelopardalis, Cepheus, Cassiopeia, Auriga, Boötes, and parts of Ursa Major, Canes Venatici, Leo Minor, and Hercules. Purple is the imperial color in China, and the Purple Forbidden Enclosure is conceived as the palace of the pole star, which “rules” all other stars in much the same way as the emperor presides over the Chinese people.

⁵ saying (*to iu* と曰ふ). The Chinese verse that is quoted here is identical to the one given

The golden cock, embracing its young, returns to the Han River in the heavens. The jade rabbit, pregnant, enters the Purple Forbidden Enclosure.

又爲人する時、金葉日日摘將去、玉華夜夜銜持來と。

Then, when instructing people, he [Daopi] said:

Golden fruit! Day after day, pluck it and go.

Jade flowers! Night after night, hold them in your mouth and come.

INVESTIGATION 【拈提】

參學の因縁いづれ勝劣なしと雖も、適來の因縁能く子細にすべし。故如何となれば、恁麼の事を得んと思はば、即ち是れ恁麼の人なり。設ひ頭に迷て求め來りしも、即ち是れ頭なり。謂ゆる永平開山曰く、我といふは誰ぞ。誰そといふは我なる故に。

While no particular episodes involving student trainees¹ are superior or inferior, you would be well advised to consider the aforementioned episode in detail. If you ask what the reason is, it is because if one has an idea of “getting such a matter,”² one “is such a person.”³ Even “doubting one’s own head” and starting to look for it is, in itself, one’s own head. That is to say, as the Founding Abbot of Eihei Monastery [Dōgen] put it: “Who is ‘self’? The one who asks ‘who’ is the self.”⁴

above, embedded in a Japanese transcription of a longer Chinese passage. The point of this repetition is unclear, but it may be that in some earlier recension of the *Denkōroku* the verse itself was given once in the original Chinese and once in Japanese transcription, rather than twice in Chinese.

¹ episodes involving student trainees (*sangaku no innen* 參學の因縁). Other translations take this to mean “stories of Zen practice” (Cook, 206), or “stories for Zen study” (Cleary, 156). Those are possible readings of the expression *sangaku* 參學, and are not necessarily wrong. However, the “stories” or “episodes” (*innen* 因縁) related immediately above are not really about “Zen practice.” They are, rather, questions about Daopi’s teaching methods that are posed by a student trainee (*sangaku* 參學), which Daopi answers in the form of rather abstract verses.

² “getting such a matter” (*inmo no koto wo en* 恁麼の事を得ん). This is a quotation in Japanese transcription of the Chinese phrase *de renmo shi* 得恁麼事, which appears in the Root Case.

³ “is such a person” (*sunawachi kore inmo no hito nari* 即ち是れ恁麼の人なり). This is a quotation in Japanese transcription of the Chinese phrase *ji shi renmo ren* 既是恁麼人, which appears in the Root Case.

⁴ “Who is ‘self’? The one who asks ‘who’ is the self” (*ware to iu wa taso. taso to iu wa ware naru yue ni* 我といふは誰ぞ。誰そといふは我なる故に). The question could also be translated: “Who am I?” Or, more literally: “Who is it that is called ‘me’ / ‘I’ / ‘self’?” These precise words cannot be located among Dōgen’s surviving writings. A similar sentiment can be found, however, in the “Verses on Old Cases” (*juko* 頌古) section of his *Extensive Record of Eihei*:

Who is this? The [one who asks] “who” is the self.

Seeming to come, seeming to go, [like] bubbles in water,

it is the commander of eight hundred fields for a thousand years:

the essential mind of masters and disciples, dragons together with crocodiles.

良遂座主、麻谷に參す。谷、來を見て便ち門を閉づ。良遂、門を敲く。谷乃ち問ふ、阿誰ぞ。良遂、答て曰く、良遂。纔に名を稱て忽爾として契悟して、乃ち云く、和尚、良遂を瞞すこと莫れ。良遂、若し來て和尚を禮拜せんば、洎ど合に十二部の經論に一生を賺過せらるべし。谷、乃ち門を開て悟由を通ぜしめ、遂に之を印可す。講肆に歸るに及て席を散じ、徒衆に告て云く、諸人の知處、良遂總に知る、良遂知處、諸人知らずと。

Scholarly Abbot Liangsui¹ sought instruction from Mayu. When Mayu saw him coming, he shut the door. Liangsui knocked on the door. Mayu asked, “Who is it?” Liangsui replied, “Liangsui.” Just as Liangsui said his own name, he suddenly tallied and awakened. Then he said, “Reverend, do not hide from me. If I had not come to make prostrations to you, Reverend, I surely would have spent the rest of my life being deceived by the twelve divisions of *sūtras* and *śāstras*.” Mayu then opened the door, had Liangsui convey an account of his awakening, and in the end gave him his seal of approval. [Liangsui] returned to his monastic lecture hall and dismissed the class, announcing to his congregation of followers, “What is known by you, I know completely; but what is known by me, you do not know.”

實に此知處、風を通ぜず。然れば諸仁者、子細に參徹せん時、無始劫より以來具足し来る。一時も欠たることなし。設ひ思量を以て量り求むるとも、即ち是れ我なり、又他に非ず。獨照すとも分別に非ず、又是れ我なり。今新たなるに非ず。謂ゆる眼を使ひ耳を使ひ口を使ひ、手を開き足を動かす、盡く是れ我なり。元來手に執るに非ず、眼に見るに非ず。故に聲色の所論に非ず、耳目の所到に非ず。人人子細にせん時、必ず我あることを知るべし、己あることを知るべし。

Truly, this “what is known”² “does not let the wind through.” Therefore, gentlemen, when you investigate this *meticulously*, you will find that, from beginningless *kalpas* past, you have always been *fully equipped* with it. You have never lacked it for even a single moment. Even if you use *thinking* and seek it through *calculation*, that very action is “self”;³ it is not other. Although it shines alone, it is not *discrimination*. This, too, is *self*. It is not something renewed just now. When we speak of “using the eyes,” “using the ears,” “using the mouth,” “opening the

《永平廣錄》這箇是誰誰是我、似來似去水中泡。千年八百田將主、師資心要龍與蛟。(DZZ 2.178).

¹ Scholarly Abbot Liangsui (C. Liangsui Zuozhu 良遂座主; J. Ryōsui Zasu). The quoted passage that begins with these words is a Japanese transcription, slightly abridged, of a Chinese *kōan* that appears in the *Grouped Sayings from the Chan Tradition*:

《禪林類聚》良遂座主初參麻谷。谷見來便將鋤頭去鋤草。主到鋤草處。谷殊不顧。便歸方丈閉却門。主次日復去。谷又閉門。主遂敲門。谷乃問阿誰。主云良遂。纔稱名忽爾契悟。乃云和尚莫瞞良遂。良遂若不來禮拜和尚。洎合被十二部經論賺過一生。谷乃開門令通悟由。遂印可之。及歸講肆。散席告諸徒云。諸人知處良遂總知。良遂知處諸人不知。(CBETA, X67, no. 1299, p. 20, b18-24 // Z 2:22, p. 20, c1-7 // R117, p. 40, a1-7).

→ “when Liangsui first sought instruction from Mayu.”

² “what is known” (C. *zhichu* 知處; J. *shiru tokoro* 知る處). That is to say, what is known by Liangsui, according to his final statement to his followers in the preceding *kōan*.

³ “self” (*ware* 我). The word *ware* is also translatable as “I” or “me.”

hands,” or “moving the feet,” all of this is *self*. Fundamentally, it is not something grasped by the hands, nor is it something seen by the eyes. Therefore, it cannot be discussed in terms of sound or form, “nor is it reached by ears or eyes.”¹ But at the moment when each of you is meticulous, then without a doubt you will surely know the existence of “I,” and you will surely know the existence of *self*.

此處を知らんとするに、先づ一切是非を措きて、物に倚らず、他に涉らざる時、此心、獨り明なること日月よりも明なり。この心、清白なること霜雪よりも清し。然れば暗昏昏にして是非を覺へざるに非ず、淨明にして自己自づから顯はるるなり。

In order to know *this place*, first set aside all *affirmation and negation*. When you do not rely on *things* and are not entangled with others, then the solitary brightness of this *mind* is brighter than the sun and moon. The purity of this *mind* is purer than frost and snow. Thus, it is not completely dark and unaware of “*is or is not*.” Pure and perfectly clear, it is the appearance on its own accord of one’s own *self*.

故に諸仁者、語默動靜を離れ、皮肉骨髓を帶せずといふ者なしと思ふこと勿れ。又兀然獨立して、我とも思はず、他とも言はず、如何にといふ心なし。株の立るが如く、全体物に倚らず、無心なること草木の如しと思ふこと勿れ。佛道の參學、豈草木と同じかるべきや。元來自なく他なし、都て一物なしといふ所見は、外道の斷見、二乘の空見に同じし。大乘極則、豈二乘外道に同くすべけんや。子細に精到して正に落着せん時、有といふべきに非ず、空朗朗なる故に。無といふべきに非ず、明了了なる故に。是れ身口意の分つ所に非ず、是れ心意識の辨ふべきに非ず。

Therefore, gentlemen, do not think that there is no one who is separate from speech and silence, movement and stillness, and who is not entangled with skin, flesh, bones, and marrow.² Also, although it is immovable and independent, and it does not think of “self,” does not speak of “other,” and has no idea of “how come,” do not think that it stands like a tree trunk without relying on any thing at all, or that its *no-mindedness* is like that of grasses and trees. How could students of the way of the buddhas possibly be the same as grasses and trees? The view that fundamentally there is no self and no other, and that “there is not a single thing” anywhere, is the same as the nihilism of other paths or the view of emptiness held by the two vehicles. Can the ultimate standard of the great vehicle possibly be the same as that of the two vehicles or other paths? When you have fully arrived, meticulously, and properly reached a conclusion, then you will not be able to say “it exists,” because it is empty and serene. You will not be able to say “it does not exist,” because it is clear and perfectly complete. It cannot be divided into body,

¹ “nor is it reached by ears or eyes” (*jimoku no shotō ni arazu* 耳目の所到に非ず). This is a quotation of Chan Master Jiashan Shanhui (805–881), who spoke these words in the context of a well-known *kōan*. → “not a dharma before the eyes, nor reached by ears and eyes.”

² do not think that there is no one who is separate from... and who is not entangled with (*wo hanare... tai sezu to iu mono nashi to omou koto nakare* を離れ... 帯せずといふ者なしと思ふこと勿れ). In other words, there is a “someone” (*mono* 者) who is separate and not entangled: the “*mind*” that is solitary, pure, and bright.

speech, or mind, and it cannot be discerned by mind, mentation, or consciousness.

如何が此道理を通じ得ることあらん。

How can I communicate *this principle*?

VERSE ON THE OLD CASE 【頌古】

空手自求空手來。本無得處果然得。

Seeking on your own with empty hands, you return empty-handed.

In the place where fundamentally there is no attainment, the fruit is thereby attained.

ROOT CASE¹ 【本則】

第四十一祖、後同安大師、參前同安曰、古人曰、世人愛處我不愛。未審、如何是和尚愛處。同安曰、既得恁麼。師於言下大悟。

The Forty-first Ancestor, the latter Great Master of Tongan,² sought instruction from the former Tongan³ and asked: “An ancient said, ‘That which is desired by worldly people, I do not desire.’⁴ I wonder what it is that you desire, Reverend?” Tongan said, “I have already attained ‘such.’”⁵ At these words, the Master [Guanzhi] greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は觀志。其行狀委く錄せず。先同安に參じて得處深し。

The Master’s personal name was Guanzhi. The details of his biography are not recorded. He sought instruction from the first Tongan, and what he attained was profound.

先同安、將に示寂せんとす。上堂に曰く、多子塔前宗子秀、五老峰前事、若何と。是の如く三び舉するに未だ對る者あらず。末後に師出て曰く、夜明

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but only the quotation, “That which is desired by worldly people, I do not desire,” can be found in extant Chan/Zen texts that predate the *Denkōroku*, so the source that Keizan is quoting is unknown.

² latter Great Master of Tongan (C. *Hou Tongan Dashi* 後同安大師; J. *Go Dōan Dai-shi*). A reference to Tongan Guanzhi (d.u.), the Forty-first Ancestor of the Sōtō Lineage according to the *Denkōroku*. He is called the “latter” (C. *hou* 後; J. *go*) Tongan because his teacher was Chan Master Pi of Tongan, the Fortieth Ancestor. Both were called “Tongan” because they both served as abbots of Tongan Monastery.

³ former Tongan (C. *qian Tongan* 前同安; J. *zen Dōan*). A reference to Chan Master Daopi of Tongan. He is called the “former” (C. *qian* 前; J. *zen*) Tongan because he served as abbot of Tongan Monastery before his dharma heir, Tongan Guanzhi, who is the subject of this chapter.

⁴ “An ancient said, ‘that which is desired by worldly people, I do not desire’” (C. *guren yue, shiren ai chu wo bu ai* 古人曰、世人愛處我不愛; J. *kojin iwaku, sejin no ai suru tokoro, ware ai sezu* 古人曰く、世人の愛する處、我れ愛せず). The “ancient” cited here is Shitou Xiqian (700–790). The line “that which is desired by worldly people, I do not desire” comes from “Reverend Shitou’s Song of a Thatched Hermitage” (C. *Shitou Heshang caoan ge* 石頭和尚草庵歌; J. *Sekitō Oshō sōan ka*), which is found in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.461c8-21) and several other Chan/Zen texts.

⁵ “I have already attained ‘such’” (C. *ji de renmo* 既得恁麼; J. *sude ni inmo naru koto wo etari* 既に恁麼なることを得たり). The word “such” (C. *renmo* 恽麼; J. *inmo*) has a double meaning in this sentence. In the first place, it stands for some unspecified thing that the former Tongan (Daopi) says he once desired, but has already attained. In the second place, it implies that Daopi has penetrated and accepted ultimate reality “such as it is,” which is beyond all conceptual constructs, and that he therefore has no desire for any thing at all.

簾外排班立、萬里歌謠道太平。同安曰く、須らく是れ驢漢にして得べし。

When the first Tongan was about to die,¹ at a convocation in the dharma hall he [Daopi] said: “In front of the Stūpa of Many Sons an heir to the lineage² flourished. What about the affair in front of Wulao Peak?”³ He [Daopi] raised the case three times like this, but still there was no one who replied. Finally, the Master [Guanzhi] came out and said:⁴

¹ When the first Tongan was about to die (*sen Dōan, masa ni jijaku sen to su* 先同安、將に示寂せんとす). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tongan Zhi of Hongzhou”:

《五燈會元》先同安將示寂。上堂曰。多子塔前宗子秀。五老峰前事若何。如是三舉。未有對者。末後師出曰。夜明簾外排班立。萬里歌謠道太平。安曰。須是這驢漢始得。(CBETA, X80, no. 1565, p. 284, a9-12 // Z 2B:11, p. 257, b12-15 // R138, p. 513, b12-15).

² “heir to the lineage” (C. *zongzi* 宗子; J. *shūshi*). The reference here is to Mahākāśyapa, the First Ancestor of the Chan/Zen Lineage in India, who is said to have been recognized as sole heir to the lineage by Śākyamuni Buddha at the Stūpa of Many Sons.

³ “affair in front of Wulao Peak” (C. *Wulaofeng qian shi* 五老峰前事; J. *Gorōhō zen no ji* 五老峰前の事). This is a reference to a famous kōan, referred to in the *Jingde Era Record of the Transmission of the Flame* as the “phrases in front of Wulao Peak” (C. *Wulaofeng qian ju* 五老峰前句; J. *Gorōhō mae no ku* 五老峰前の句), but known in the kōan collections *Blue Cliff Record* and *Qingyi Record* as “Yangshan asks a monk, ‘Where did you spend the summer retreat?’” It is clear from the following sentence that Daopi raised this old case in order to test his disciples, who were expected to comment on it. The parallelism of the two place names (“Stūpa of Many Sons” and “Wulao Peak”), which is suggested by the use of the postposition “in front of” (C. *qian* 前; J. *mae*) in conjunction with both of them, has led some scholars to assume that because the first alludes to the initial dharma transmission from Śākyamuni to Mahākāśyapa in India, the latter must somehow refer to the initial dharma transmission in China. Ishikawa (p. 695), accordingly, identifies Wulao Peak with Mount Song, where Bodhidharma transmitted the dharma to Huike, and Azuma (p. 695) follows suit, but this is not likely: Wulao Peak is located on Mount Lu in Jiangxi Province, while Mount Song is in Henan Province. The words “in front of Wulao Peak” refer to the kōan exchange between Yangshan Huiji and a monk who said he had just come from Mount Lu. The point of the first Tongan’s (Daopi’s) juxtaposition of the two place names seems to be that, just as Śākyamuni found an heir by holding up a flower, Daopi sought to find an heir by raising the kōan “affair in front of Wulao Peak.” In both stories, the entire audience is dumbfounded, but one lone disciple (Mahākāśyapa and Guanzhi, respectively) understands the master’s intent, responds appropriately, and is recognized as heir.

⁴ came out and said (*idete iwaku* 出て曰く). That is, he “came out of the ranks” (C. *chuban* 出班; J. *shutsuban*) of monks lined up in the dharma hall, faced the abbot on his high seat, and addressed him.

Outside the *luminous night curtain*, they stand lined up in ranks;¹
for ten thousand miles I sing a song, telling of great peace.²

Tongan said, “It had to be this stupid ass who got it.”

爾により同安に住し後同安と號す。

After that, [Guanzhi] served as abbot of Tongan Monastery and was called the “latter Tongan.”

INVESTIGATION 【拈提】

夫れ多子塔前宗子秀と云は、昔し釋迦牟尼佛、摩訶迦葉に相見せしこと多子塔前なり。一度相見せしに衣法共に傳附す。其後、十二頭陀を行じ後に半座に居す。涅槃會上は、迦葉、會に望まずと雖も、一衆を以て悉く迦葉に附囑す。即ち此意なり。宗子秀といふ。

Now, the phrase “in front of the Stūpa of Many Sons an heir to the lineage flourished” refers to the face-to-face encounter between Śākyamuni Buddha and Mahākāśyapa, which took place long ago before the Stūpa of Many Sons. In that single face-to-face encounter, the robe and dharma were together bequeathed. After that, [Mahākāśyapa] practiced the twelve austerities and later occupied a co-seat [with Śākyamuni]. At the *nirvāṇa* assembly,³ even though Mahākāśyapa was not present in the assembly, the entire congregation was entrusted to Mahākāśyapa [by Śākyamuni]. This is what [Tongan Daopi] meant when he said, “an heir to the lineage flourished.”

¹ Outside the *luminous night curtain*, they stand lined up in ranks (C. *ye minglian wai paiban li* 夜明簾外排班立; J. *yamyō rengai haiban shite tachi* 夜明簾外排班して立ち). At a convocation in the dharma hall, it was standard procedure for the audience to line up in “two ranks” (C. *liangban* 兩班; J. *ryōban*), one on the east and the other on the west side of the hall, facing each other. The abbot sat on the *high seat* on the Sumeru altar (C. *xumitan* 須彌壇; J. *shumidan*) that was situated on the north side of the hall, facing south. To address the abbot, a member of the audience would “come out of the ranks” (C. *chuban* 出班; J. *shutsuban*) and stand in the center of the hall, facing north. This arrangement and ritual procedure mirrored that of the imperial court. In this context, the expression “luminous night curtain” evidently refers to the seat and person of the abbot, who is metaphorically “curtained off” from the audience. → *luminous night curtain*.

² I sing a song, telling of great peace (C. *geyao dao taiping* 歌謡道太平; J. *kayō shite taihei wo iu* 歌謡して太平を道う). Guanzhi must be referring to himself as the “singer” here, the one who has attained the great peace and thus can act freely, in contrast to the ranks of his fellow monks who were unable to respond to the *kōan* raised by the abbot Daopi.

³ At the *nirvāṇa* assembly (*nehan e jō* 涅槃會上). In the present context, this refers to the gathering at which, just before his death, Śākyamuni Buddha preached the *Nirvāṇa Sūtra*. According to the early Chan record known as the *Baolin Biographies*, which cites the *Nirvāṇa Sūtra* itself as evidence, when Buddha was about to enter *nirvāṇa*, Mahākāśyapa was off by himself in the Vaibhāra Cave on Vulture Peak. Buddha announced to his leading disciples, “When Kāśyapa comes [after my death], have him proclaim and clarify the treasury of the true dharma eye” (Tanaka, pp. 37–38).

今同安大師、洞山の嫡孫として、青原一家の家風、此處に逆流翻回す。示滅のきざみ、其嫡子を顯はさんとして、五老峰前事若何と。是の如く三び舉するに、衆悉く不會。故に衆、皆答へず。

The current Great Master Tongan [Daopi], as the legitimate descendant of Dongshan, in this place went against the stream and overturned¹ the house style of the entire house of Qingyuan. At the time of his display of extinction, in order to disclose his own legitimate heir, he said, “What about the affair in front of Wulao Peak?” He raised the case three times like this, but no one in the congregation understood, so everyone in the congregation failed to answer.

須彌突兀として衆山の頂秀で、日輪杲杲として群象の前に照す。故に夜明簾外排班立、實に物の比倫すべきなし。脫體無依なる故に、直下第二人なし。故に萬里に纖埃を絶し、謀臣猛將、今何くにか在る。謠ひ謠ふて、皆太平なり。奇衲子なり。參學此の田地に到て始て得べし。

Mount Sumeru soars upwards, its peak surpassing the mountains congregated around it.² The disc of the sun,³ shining brightly, illuminates the foremost [individual] in the herd of elephants.⁴ Therefore, [Guanzhi's saying] “outside the luminous night curtain, they stand lined up in ranks” meant that truly there was nobody who could match him. Because he [Guanzhi] had cast off body and re-

¹ went against the stream and overturned (*gyakuryū honkai su* 逆流翻回す). Azuma (p. 383, note s.v. 逆流翻回) says: “A powerful flow of water creates an eddy that flows backwards. In other words, a *dharma heir* in a later generation reactivates the tradition he belongs to.” This turns the original statement around to make it say that Daopi helped the house style of Qingyuan flourish, but it clearly indicates that Daopi's teaching style was a radical departure from that of his predecessors in the lineage of Qingyuan. Of course, in the Chan/Zen view of *dharma transmission*, a change in the house style does not mean that the transmission is cut off, only that different ancestral teachers have different styles of teaching.

² its peak surpassing the mountains congregated around it (*shusan no itadaki hiide* 衆山の頂秀で). The literature of Buddhism contains many examples of this comparison. The *Increased by One Āgama Sūtra*, for example, says that the body of Buddha exceeds all others in its adornment, “Just as Mount Sumeru towers over the mountains congregated around it” (須彌山出衆山上; T 125.2.664a3). The *Lotus Sūtra* says: “Among the mountains congregated around it, Mount Sumeru is number one; this *Lotus Sūtra* is also like that” (衆山之中、須彌山爲第一。此法華經亦復如是; T 262.9.54a22-23). In the present context, it is Guanzhi who is extolled as the outstanding member of the congregation (*shu* 衆) assembled in the *dharma hall*, just as Mount Sumeru is the highest among the “congregated mountains” (*shusan* 衆山).

³ disc of the sun (C. *rilun* 日輪; J. *nichirin*). This poetic name for the sun also refers, more specifically, to the exterior of the sun palace of Sūrya (C. *Ritian* 日天; J. *Nitten*), the solar deity, which is said to consist of fiery crystal. It invokes the luminous night curtain, which is also made of crystal and is associated with the seat of royalty. The “sun” thus represents the abbot Daopi on his *high seat*, who “shines” his favor on Guanzhi.

⁴ foremost in the herd of elephants (*gunzō no mae* 群象の前). Buddhist *sūtras* (especially early ones of Indian origin, such as the *Middle Length Āgama Sūtra*; T 26.1.536a7-13) often use the example of a dominant elephant who leads a “herd of elephants” (C. *qunxiang* 群象; J. *gunzō*), or leaves the herd behind and goes off alone, as a metaphor for an exceptional person.

lied on nothing, straightaway there was no one equal to him. Therefore, for “ten thousand miles,”¹ even the slightest particle of dust was eliminated. Now where were those scheming ministers and fierce generals?² He [Guanzhi] sang and sang, “Everywhere there is great peace!”³ He was an extraordinary patch-robed one! Only when students arrive at this standpoint will they be able to get it.

是の如く拔群の操行、超邁の得處、先だちて其風操を顯はす。故に曰く、世人の愛處我れ愛せず、未審、如何が是れ和尚の愛處と。謂ゆる世人の愛處といふは、自ら愛し他を愛す。此愛漸漸に長ず。乃ち依報を愛し正報を愛す。此愛、愈よ深著し將ち來り、一重の鐵枷上に一重の鐵枷を添て、乃ち佛を愛し祖を愛す。是の如く愛染、愈よ汚れ將て來る。終に衆生の業因連錦として斷ぜず。元來、不自由の處より生じ、不自由の處に向て死し將ち去る。唯是れ此愛に依れり。故に生佛男女、有情非情、是の如く是なる相著の愛なり。早く須らく拂却すべし。

Behavior like this, which set him [Guanzhi] apart from the crowd and entailed outstanding attainments, was evident in his manner from early on. Thus he said: “That which is desired by worldly people, I do not desire. I wonder what it is that you desire, Reverend?” What is spoken of here as “that which is desired by worldly people” refers to loving oneself and loving others.⁴ This love gradually increases. In short, people desire secondary karmic recompense, and they desire primary karmic recompense. This desire becomes an ever deeper attachment as time goes on, as people pile one set of iron shackles on top of another, even loving buddhas and loving ancestors. In this manner, they become ever more sullied by the stain of desire as time goes on. In the end, functioning as the karmic cause that fetters living beings, that [stain of desire] cannot be eradicated. Basically, they are born from a place that lacks freedom, and when they die and move on, it is toward a place that lacks freedom. This process depends solely on that desire. At root, they are *mutually dependent* desires for such things as “*beings and buddhas*,” “*men and*

¹ “ten thousand miles” (C. wanli 萬里; J. banri). This is a quotation of Guanzhi’s preceding words, “for ten thousand miles I sing a song, telling of great peace.”

² *scheming ministers and fierce generals* (C. mouchen mengjiang 謀臣猛將; J. böjin möshō). In the Chinese imperial court, the “two ranks” (C. liangban 兩班; J. ryōban) that lined up on the east and west sides of the hall for an audience with the emperor were the civil officials (C. wenguan 文官; J. bunkan) and military officers (C. wuguan 武官; J. bukan), respectively. Thus, the somewhat unflattering mention of “scheming ministers and fierce generals” here is an allusion to the “two ranks” of monks lined up for the convocation in the *dharma hall*, all of whom were dumbfounded. Only Guanzhi was able to “come out of the ranks” (C. chuban 出班; J. shutsuban) and speak freely.

³ “*Everywhere there is great peace!*” (mina taihei nari 皆太平なり). There is a double meaning here. If “everywhere” (mina 皆, or more literally, “everyone [in the world]”) is at great peace, then the “scheming ministers and fierce generals” of the imperial court have nothing to do. However, the only real great peace is the spiritual one that Guanzhi is bearing witness to.

⁴ *loving oneself and loving others* (mizukara ai shi ta wo ai su 自ら愛し他を愛す). This may also be translated “being emotionally bound to oneself and being emotionally bound to others.” In this passage, the word *ai* 愛 is translated as “desire” or “love,” depending on context, but whichever English word is used, the reader should understand that both meanings are intended.

women,” and “sentient beings and insentient things.” You should quickly sweep those away.

都て軌則なく一物なく、是れ何なるとも辨ぜず。都て不知不識なる、此れは是れ非相の愛處なり。即ち住まること勿れ。尚ほ有相執著は、一度發心せば自ら體達することもありなん。若し非相の所見を執して無色界に墮在しなば、恨らくは幾許の劫數を送て、天壽盡きん時、却て無間に落ちなん。謂ゆる是れ無心滅想なり。此有相及び無相、重ねて是れ世人の愛處なり。有相中にして己を見、他を見、無相中にして己を亡じ他を亡す。悉く是れ邪なり。

When there are no guidelines whatsoever, and “there is not a single thing” this is not to discriminate what anything is. [However,] when there is no knowing and no being conscious, then this is having non-marks as an object of desire. You must not dwell in that. If you are still attached to things that have marks, if you but once arouse the thought of bodhi, there is the possibility of spontaneously penetrating the essence. But if you cling to the view of non-marks and get reborn in the formless realm, then regrettably, after passing some number of kalpas, when your lifespan in heaven¹ is exhausted, you will fall into Avīci Hell. This² is what is called mindlessness,³ or the extinction of ideation.⁴ Whether they have marks or lack marks, repeatedly these are the object of desire of worldly people. While

¹ lifespan in heaven (C. *tianshou* 天壽; J. *tenju*). The heaven referred to is the Heaven of Non-ideation, the highest of the heavens in the formless realm. Beings are said to be born there as the karmic result of practicing the highest of the four formless concentrations and then entering the *trance of cessation*, also called the extinction of ideation, which is mistakenly equated by some misguided practitioners with *nirvāṇa*. The “life-span” (C. *shou* 壽; J. *ju*) of a being in any heaven is extremely long by human standards (enough to appear as a virtual immortality), but it does eventually come to an end.

² This (*kore* 是れ). The antecedent of “this” is “the viewpoint of non-marks” (*hisō no shōken* 非相の所見) spoken of just above.

³ mindlessness (C. *wushin* 無心; J. *mushin*; S. *acittaka*). At some places in the *Denkōroku* (and elsewhere in the Chan/Zen tradition), the expression no-mind (C. *wushin* 無心; J. *mushin*) is used in a positive sense to indicate freedom from attachment to deluded conceptual constructs, which allows for spontaneous and skillful activity. In the present context, however, “mindlessness” refers to a spiritual dead-end associated with the “concentration without ideation” (C. *wuxiang ding* 無想定; J. *musō jō*; S. *asamjnā-samāpatti*), which some people mistakenly equate with *nirvāṇa*. Access to the “concentration without ideation” is said to be available only to practitioners who have attained the highest of the four *dhyānas*. → mindlessness.

⁴ extinction of ideation (C. *miexiang* 滅想; J. *messō*). This refers to the “concentration in which ideation is extinguished” (C. *miexiang ding* 滅想定; J. *messō jō*), which is a synonym of “trance of cessation.” Access to the *trance of cessation* is said to be available only to practitioners who have attained the highest of the four formless concentrations. Some early Indian Buddhist texts that were translated into Chinese contain the vestigial suggestion that the *trance of cessation* is equivalent to *nirvāṇa*, which would imply that one could attain final liberation through the practice of trance alone, without gaining any insight or wisdom. That position, however, was emphatically rejected in Indian texts that became orthodox even before the transmission of Buddhism to China. The argument presented here in the *Denkōroku*, which is that *trance meditation without the cultivation of wisdom* is a dead end, represents that orthodoxy. → *trance of cessation*.

in the midst of having marks, one sees self and sees others. While in the midst of lacking marks, self is forgotten and others are forgotten. All of this is false.

然れば諸禪徳、初機後學、辱けなく釋尊の兒孫、佛受用を受用す。豈世人の愛處に同ずべけんや。先づ須らく一切の是非善惡、男女差別の妄見を解脱すべし。次に無爲無事、無相寂滅の處に住まること勿れ。

Therefore, Zen worthies, beginners, and latecomer students, as descendants of Śākyā the Honored One, you have the great good fortune to receive and use what Buddha received and used. How could that possibly be the same as the object of desire of worldly people? First, you must become liberated from all false views of discriminating between “is or is not,” good and evil, and men and women. Then, you must not dwell in the place of signless quiescence, where there is no purpose and no concerns.

此處に承當せんと思はば、他に向ひて求め、外に向ひて尋ねること勿れ。當に此身未だ受けず、此體未だ萌さざりし以前に向ひて親く眼を着くべし。必ず千差萬別毫髮も萌すことあるべからず。暗昏昏、黒山鬼窟の如くなること勿れ。此心本來妙明にして、赫赫然として暗からず。此心空豁として圓照す。此中、終に皮肉骨髓を帶び來ること一毫も無し。何に況や六根六境、迷悟染淨あらんや。

If you wish to accede to this place, do not turn toward others to seek it, or face outside to look for it. You must face what is prior to having received this body — what was there even before the sprouting of your physical body¹ — and fix your eyes intimately on that. In it, most certainly, there should not be the sprouting of even a hair’s-breadth of discrimination concerning myriads of things. [However,] you must not become like the “cave of demons under the Black Mountains,” where all is dark and utterly obscure. This mind originally has a sublime clarity, which shines brightly and is not obscure. This mind is wide open, and it illuminates completely. Within it, in the final analysis, there is not an iota of any involvement with skin, flesh, bone, or marrow. How, then, could there possibly be [involvement with] the six sense faculties and six sense objects, or delusion and awakening, or defilement and purity?

佛、汝が爲に説くことなく、自ら師の爲に參ずるなし。唯聲色の分れ來るなきのみに非ず。即ち耳目の具し來るなし。然れども心月輝きて圓明なり。眼華綻びて紋鮮かなり。子細に精到して須らく恁麼に相應すべし。

Buddha does not preach for your sake, and you yourself do not seek instruction for the sake of a master.² It is not simply that [in this mind] there is no division

¹ before the sprouting of your physical body (*kono karada imada kizasazarishi izen* 此體未だ萌さざりし以前). The verb to “sprout” (*kizasu* 萌さす) usually refers to the germination of seeds, but here it indicates what in English is called “conception” in the biological sense: the starting point in the growth of a fetus that will develop into a fully formed human body. This is a Japanese gloss of an expression coined by Hongzhi Zhengjue (1091–1157). → “what is prior to your physical body.”

² Buddha does not preach for your sake, and you yourself do not seek instruction for the sake of a master (*Butsu, nanji ga tame ni toku koto naku, mizukara shi no tame ni sanzuru nashi* 佛、汝が爲に説くことなく、自ら師の爲に參ずるなし). The first part of this statement seems odd because the preaching of Buddha is usually said to be for the sake of

of sound and form, but that [this mind] is not equipped with ears and eyes. Nevertheless, the mind-moon shines, fully clear. Eye flowers blossom, their patterns beautiful. You must fully arrive, meticulously, and then be in accord with “such.”

諸禪徳、如何が這箇の道理を會することを得ん。便ち代て一語を着けん。早く須らく體前に眸を附くべし。

Zen worthies, how can you gain an understanding of this principle? Shall I attach a saying in your stead?¹ Quickly, you must fix your eyes on “what is prior to your physical body.”²

VERSE ON THE OLD CASE 【頌古】

心月眼華光色好。放開劫外有誰覩。

Mind-moon and eye flowers: their illumination and colors are beautiful. Radiating and blossoming outside the kalpas, who is there to play with them?

saving all living beings. Ishikawa (p. 705) relates it to the assertion that “throughout his forty-nine year career of preaching, Buddha never actually spoke a word” (*shijūkunen ichiji fusetsu* 四十九年一字不說). Case #28 of the *Blue Cliff Record*, for example, says:

Old Śākyā appeared in the world, and for forty-nine years he never spoke a single word.... Actually the ancestors and buddhas, from ancient times until now, have never yet preached for people.

《碧巖錄》釋迦老子出世。四十九年。未曾說一字.... 其實祖佛。自古至今。不曾爲人說。(T 2003.48.168c14... c21-22).

However, the two parts of the statement are paired and meant to be read in parallel. Thus, another implication is that, just as students seek instruction from a master for their own sakes and not that of the master, Buddha's preaching was for the sake of *self*.

¹ *in your stead* (*kawatte* 代て). In the discourse records of Chan/Zen masters, when members of the audience are unable to respond to a question or challenge that he poses, the master often answers for them, or “in their stead” (C. *dai* 代; J. *kawari ni* 代わりに).

² “what is prior to your physical body” (C. *tiqian* 體前; J. *taizen*). This expression comes from the *Extensive Record of Chan Master Hongzhi*. Earlier in this chapter the same concept is glossed in Japanese as: “You must face what is prior to having received this body — what was there even before the sprouting of your physical body” (*kono karada imada kizasazarishi izen* 此體未だ萌ざりし以前). → “what is prior to your physical body.”

ROOT CASE¹ 【本則】

第四十二祖、梁山和尚、參侍後同安。安問曰、如何是衲衣下事。師無對。安曰、學佛、未到這箇田地最苦、汝問我道。師問、如何是衲衣下事。安曰、密。師乃大悟。

The Forty-second Ancestor, Reverend Liangshan,² sought instruction from Latter Tongan.³ Tongan asked, “What about the ‘matter for those in patched robes’?”⁴ The Master [Liangshan] had no response. Tongan said, “In studying buddha, to have ‘not yet reached this standpoint’ is the greatest suffering. You ask, and I will speak.” The Master [Liangshan] asked, “What about the ‘matter for those in patched robes’?” Tongan said, “Secret.”⁵ The Master [Liangshan] thereupon greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師は何れの許の人と云ことを知らず。諱は縁觀。後の同安に參じ執侍すること四歳、衣鉢侍者に充つ。同安、有時、上堂、早參、衲法衣を掛けべし。時到て師衲法衣を捧ぐ。同安、法衣を取る次で問て曰く、如何が是れ衲衣下の事。師無對。乃至、師乃ち大悟す。禮拜して感涙に衣を濕ほす。安曰く、汝既に大悟す。又道ひ得るや。師曰く、縁觀、便ち道ひ得ん。安曰く、如何が是れ衲衣下の事。師曰く、密。安、示して曰く、密有密有。

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given here is a block of Chinese text, but it is not found in any extant Chan/Zen texts that predate the *Denkōroku*, so its provenance is unknown. It may have been pieced together by Keizan himself, drawing on the phrases “not yet reached this standpoint” and “matter for those in patched robes,” which do appear in earlier Chinese records.

² Reverend Liangshan (C. Liangshan Heshang 梁山和尚; J. Ryōzan Oshō). Liangshan Yuanguan (d.u.).

³ Latter Tongan (C. Hou Tongan 後同安). A reference to Chan Master Tongan Guanzhi, the Forty-first Ancestor of the Chan/Zen Lineage according to the *Denkōroku*. He is called the “latter” (C. *hou* 後; J. *go*) Tongan because his teacher was Chan Master Daopi of Tongan, the Fortieth Ancestor. Both were called “Tongan” because they both served as abbots of Tongan Monastery.

⁴ “What about the ‘matter for those in patched robes’?” (C. *ruhe shi nayi xia shi* 如何是衲衣下事; J. *ika naru ka kore nōe ka no ji* 如何なるか是れ衲衣下の事). The phrase “matter for those in patched robes” is raised as a *kōan* in a great many Chan/Zen discourse records.

⁵ The Master asked, “What about the ‘matter for those in patched robes’?” Tongan said, “Secret” (C. *Shi wen, ruhe shi nayi xia shi. An yue, mi* 師問、如何是衲衣下事。安曰、密; J. *Shi tou, ika naru ka kore nōe ka no ji. An iwaku, mitsu* 師問う、如何なるか是れ衲衣下の事。安曰く、密). This question and answer appears in the biography of “Chan Master Yuanguan of Mount Liang in Dingzhou” in the *Collated Essentials of the Five Flame Records*. However, in that context, it is an unnamed party who asks: “What about the ‘matter for those in patched robes’?” and Liangshan himself who answers, “Secret.” (CBETA, X80, no. 1565, p. 286, c9-10 // Z 2B:11, p. 260, a6-7 // R138, p. 519, a6-7).

As for the Master [Liangshan], what the background of the man was is not known. His personal name was Yuanguan. He sought instruction from Latter Tongan and waited on him for four years in the role of robe-and-bowl acolyte. At one time, when there was to be a convocation in the dharma hall and an early morning gathering¹ in advance of it, Tongan needed to don his patchwork dharma robe. When the time came, the Master [Liangshan] respectfully presented the patchwork dharma robe, holding it up with both hands. After Tongan took the robe, he asked, “What about the ‘matter for those in patched robes?’” The Master [Liangshan] had no response. ...and so on, down to...² greatly awakened. He [Liangshan] made prostrations, and tears of joy wet his robes. Tongan said, “You have already greatly awakened. Are you now able to speak?” The Master [Liangshan] said, “I, Yuanguan, am now able to speak.” Tongan said, “What about the ‘matter for those in patched robes?’” The Master [Liangshan] said, “Secret.” Tongan said, “Secret being, secret being.”³

INVESTIGATION 【拈提】

師これより追機多く密有の言あり。住後に學人ありて衲衣下の事を問ふこと多し。有時、學人問ふ、如何が是れ衲衣下の事。師曰く、衆聖も顯はすこと莫し。

From that time on, adapting to abilities, the Master [Liangshan] often spoke of “secret being.” After he became abbot, student trainees frequently asked about the “matter for those in patched robes.” At one time, a student trainee

問ふ、如何が是れ衲衣下の事。師曰く、衆聖も顯はすこと莫し。

¹ convocation in the dharma hall and an early morning gathering (C. *shangtang*, *zaosan* 上堂、早參; J. *jōdō*, *sōsan*). These are two different events in the life of a monastery, both of which are led by the abbot, who must dress formally and don a *kāṣāya*. According to the *Rules of Purity for Chan Monasteries*:

If there is going to be a public convocation in the dharma hall, there should not be a cancellation of the early morning gathering following the morning gruel.

《禪苑清規》如遇公界上堂。早參粥罷不放參。(CBETA, X63, no. 1245, p. 527, a18-19 // Z 2:16, p. 443, a3-4 // R111, p. 885, a3-4).

A “public” (C. *gongjie* 公界; J. *kugai*) convocation in the dharma hall was one attended by lay patrons and officials who came from outside a monastery. An abbot might need to consult with his closest disciples in the early morning gathering to make sure that all the guests were properly greeted and attended to.

² and so on, down to (naishi 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

³ “secret being” (C. *miyou* 密有; J. *mitsu'u*). In the biography of “Chan Master Yuanguan of Mount Liang in Langzhou” in the *Jingde Era Record of the Transmission of the Flame*, it is Liangshan himself who replies, “Secret being is starting to show” when some unidentified interlocutor asks, “What about the ‘matter for those in patched robes?’”

《景德傳燈錄、朗州梁山緣觀禪師》問如何是衲衣下事。師曰。密有端。(T 2076.51.406, c20-21).

asked,¹ “What about the ‘matter for those in patched robes?’” The Master [Liangshan] said, “Even all the sages cannot reveal it.”

又有時、學人

Also, at one time, a student trainee

問ふ、家賊防ぎ難き時如何。師曰く、識得すれば寃を爲さず。曰く、識得して後如何。師曰く、無生國裏に貶向せん。曰く、是他の安身立命の處なること莫しや。師曰く、死水に龍を藏さず。曰く、如何が是れ活水龍。師曰く、波を興して浪を作さず。曰く、忽然として傾湫倒嶽の時如何。師、下座把住して曰く、老僧が袈裟角を濕却せしむること勿れ。

asked,² “When it is difficult to ward off domestic thieves, what then?” The Master [Liangshan] said, “If you are conscious of them, they will not harm you.” [The student] said, “After becoming conscious of them, what then?” The Master [Liangshan] said, “Exile them to the country of non-arising.” [The student] said, “But is that not a place where they can hide and fulfill their natural destiny?”³ The Master [Liangshan] said, “Dead water does not conceal dragons.” [The student] said, “What about a dragon in living water?” The Master [Liangshan] said, “It stirs up waves, but does not make large billows.” [The student] said, “When it suddenly drains lakes and topples peaks, what then?” The Master [Liangshan] came down from his seat, grabbed hold [of the student] and said, “Do not get the corner of this old monk’s *kāṣāya* wet!”

又有時

Also, at one time,

問ふ、如何が是れ學人の自己。師曰く、寰中は天子、塞外は將軍。

¹ asked (*tou* 問ふ). The question and answer that begins with this word is a Japanese transcription of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yuanguan of Mount Liang in Dingzhou”:

《五燈會元》問。如何是衲衣下事。師曰。衆聖莫顯。(CBETA, X80, no. 1565, p. 286, c17 // Z 2B:11, p. 260, a14 // R138, p. 519, a14).

² asked (*tou* 問ふ). The question and answer that begins with this word is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yuanguan of Mount Liang in Dingzhou”:

《五燈會元》問。家賊難防時如何。師曰。識得不爲寃。曰。識得後如何。師曰。貶向無生國裏。曰。莫是他安身立命處也無。師曰。死水不藏龍。曰。如何是活水龍。師曰。興波不作浪。曰。忽然傾湫倒嶽時如何。師下座把住曰。莫教濕却老僧袈裟角。(CBETA, X80, no. 1565, p. 286, b22-c2 // Z 2B:11, p. 259, d13-17 // R138, p. 518, b13-17).

³ “fulfill their natural destiny” (C. *liming* 立命; J. *ritsumei*). An expression that, according to Mencius, implies “not ruining the original nature endowed from heaven, and to proceed without doubt or fear” (DDB, s.v. 立命). It is used ironically here, for the “natural destiny” (C. *ming* 命; J. *mei*) of a thief is to steal.

[someone] asked,¹ “What about this student’s own self?” The Master [Liangshan] said, “Within the imperial domain, the son of heaven; beyond the frontier, the commander of the army.”

是の如く他の爲にせる、悉く是れ密有を呈似す。

In this manner, he [Liangshan] thoroughly demonstrated this “secret being” for the sake of others.

適來の因縁に曰く、學佛未だ這箇の田地に到らざる、最も苦なりと。實なる哉、此言。設ひ定坐牀を破り精進疲を忘れ、高行梵行の人なりとも、若し未だ這箇の田地に到らざれば、尚ほ三界牢獄出で難し。四辨を具し八音を具して、巧説霧の如く起り、口業海の如翻へり、説法天地を驚して、華を雨らし石を動すとも、若し未だ這の田地に到らずんば、閻羅老子言多きことを恐れず。設ひ日久しく月深く修行して、念盡き情鎮まりて、形枯木の如く心死灰の如くにして、一切時に於て境に逢ても心起らず、事に觸るるとも念亂れず、遂に坐しながら脱し、立ながら死し、生死に於て自在自由を得るに似たりとも、尚ほ未だ這の田地に到らざれば、佛祖屋裏用不着なり。故に古人曰く、先達悉く此事を以て一大事とすと。

In the aforementioned episode it is said: “In studying buddha, to have ‘not yet reached this standpoint’ is the greatest suffering.”² So true, these words! Even if you wear out your seat on the meditation platform, forget exhaustion in your vigor, and are a person of lofty behavior and pure conduct, if you have “not yet reached this standpoint,” it will still be difficult to escape the prison of the three realms. Even if you are equipped with the four abilities of unhindered articulation and eight vocal attributes such that your skillful preaching arises like mist, your verbal actions emanate like waves in the ocean, your dharma preaching startles heaven and earth, and you cause flowers to rain down and stones to move, if you have “not yet reached this standpoint,” then Old Yama will not be frightened to hear your many words. Let us suppose that you were to practice for days that are long and months that are deep, such that your thought was exhausted and your feelings were calmed, making your body like a withered tree and your mind like dead ashes. And let us suppose that at all times, even when you encountered sense objects, your mind would not give rise to thoughts; and that even when you came into contact with external affairs, your mindfulness would remain free from agitation. Even if you were liberated while sitting, or died while standing, or seemed to have attained autonomy and freedom with respect to birth and death, if you still had “not yet reached this standpoint,” then you would not be functioning within

¹ asked (*tou* 問ふ). The question and answer that begins with this word is a Japanese transcription of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yuanguan of Mount Liang in Dingzhou”:

《五燈會元》問。如何是學人自己。師曰。寰中天子。塞外將軍。(CBETA, X80, no. 1565, p. 286, c7-8 // Z 2B:11, p. 260, a4-5 // R138, p. 519, a4-5).

² “In studying buddha, to have ‘not yet reached this standpoint’ is the greatest suffering” (*gakubutsu imada shako no denchi ni itarazaru, mottomo ku nari* 學佛未だ這箇の田地に到らざる、最も苦なり). This quote is a Japanese transcription of the same line that appears in Chinese in the Root Case.

the house of the buddhas and ancestors. Thus, an ancient said,¹ “Our predecessors all regarded this matter as the single great matter.”

是を以て叢祖洞山和尚、

This is why our ancestor of old, the Reverend Dongshan,

僧に問ふ、世間何物か最も苦なる。曰く、地獄最も苦なり。山曰く、然らず。此衣線下に在て大事を明めざる、是れ最苦と名くと。

asked a monk,² “In this world, what thing is the greatest suffering?” The monk replied, “Hell is the greatest suffering.” Dongshan said: “Not so. To be under the threads of this robe³ and not clarify the great matter is called the greatest suffering.”

此門人雲居角立す。乃ち此因縁を擧して曰く、

His [Dongshan’s] follower Yunju was a standout. He raised this episode, saying:⁴

先師道く、地獄未だ是れ苦ならず。此衣線下に向て大事を明めざる、却て是れ最苦なりと。汝等、乃至、更に些子の精彩を著けば便ち是ならん。上座平生の行脚に屈せず。叢林に辜負せず。古人曰く、此事を保任することを

¹ an ancient said (*kojin iwaku* 古人曰く). The source of the following quotation is unknown.

² asked a monk (C. *wen seng* 問僧; J. *sō ni tou* 僧に問ふ). The question and answer that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading “Chan Master Liangjie of Mount Dong in Junzhou”:

《景德傳燈錄》師問僧。世間何物最苦。僧曰。地獄最苦。師曰。不然。曰師意如何。師曰。在此衣線下不明大事。是名最苦。(T 2076.51.323a19-21).

This question and answer also appears in the *Discourse Record of Chan Master Wuben of Mount Dong in Junzhou* (T 1986A.47.511c19-21) and various other Chan records.

³ “threads of this robe” (C. *ci yixian* 此衣線; J. *kono esen*). According to ZGDJ (99b, s.v. えせんか), the expression “robe threads” (C. *yixian* 衣線; J. *esen*) is a synonym for dharma robe (C. *fayi* 法衣; J. *hōe*). The expression does seem to have that meaning here, but it is an unusual one that occurs only in this quotation attributed to Dongshan; it is not attested anywhere else in the Chinese Buddhist canon or in dictionaries of ordinary Chinese. Thus, it remains unclear exactly what the force of the word “thread” (C. *xian* 線; J. *sen*) is when juxtaposed with “robe” (C. *yi* 衣; J. *e*).

⁴ saying (*iwaku* 曰く). The quoted block of text that follows this word is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Yunju Daoying of Hongzhou”:

《五燈會元》先師道。地獄未是苦。向此衣線下不明大事。却是最苦。師曰。汝等既在這箇行流。十分去九。不較多也更著些子精彩。便是上座不屈平生行脚。不孤負叢林。古人道。欲得保任此事。須向高高山頂立。深深海底行。方有些子氣息。汝若大事未辦。且須履踐玄途。(CBETA, X80, no. 1565, p. 266, c21-p. 267, a2 // Z 2B:11, p. 240, b2-7 // R138, p. 479, b2-7).

The words that are set in a more angular font show the part of the Chinese original that is elided in the Japanese transcription, as indicated by the expression “and so on, down to” (*naishi* 乃至).

得んと欲せば、須らく高高たる山頂に立ち、深深たる海底に行て、方に些子の氣息あるべし。汝、若し大事未だ辨ぜずんば、且つ須らく玄途に履践すべし。

“My late master [Dongshan] said, ‘Hell is not yet this [greatest] suffering. To be under the threads of this robe and not clarify the great matter is, rather, the greatest suffering.’ All of you ...and so on, down to...¹ If you put a little more vitality into it, that will do it. Senior seats, do not be discouraged about pilgrimaging throughout your life. Do not turn your back on major monasteries. An ancient said,² ‘If you wish to take responsibility for this matter, then you must stand on the peaks of the highest mountain and walk on the bottom of the deepest sea.’ Only then will you have a little breath of life. If you have not yet discerned the great matter, then you must actually tread the hidden path.”

然のみならず、釋迦牟尼佛も亦た五佛の開章に、諸佛世尊は唯一大事因縁を以ての故に世に出現すと。謂ゆる佛智見を開示悟入せしむるなり。方に此一段の大事因縁を明らむるを大事とす。

Not only this, but Śākyamuni Buddha, too, in the chapter-opening section on the five buddhas,³

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of the quotation of the original Chinese (given in the previous note) has been elided to save space, but that the intention is to quote the entire thing. The elided portion (set in non-serif / more angular font) reads:

All of you are already within this “moving and flowing.” You are nine-tenths of the way there; there is not too much more to go. If you put a little more vitality into it, that will do it.

汝等既在這箇行流。十分去九。不較多也更著些子精彩。

The expression “moving and flowing” (C. *xingliu* 行流; J. *kōryū*) is an abbreviation of “moving clouds and flowing water” (C. *xingyun liushui* 行雲流水; J. *kōun ryūsui*), which refers metaphorically to the life of wandering monks in training, who are called “clouds and water [monks]” (C. *yunshui* 雲水; J. *unsui*) for short. Thus, what Yunju means is that “all of you are already monks in training.”

² “An ancient said” (C. *guren dao* 古人道; J. *kojin iwaku* 古人曰く). The quotation that follows is found in the biography of “Chan Master Weiyuan of Mount Yao in Lizhou” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.312b20-21). It is attributed to Yaoshan Weiyuan (745–828) in other Chan records, as well, so he must be the “ancient” referred to.

³ chapter-opening section on the five buddhas (*gobutsu no kaishō* 五佛の開章). The reference is to Chapter 2 of the *Lotus Sūtra*, entitled “Skillful Means” (C. *fangbian* 方便; J. *hōben*), a part of which is called (in Chinese Tiantai and Japanese Tendai school commentaries) the “five buddhas section” (C. *wufo zhang* 五佛章; J. *gobutsu shō*). The designation comes from the fact that the text repeats, five times, the claim that all buddhas teach the “one buddha vehicle” (C. *yi fosheng* 一佛乘; J. *ichi butsujo*), as follows: (1) “all buddhas, the *tathāgatas*” (C. *zhufo rulai* 諸佛如來; J. *shobutsu nyorai*) teach the one buddha vehicle (T 262.9.7a29-b4); (2) “all buddhas of the past” (C. *guochu zhufo* 過去諸佛; J. *kako shobutsu*) teach it (*ibid.* 7b4-7); (3) “all buddhas of the future” (C. *weilai zhufo* 未來諸佛; J. *mirai shobutsu*) teach it (*ibid.* 7b7-11); (4) “all buddhas, world-honored ones... of the present”

says:¹ “All buddhas, world-honored ones, appear in the world only for the cause of a single great matter.” That is to say, [all buddhas appear in the world] to cause the “opening, indicating, awakening, and entering” of buddha-knowledge. To immediately clarify this singular “cause of a great matter” [spoken of in the *Lotus Sūtra*] is what [Dongshan] meant by the “great matter.”

徒に佛弟子に似たることをば喜ばず。若し這箇の事を明らめずんば、畢竟して在家の俗人と何の異なることあらん。故如何となれば、眼に色を見ることも異ならず、耳に聲を聞くことも變らず、外に境縁に對するのみに非ず、内に緣慮も忘ることを得ず。唯是れ形の代るのみなり、卒に別なし。畢竟して一息斷じ兩眼閉る時、汝が精魂徒らに物に隨て轉ぜられて三界に流注し、僅に人中に生じ、天上に生ずること品あるに似たるとも、車の廻り廻りて限なきに似たり。

Do not delight in pointlessly imitating disciples of Buddha. If you have not clarified this matter, then in the final analysis, how are you different from a secular person who is a householder? If you ask what the reason is, it is because the way your eyes see forms does not differ, and the way your ears hear sounds, too, is not changed [from theirs]. This is not just a matter of how you face objects of perception externally, but also of your inability to free yourself from thoughts about objects that arise internally. You have just changed your appearance [from that of a secular person]: ultimately you are no different. Ultimately, when both your eyes close at your last breath, your spirit will uselessly follow things and be transformed, and you will continuously flow through the three realms. Even if it seems that you have just enough good karma to be born among humans or born in a heaven, the wheel [of birth and death] looks to be turning around and around without end.

本より人をして在家を離れ塵勞を出さしむる心、何事にか有る。唯是れ佛智見に達せしめんが爲なり。煩はしく叢林を設け四衆を集め、唯此事を開明せしめんが爲なり。故に僧堂を名て選佛場といふ。長老を呼で唱導の師とす。妄りに衆を集め喧しくせんとするに非ず。唯人をして悉く自己を開明せしめんが爲なり。

What is the reason behind the [Buddha's] fundamental intention in having people leave the life of a householder and go beyond worldly toil? It is only for the

(C. *xianzai...zhufo shizun* 現在...諸佛世尊; J. *genzai... shobutsu seson*) teach it (*ibid.* 7b11-18); and (5) Śākyamuni Buddha himself teaches it, saying, “I now also [teach] like this” (C. *wo jin yifu rushi* 我今亦復如是; J. *ga kon yakufuku nyoze*) (*ibid.* 7b18-22). In his *Essay on Defending the Borders of the Country*, Saichō (766-822), founder of the Tendai School in Japan, explains:

[This doctrine] exists in the “five buddhas section”: first are the buddhas of the ten directions; second are the buddhas of the past; third are the buddhas of the future; fourth are the buddhas of the present; and fifth is Śākyamuni Buddha.

《守護國界章》有五佛章故。一者十方佛。二者過去佛。三者未來佛。四者現在佛。五者釋迦佛。(T 2362.74.203c14-16).

¹ says (to と). The quotation of Śākyamuni Buddha that follows is a Japanese transcription of a line in Chinese that appears in Chapter 2 of the *Lotus Sūtra*, entitled “Skillful Means” (C. *fangbian* 方便; J. *hōben*):

《妙法蓮華經》諸佛世尊唯以一大事因緣故出現於世。(T 262.9.7a21-22).

For a translation of the entire passage in which this line occurs, → single great matter.

sake of having them penetrate *buddha-knowledge*. Taking the trouble to establish major monasteries and gather the fourfold assembly is only for the sake of shedding light on *this* matter. It is for this reason that *saṅgha halls* are named “*buddha-selection sites*,” and [some people] are called *elders* and regarded as *instructing masters*. It is not for the purpose of arbitrarily gathering a congregation and making a lot of loud talk. It is only for the sake of making people fully shed light on their own selves.

故に設ひ出家の形と爲て、なまじみに叢林に交はるといふとも、若し此事を明らめずんば、徒に勞して功なきのみなり。何に況や末代惡世の初機後學、設ひ身儀心操、先佛の方規の如く學ばんとすとも、天性迂曲にして學得すること能はず。近來の僧、手を定め足を下すこと穩かならず。大小威儀、内外心術、悉く學ばんとせず。故に僧儀なきが如し。設ひ身儀心操、昔しの如くなりとも、若し心地を明らめずんば、人天の勝果にて有漏の因縁、何に況や心地明らめず身儀調はず、徒に信施を受け来る。皆是れ墮獄の類なり。

Therefore, even if you take on the appearance of one who has gone forth from *household life*, and you half-heartedly associate with others in major monasteries, if you have not clarified *this matter*, your exertions are futile and simply have no merit. That is all the more true of *latecomer* students with beginners' abilities in this evil age of the latter era. Even if they try to learn bodily *etiquette* and *mental restraint* in accordance with the rules set by previous *buddhas*, being naturally perverse, they are unable to master those. Monks these days are not moderate in the way they settle their hands and put down their feet. They do not try to learn anything of the major and minor aspects of *deportment*, or of the inward and outward *mindset*. Thus, it is as if they lack *monkish deportment*. Even supposing that your *bodily etiquette* and *mental restraint* are like those of old, if you have not clarified the *mind-ground*, it is *contaminated karma* that results in the *superior rewards* of [rebirth among] *humans or gods*. How much worse would it be if, with the *mind-ground* not clarified and your *bodily etiquette* not regulated, you recklessly accepted the *alms of the faithful*! Everyone like that is of the type that falls into hell.

然れども先徳曰く、

However, a previous worthy said:¹

世下り人疎にして、設ひ身儀心操古聖の如くなくとも、精細綿密にして一大事を明らめ得ば、恐らくは三世諸佛と差ふこと無からん。六代祖宗、歴代古聖、悉く兄弟ならん。本より三界の出づべきなし。豈六道の廻るべきあらんやと。

¹ a previous worthy said (*sentoku iwaku* 先徳曰く). These words introduce what is ostensibly a quotation of an eminent *Chan/Zen* master of yore. The quotation looks like it could be a Japanese transcription of a passage that was originally in Chinese, similar to the many other transcriptions that occur in the *Denkōroku*. However, a digital search of the Chinese Buddhist canon, targeting all of the various compounds of Chinese characters that appear in the quotation, turns up no source text.

“As the ages decline¹ and people become coarse, even if they lack the bodily etiquette and mental restraint of the sort that the old sages had, if they are able to clarify the single great matter, attentively and thoroughly, then there is a chance that there will be no difference between them and the buddhas of the three times. They should all be brother disciples in the lineage of the six generations of ancestors² and the successive generations of old sages. Fundamentally, there is no need to escape from the three realms; how, then, could there be any necessity of revolving through the six destinies?”

然れば精細に功夫し綿密に參學して、衲衣下の事を明らむべし。此一大事因縁、正像未の時隔でなく、梵漢和、國異ならず。故に末法惡世と悲むこと勿れ。遠方邊地の人と嫌ふこと勿れ。

Therefore, you must attentively make a concentrated effort, thoroughly study, and clarify the “matter for those in patched robes.” When it comes to the “cause of a single great matter,” there is no division into true, semblance, and enfeebled times. There is no difference between the countries of India, China, and Japan. Therefore, do not rue that this is the evil age of the enfeebled dharma. Do not hate that you are a person in a far-off peripheral land.

此事本より千佛競ひ來りて與へんとすといふとも、佛力も終に及び難からん。然れば子に授る道に非ず、父に受る道に非ず、但自修自悟、自身自得すべし。無量塵劫の修行なりとも、自證自悟せんことは一刹那の間、一度憤發の勢を爲さば盡乾坤一毫も得來らず。一度此處に到りなば、曠大劫來昧からず。豈諸佛の授る在る有らんや。

This matter, from the start, is such that if the thousand buddhas came and vied to give it to you, even their buddha-power, in the end, would not be up to the task. Thus, it is not a way that is given to a child, and it is not a way that is received from a father. It can only be attained by oneself, in one's own person, through self-cultivation and self-awakening. Cultivation may go on for infinite kalpas as numerous as motes of dust, but self-verification and self-awakening will occur in the space of a single instant. If you once apply the force of an intense effort, there will not be an iota of anything to attain³ in all of heaven and earth. If you once arrive at this

¹ “As the ages decline” (*yo kudari* 世下り). The original Japanese here could also mean “as the generations (*se* 世) go by (*kudari* 下り).” There is no external philological evidence that might help to determine which of these meanings is intended, but the immediate context points to the former, because the text below speaks of the true, semblance, and enfeebled ages of the dharma, a concept which (among other things) envisions a progressive decline in the quality of the monastic *saṅgha*.

² “six generations of ancestors” (*roku dai so* 六代祖). The reference is to the first six generations of *Chan* masters in China, from Bodhidharma down to Huineng, to whom all living *Chan/Zen* masters in Keizan's day traced back their lineage of dharma inheritance.

³ there will not be an iota of anything to attain (*ichigō mo e kitarazu* 一毫も得來らず). This statement is made from the standpoint of awakening, which realizes the emptiness of all dharmas. Thus, the meaning of the sentence in which it occurs is: if you make a great effort to attain awakening, you will succeed in attaining it, which consists of the realization that there is nothing to attain.

place, you will no longer suffer from the blind ignorance of bygone *kalpas*, vast and great. How could the *buddhas* have anything to give you?

故に子細に此處に到らんと思はば、先づ須らく萬事を捨てべし。尚ほ佛祖の境界をも求むること勿れ。何に況や自他憎愛あらんや。唯毫髪の知解を起さずして即ち直下を見よ。必ず皮肉なき物あり。體、虛空の如くにして別色なし。恰かも清水の徹底明らかなが如し。廓然明白にして唯了了として知るのみなり。

Thus, if you think you would like to arrive at *this place*, in *detail*, first you must discard your *myriad affairs*. Furthermore, you must not seek the *sphere of cognition* of the *buddhas* and *ancestors*.¹ How much less, then, should you have hate or love for self or other? When even a hair's-breadth of intellectual interpretation arises, take a look directly beneath it. There is definitely something there that lacks skin or flesh. The *substance*, like empty space, has no separate form. It is just like the complete clarity of pure water. Expansive and obvious, it is perfectly complete knowing; that is all.

且く道へ、這箇の道理、如何が露はし得んや。

Now then, speak! How is it possible to bare this *principle*?

VERSE ON THE OLD CASE 【頌古】

水清徹底深沈處。不待琢磨自瑩明。

When the water is pure, one penetrates to the bottom, a deeply sunken place. Without waiting to be cut and polished, it is clear and bright of itself.

¹ you must not seek the sphere of cognition of the buddhas and ancestors (*busso no kyōgai wo mo motomuru koto nakare* 佛祖の境界をも求むること勿れ). The “sphere of cognition of the buddhas and ancestors” is precisely the goal of Chan/Zen practice. However, to actively “seek” (*motomuru* 求むる) such a thing or state of being is to hypostasize it, which *ipso facto* involves deluded conceptual thinking. Hence there is the admonition not to seek it.

ROOT CASE 【本則】

第四十三祖、大陽明安大師、因

The Forty-third Ancestor, Great Master Taiyang Mingan,¹ on one occasion

問梁山和尚、如何是無相道場。山、指觀音像曰、這箇是吳處士畫。師擬進語。山急索曰、這箇是有相底、那箇是無相底。師於言下有省。

asked Reverend Liangshan,² “What about the signless place of practice?” Liangshan pointed to an image of Avalokitesvara and said, “This was painted by Retired Scholar Wu.” The Master [Taiyang] was thinking over what to say when Liangshan interjected, saying, “This one has signs. Which is the signless one?” At these words, the Master [Taiyang] gained insight.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は警玄。傳燈等に載る處、時の皇帝の名に依て警延と云ふ。然れども實の諱は是れ警玄なり。

The Master’s [Taiyang’s] personal name was Jingxuan. According to what is written in the *Transmission of the Flame* and other texts, because of the name of the emperor at that time,³ he was called Jingyan. However, his actual personal name was Jingxuan.

江夏張氏の子。智通禪師に依て出家す。十九にして大僧と爲り圓覺了義を

¹ Great Master Taiyang Mingan (C. Taiyang Mingan Dashi 大陽明安大師; J. Taiyō Myōan Daishi). A name, possibly a posthumous honorary title, for Taiyang Jingxuan (942–1027), a.k.a. Taiyang Jingyan, renowned as the abbot of the monastery on Mount Taiyang in Yingzhou.

² asked Reverend Liangshan (*wen Liangshan Heshang* 問梁山和尚; J. Ryōzan Oshō ni tou 梁山和尚に問ふ). The block of Chinese text that begins with these words is nearly identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Jingxuan of Mount Taiyang in Yingzhou”:

《五燈會元》初到梁山。問。如何是無相道場。山指觀音。曰。這箇是吳處士畫。師擬進語。山急索曰。這箇是有相底。那箇是無相底。師遂有省。(CBETA, X80, no. 1565, p. 288, a16-18 // Z 2B:11, p. 261, c1-3 // R138, p. 522, a1-3).

The same question and answer is also found in Dōgen’s *Treasury of the True Dharma Eye in Chinese Characters* (DZZ 5.252), and in many other Chan/Zen records.

³ because of the name of the emperor at that time (*toki no kōtei no na ni yotte* 時の皇帝の名に依て). According to a number of historical records, during the Dazhong Xiangfu era (大中祥符; 1008–1016) in the reign of the Song dynasty emperor Zhenzong 真宗, the monk Jingxuan 警玄 (J. Kyōgen) changed his name to Jingyan 警延 (J. Kyōen) to “avoid a taboo national name” (C. *bi guohui* 避國諱; J. *kokki wo sakeru* 國諱を避ける) or to “avoid a taboo mortuary name” (C. *bi miaohui* 避廟諱; J. *byōki wo sakeru* 廟諱を避ける). That is to say, because the second glyph of his name, *xuan* 玄 (J. *gen*), became taboo due its use in an imperial name, he changed it to *yan* 延 (J. *en*). → Great Master Taiyang Mingan.

聞く。講席に能く及ぶ者なし。遂に遊方して初め梁山に到て問ふ、如何が是れ無相の道場。乃至、師遂に省あり。便ち禮拜し本位に倚て立つ。山曰く、何ぞ一句を道取せざる。師曰く、道ふことは即ち辭せず、恐くは紙筆に上らん。山笑て曰く、此語碑に上せ去ること在らん。師偈を獻じて曰く、

He was a son of the Zhang Clan in Jiangxia.¹ He went forth from household life under Chan Master Zhitong. At nineteen, he became a fully ordained monk and listened to the *Explicit Meaning of Perfect Awakening*.² No one attending the lecture could compare with him.³ After that, he wandered about, and when he first arrived at Mount Liang, he asked [the abbot of Liangshan], “What about the signless place of practice?” ... and so on, down to...⁴ the Master [Taiyang] thereupon gained insight. Then he [Taiyang]

¹ He was a son of the Zhang Clan in Jiangxia (Kōka Chōshi no ko 江夏張氏の子). The quoted block of text that begins with this sentence is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Jingxuan of Mount Taiyang in Yingzhou”:

《五燈會元》江夏張氏子。依智通禪師出家。十九爲大僧。聽圓覺了義講席。無能及者。遂遊方。初到梁山。問。如何是無相道場。山指觀音。曰。這箇是吳處士畫。師擬進語。山急索曰。這箇是有相底。那箇是無相底。師遂有省。便禮拜。山曰。何不道取一句。師曰。道即不辭。恐上紙筆。山笑曰。此語上碑去在。師獻偈曰。我昔初機學道迷。萬水千山覓見知。明今辨古終難會。直說無心轉更疑。蒙師點出秦時鏡。照見父母未生時。如今覺了何所得。夜放烏雞帶雪飛。山謂洞上之宗可倚。一時聲價籍籍。山歿。辭塔至大陽。謁堅禪師。堅讓席使主之。(CBETA, X80, no. 1565, p. 288, a14-24 // Z 2B:11, p. 261, b17-c9 // R138, p. 521, b17-p. 522, a9).

Note, however, that Taiyang's verse, set in a more angular font in the above passage, appears in the Shūmūchō edition of *Denkōroku* in the original Chinese.

² listened to the *Explicit Meaning of Perfect Awakening* (*Engaku ryōgi wo kiku* 圓覺了義を聞く). It is clear from the following sentence that what Taiyang listened to at age nineteen was a lecture on the *Explicit Meaning of Perfect Awakening*, a text better known as the *Sūtra of Perfect Awakening*.

³ No one attending the lecture could compare with him (*kōseki ni yoku oyobu mono nashi* 講席に能く及ぶ者なし). The expression *jiangxi* 講席 (J. *kōseki*) means “seated for the lecture” (i.e. in attendance at the lecture), not the “lecturer's seat” (or “at the lectern”), as some translators have assumed. The biography of Taiyang Jingyan in the *Biographies from the Sangha Treasure of the Chan Community* says in part:

[Jingyan] listened to [a lecture on] the *Sūtra on the Explicit Meaning of Perfect Awakening* and asked the lecturer, “What is called perfect awakening?” The lecturer said, “Perfect’ means perfectly interfused with that which is contaminated; ‘awakening’ means awakening exhaustively, with nothing remaining.” Jingyan laughed and said, “If it is empty of all existence and non-existence, then what is called perfect awakening?” The lecturer sighed and said, “This boy is so young, yet has awareness as brilliant as this. How can what I have suffice to benefit him?”

《禪林僧寶傳》聽圓覺了義經。問講者。何名圓覺。講者曰。圓以圓融有漏爲義。覺以覺盡無餘爲義。延笑曰。空諸有無。何名圓覺。講者嘆曰。是兒齒少而識卓如此。我所有何足以益之。(CBETA X no. 1560, 79.518c // Z 2B:10.248a // R 137.495a-b).

⁴ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case in Japanese transcription has been elided to save space, but that the intention is to quote the entire thing.

made prostrations, returned to his original place, and stood. Liangshan said, “Why not speak a single phrase?” The Master [Taiyang] said, “It is not that I refuse to speak, but I am afraid it will be written down on paper.” Liangshan laughed and said, “These words are likely to be inscribed on a stele!” The Master [Taiyang] presented a verse, which said:

我昔初機迷學道、萬水千山覓見知。
明今辨古終難會、直說無心轉更疑。
蒙師點出秦時鏡、照見父母未生時。
如今學了何所得、夜放烏鵲帶雪飛。

Long ago as a beginner, I was a deluded student of the way;
in myriad waters and thousands of mountains, I looked to see and
know.

To clarify the present and discern the past, finally, was hard to do;
straight talk of no-mind just increased my doubts.
But my master brought out the Qin era Mirror;
reflected in it I saw the “time before my father and mother were
born.”

Nowadays my studies are finished, but what is attained?
Released into the night, the black rooster flies, covered in snow.¹

山謂く、洞山の宗倚るべしと。一時に聲價籍籍たり。山沒して、塔を辭して
太陽に至り、堅禪師に謁す。堅、席を譲て之に主たらしむ。

Liangshan said, “Dongshan’s lineage can rely on you.” At once, his [Taiyang’s] fame spread far and wide. When Liangshan died, he [Taiyang] bade farewell to his [Liangshan’s] stūpa and went to Taiyang, where he called on Chan Master Huijian. Huijian relinquished the abbacy, making him [Taiyang] head of the monastery.

其れより洞山一宗盛に世に興る。人悉く風に走る。

From then on, Dongshan’s entire lineage flourished throughout the world. People all ran to its style.

師、神觀奇偉、威重あり。兒稚の時より日に祇だ一食し、自ら先徳附授の
重きを以て、足限を越ゑず、脇席に至らず。

The Master² [Taiyang] had a spiritual appearance that was uncanny and ex-

¹ the black rooster flies, covered in snow (C. *wuji dai xue fei* 烏鵲帶雪飛; J. *ukei yuki wo obite tobu* 烏鵲雪を帶びて飛ぶ). This plays off a saying attributed to Caoshan Benji, “a black rooster moves on snow” (C. *wuji xue shang xing* 烏鵲雪上行; J. *ukei setsujō ni yuku* 烏鵲雪上に行く) (T 1987A.47.527a25), which is said to symbolize the third of the five ranks. Taiyang implies that he has reached the fifth rank, in which principle (C. *li* 理; J. *ri*) and phenomena (C. *shi* 事; J. *ji*) are “both conjoined” (C. *jiandai* 兼帶; J. *kentai*), for he describes himself as the black rooster “covered in” or “conjoined with” (C. *dai* 帶; J. *tai, obite* 帯びて) snow. → black rooster.

² The Master (C. *Shi* 師; J. *Shi*). The quoted block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Jingxuan of Mount Taiyang in Yingzhou”:

traordinary, with great dignity. From the time of his youth, he ate only one meal each day. Taking upon himself the burden that the previous worthy had entrusted him with,¹ his feet never crossed the boundary of the monastery and his ribs never touched a mattress.

年八十二に至て猶ほ是の如し。終に

Arriving at his eighty-second year,² he [Taiyang] was still like this. At the end,³
終に陞座して衆を辭し終焉す。

he ascended the seat, bade farewell to the congregation, and passed away.

INVESTIGATION 【拈提】

實に夫れ參學、尤も切要とすべきは便ち是れ無相道場なり。形を帶びず名を受けず。故に言に關からずと雖も、必ず果然として明らかなる所あり。謂ゆる父母未生の時の形貌なり。

Truly, with regard to study, what we should consider most essential is this “signless place of practice.” It is not bound by appearances, and it accepts no name. Thus, although it is unrelated to language, it is definitely, as one would expect, a place of clarity. It has the shape of what is referred to [in the Pivotal Circumstances] as the “time before my father and mother were born.”⁴

《五燈會元》師神觀奇偉。有威重。從兒稚中。日祇一食。自以先德付授之重。足不越限。脇不至席。(CBETA, X80, no. 1565, p. 288, c17-19 // Z 2B:11, p. 262, a14-16 // R138, p. 523, a14-16).

¹ burden that the previous worthy had entrusted him with (C. *xiande fushou zhi zhong* 先德付授之重; J. *sentoku fuju no omoki* 先德附授の重き). That is to say, the heavy responsibility of the abbacy, which the previous abbot, Huijian, had handed over to him.

² Arriving at his eighty-second year (*toshi hachijūni ni itatte* 年八十二に至て). According to the biography of “Chan Master Jingxuan of Mount Taiyang in Yingzhou” in the *Collated Essentials of the Five Flame Records*, Taiyang was in his eightieth year when he died:

His feet never crossed the boundary of the monastery and his ribs never touched a mattress [until] he was eighty years old. [part elided] On the 19th day of the 7th month of the 5th year of the Tiansheng era [1028], the Master [Taiyang] ascended the seat, bade farewell to the congregation, and manifested extinction.

《五燈會元》足不越限。脇不至席。年八十。[part elided] 師天聖五年七月十九陞座。辭衆示寂。(CBETA, X80, no. 1565, p. 288, c18-24 // Z 2B:11, p. 262, a15-b3 // R138, p. 523, a15-b3).

³ At the end (*tsui ni* 終に). The remainder of the sentence that begins with these words is a gloss in Japanese of a similar Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Jingxuan of Mount Taiyang in Yingzhou”:

《五燈會元》陞座。辭衆示寂。(CBETA, X80, no. 1565, p. 288, c24 // Z 2B:11, p. 262, b3 // R138, p. 523, b3).

⁴ “time before my father and mother were born” (C. *fumu weisheng shi* 父母未生時; J. *bumo mishō no toki* 父母未生の時). The text of the *Denkōrokū* here repeats and explains a phrase from Taiyang’s verse, which is quoted above. Taiyang, in turn, borrowed the expression from earlier Chan records. → “time before one’s father and mother were born.”

故に此田地を示さんとするに、吳處士が畫く所の觀音の像を指す。恰かも鏡を示すが如し。謂ゆる眼あれども見ず、耳あれども聞かず、手あれども執らず、心あれども量らず、鼻あれども嗅がず、舌あれども味ひず、足あれども踏まず、六根悉く用なきが如く、全體都て閑家具なり。恰かも木人の如く、鐵漢の如し。此時、見色聞聲早く免かれ畢りぬ。此に進語せんとせしに、木櫈に住まざらしめんとして、急に索て曰く、這箇は是れ有相底、那箇かは是れ無相底と。此不用底を以て無面目を知らしむ。明鏡を見て己れを知るが如し。

Thus, to try to demonstrate this standpoint, [Liangshan] pointed to the image of Avalokiteśvara that Retired Scholar Wu had painted, just as if he were holding up a mirror [for Taiyang to look at himself in]. What he [Liangshan] meant to say was: “You have eyes, but do not see;¹ you have ears, but do not hear; you have hands, but do not grasp; you have mind, but do not think; you have a nose, but do not sniff [smells]; you have a tongue, but do not taste; you have feet, but do not walk. It is as if the six sense faculties had no function, and your entire body were just a collection of useless furniture. It is just as if you were a wooden doll, or an iron [statue of a] man.” At that time, he [Taiyang] had already completely escaped from seeing forms and hearing sounds. Here, just as [Taiyang] was hesitating about what to say, he [Liangshan], to help him not be held by a wooden stake, quickly interjected, saying, “This one has signs. Which is the signless one?” By means of these unused things,² he [Taiyang] was made to know the one “without a face.” It is just like looking into a bright mirror to know self.

昔し秦時に鏡ありき。彼鏡に向へば身中の五臓六腑、八萬四千の毛孔、三百六十の骨頭、皆悉く見るが如し。耳目あれども用ゐざる所に、身心を帶せざる所を看見す。有相の千山萬水、悉く破れ來るのみに非ず、無心無分別の暗昏速かに破れ、天地と分れず、萬像都て萌さず、了然として圓具す。實に是れ洞上の一宗、一時の聲價、是の如くなるのみに非ず、累祖見得する皆以て是の如し。

Long ago, during the Qin era, there was a mirror. If you faced that mirror, it was as if you could see everything inside your body: the five organs and six viscera, the eighty-four thousand hair pores, and the three hundred and sixty bones. Although you have ears and eyes, in the place where they are not used, you see that which is not bound by body or mind. Not only will the thousand mountains and myriad waters that have signs all crumble away, but also the complete darkness of mindlessness and non-discrimination will quickly dissipate, heaven and earth will not be divided, none of the myriad phenomena will sprout, and, in a perfectly clear way, everything will be whole and complete. Truly, this is not something

¹ What he meant to say was: “You have eyes, but do not see” (*iwayuru manako aredomo mizu* 謂ゆる眼あれども見ず). This statement is predicated on the notion that when Liangshan had Taiyang look at the painting of Avalokiteśvara, it was just as if the master had the student look in a mirror. The point Liangshan wanted to make with that gesture, Keizan suggests, is that just as the eyes of a painted Avalokiteśvara exist but do not see, Taiyang himself (or the image of himself he sees in the imaginary mirror) has eyes but does not see.

² these unused things (*kono fuyō tei* 此不用底). The reference is to the “six sense faculties” that are said above to be as if they “had no function,” and to the “entire body,” which is likened to a “collection of unused furniture.” It was “these unused things” that Taiyang saw when he looked in the metaphorical “Qin era Mirror.”

that was only acclaimed like this at one time in the one lineage of Dongshan's Tradition. In every generation of ancestors, those who are able to see all regard matters in this way.

此旨を會せしより後、大陽にして僧あり、問て曰く、

After he [Taiyang] understood the point of this and was [abbot] on Mount Taiyang, there was a monk who asked,¹

如何が是れ和尚の家風。師曰く、満瓶傾け出さず、大地に饑人なしと。

“What is the Reverend's house style?” The Master [Taiyang] said, “The full pitcher tips, but does not spill; on the great earth there are no starving people.”

實に是れ此田地、傾くれども出さず、推せども闇かず、挑ぐれども起さず、觸るれどもなし。故に耳目の至る處に非す。語默動靜に伴ひ來れども曾て動靜に礙ゑられず。此事、唯祖師獨り具足するのみに非す、盡大地の人、一箇も具せざるなし。故に謂ふ、飢たる人なしと。

Truly, it is *this standpoint* which, even when tipped, does not spill; even when probed, does not open up; even when lifted, does not raise up; and even when touched, does not exist. Thus, it is not a place that ears and eyes reach. Although it comes accompanied by *speech and silence, movement and stillness*, it has never been obstructed by *movement or stillness*. This matter is not something that just the ancestral teachers alone are *fully equipped* with; among people all across the great earth, there is not a single one who is not *fully equipped* with it. That is why [Taiyang] said, “There are no starving people.”

然れば諸禪德、幸ひに洞家の兒孫と爲りて、既に古佛の家風に遭へり。精細綿密に參到して父母未生、色空未起の時の自己に承當し、已に一毫ばかりも相狀なき所に到り、既に微塵ばかりも外物なき所を見得し、千生萬劫模索すれども、四大五蘊得來らず。十二時中一時も欠少なき所を明らめ得ば、正に是れ洞家の兒孫、青原の枝派ならん。

That being the case, Zen worthies, fortunately you are descendants of Dongshan's House and have already encountered the *house style* of the old buddha. When you attentively and thoroughly inquire until you arrive at understanding; accede to the own *self* of the time “before your father and mother were born” and before the arising of *form and emptiness*; reach the place where not even an iota of signification remains; and gain sight of the place where there is not even an infinitesimal mote of dust of an external thing; then, even if you grope for them for thousands of lives over myriads of *kalpas*, the *four primary elements* and *five aggregates* cannot be found. Throughout the twelve periods of the day, if you are

¹ asked (*toite iwaku* 問て曰く). The question and answer that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Jingxuan of Mount Taiyang in Yingzhou”:

《五燈會元》如何是和尚家風。師曰。滿瓶傾不出。大地沒饑人。(CBETA, X80, no. 1565, p. 288, b2-3 // Z 2B:11, p. 261, c11-12 // R138, p. 522, a11-12).

able to clarify that place where nothing is lacking even for a moment, then truly you will be a descendant of Dongshan's House and an heir of Qingyuan.

且く如何が此這箇の道理を通ずることを得ん。聞かんと要すや。

Now, how can I communicate this principle? Do you wish to hear?

VERSE ON THE OLD CASE 【頌古】

圓鑑高懸明映徹。丹艤盡美畫不成。

The *round mirror* hangs high, clearly reflecting everything.
Its pigments¹ are most exquisite, but a painting will not do.²

¹ **pigments** (C. *danhuo* 丹艤; J. *tankaku*). According to HYDCD, one meaning of *danhuo* 丹艤 is “decorative colors” (*tushi secai* 塗飾色彩), translated here as “pigments.” Some confusion has arisen from the fact that *danhuo* 丹艤 also represents a homonym that is written as 丹艤 (i.e., with the radical for the second glyph written with the cinnabar 丹 element instead of the boat 舟 element). If written in that way, both glyphs of *danhuo* 丹艤 (J. *tankaku*) refer to a red color. Ishikawa (p. 736) mistakenly interprets the second glyph (*kaku* 艤) as referring to “a model boat or decorative boat” (*kazari fune* 飾り舟). Other commentators and translators also follow these erroneous lines of interpretation. Cook (p. 220), for example, translates *tankaku* as “vermilion boat.”

² **a painting will not do** (C. *hua bucheng* 畫不成). The “painting” (C. *hua* 畫; J. *ga*) referred to here is the image of the bodhisattva Avalokiteśvara mentioned in the Root Case of this chapter. In the Investigation section above, Keizan says that “[Liangshan] pointed to the image of Avalokiteśvara that Retired Scholar Wu had painted, just as if he were holding up a mirror [for Taiyang to look at himself in].” The expression *bucheng* 不成 (J. *fusei*) can also mean “incomplete,” or “a failure, an abortive attempt.” Thus, in this line of the verse Keizan states the obvious fact that a painting cannot really function in the same way as an ordinary mirror, even if the two are said to be similar in some metaphorical way. Moreover, only the “*round mirror*” (i.e. the *buddha-mind*) can “clearly reflect” that which is ultimately real: no painting or written words — “brush strokes” (C. *hua* 畫; J. *ga*) — can do that.

ROOT CASE 【本則】

第四十四祖、投子和尚、參圓鑑。鑑、

The Forty-fourth Ancestor, Reverend Touzi,¹ sought instruction from Yuanjian.² Yuanjian

令看外道問佛、不問有言、不問無言因緣。經三載、一日問曰、汝記得話頭麼、試舉看。師擬對、鑑掩其口。師了然開悟。

had him³ [Touzi] contemplate the episode: “a follower of an other path questioned Buddha, saying, ‘I do not ask about having words, and I do not ask about not having words.’” Three years passed. One day [Yuanjian] asked, “Do you remember the saying? Try raising it.”⁴ As the Master [Touzi] considered how to reply, Yuanjian covered his [Touzi’s] mouth. The Master [Touzi] understood and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は義青。

The Master’s [Touzi’s] personal name was Yiqing.

青社李氏の子なり。七齡にして穎累、妙相寺に往て出家す。經を試て十五にして得度す。百法論を習ふ。未だ幾ならず歎じて曰く、三祇塗遠し、自ら因ざとも何の益ぞ。乃ち洛に入て華嚴を聽く。義、珠を貫くが如し。嘗て諸林菩薩の偈を読み、即心自性と云ふに至て、猛省して曰く、法は文字を離る、寧ろ講ずべけんや。即ち棄てて宗席に游ぶ。時に圓鑑禪師、會聖巖に居す。一夕青色の鷹を畜ふと夢み吉徵と爲す。旦に届て師来る。鑑、禮を以て之を延く。外道問佛の話を看せしむ。乃至、師了然として開悟し、遂に禮拜す。鑑曰く、汝、玄機を妙悟するや。師曰く、設ひ有りとも也た須らく吐却すべし。時に資侍者、傍に在て曰く、青華嚴、今日病に汗を得るが如し。師、回顧して曰く、狗口を合取せよ。若し更に忉忉せば、我即ち便ち嘔せん。此れより復た三年を経て、鑑、時に洞下の宗旨を出して之を示す。悉く皆妙

¹ Reverend Touzi (C. Touzi Heshang 投子和尚; J. Tōsu Oshō). Touzi Yiqing (1032–1083).

² Yuanjian 圓鑑 (J. Enkan). Yuanjian Fayuan (991–1067), a Chan master in the Linji Lineage who was charged by the Forty-third Ancestor in the Caodong Lineage, Taiyang Mingan, with finding a dharma heir for him.

³ had him (C. *ling* 令; J. *rei*). The block of Chinese text that begins with this word is identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Touzi Yiqing of Shuzhou” (CBETA, X80, no. 1565, p. 289, b15-17 // Z 2B:11, p. 262, d6-8 // R138, p. 524, b6-8).

⁴ “Try raising it” (C. *shi ju kan* 試舉看; J. *kokoromi ni ko seyo min* 試みに舉せよ看ん). In the present context, this stock phrase means: “Try commenting to show that you understand the meaning of the saying that was assigned to you.” → try raising it. The saying in question is the *kōan* known as → “a follower of an other path questioned Buddha.”

契す。附するに大陽の頂相、皮履布直裰を以てし、囑して曰く、吾に代て其宗風を續ぎ、久く此に滯ること無れ。善く宜く護持すべし。遂に偈を書して送て曰く、須彌立大虛、日月輔而轉。群峰漸倚他、白雲方改變。少林風起叢、曹溪洞簾卷。金鳳宿龍巢、宸苔豈車碾。

He [Touzi] was a son of the Li Clan in Qingshe.¹ In his seventh year, being exceptionally bright, he went to Miaoxiang Monastery to go forth from household life. He was tested on the sūtras, and at fifteen he was ordained. He learned the *Treatise on the Hundred Dharmas*, but before long he said with lament: “A path that lasts three asamkhyā kalpas is so remote! Even if I were to burden myself with it, what would be the benefit?” Thereupon, he entered Luoyang and listened to [lectures on] the *Flower Garland Sūtra*. His appreciation of its meaning developed like the stringing together of precious jewels. Once, when the verses of the various “Grove” bodhisattvas² were being read, [the lecture] came to where the text says, “... are the own-nature of mind.”³ He reflected earnestly and

¹ He was a son of the Li Clan in Qingshe (C. *Qingshe Lishi zi* 青社李氏子; J. *Seisha Rishi no ko nari* 青社李氏の子なり). The block of text that begins with this sentence is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Touzi Yiqing of Shuzhou”:

《五燈會元》青社李氏子。七齡頗異。往妙相寺出家。試經得度。習百法論。未幾歎曰。三祇塗遠。自困何益。乃入洛聽華嚴。義若貫珠。嘗讀諸林菩薩偈。至即心自性。猛省曰。法離文字。寧可講乎。即棄游宗席。時圓鑑禪師居會聖嚴。一夕。夢畜青色鷹。爲吉徵。屆旦師來。鑑禮延之。令看外道問佛不問有言。不問無言。因緣。經三載。一日問曰。汝記得話頭麼。試舉看。師擬對。鑑掩其口。師了然開悟。遂禮拜。鑑曰。汝妙悟玄機邪。師曰。設有也須吐却。時資侍者在旁。曰。青華嚴今日如病得汗。師回顧曰。合取狗口。若更忉忉。我即便嘔。自此復經三年。鑑時出洞下宗旨示之。悉皆妙契。付以大陽頂相皮履直裰。囑曰。代吾續其宗風。無久滯此。善宜護持。遂書偈送曰。須彌立太虛。日月輔而轉。羣峰漸倚他。白雲方改變。少林風起叢。曹溪洞簾卷。金鳳宿龍巢。宸苔豈車碾。(CBETA, X80, no. 1565, p. 289, b10-24 // Z 2B:11, p. 262, d1-15 // R138, p. 524, b1-15).

However, the verse that ends this Pivotal Circumstances section is quoted in the original Chinese.

² various “Grove” bodhisattvas (C. *zhulin pusa* 諸林菩薩; J. *shorin bosatsu*). The word “forest” or “grove” (C. *lin* 林; J. *rin*) can refer, metaphorically, to a place where people gather, such as a major monastery (C. *conglion* 叢林; J. *sōrin*), or to a particular grouping of people. However, in the present context the reference is to a number of individual bodhisattvas whose names include the word “Grove.” Chapter 20 of the *Flower Garland Sūtra*, which is entitled “Verses inside Yama’s Palace” (C. *Yemo gongzhong jizan pin* 夜摩宮中偈讚品; J. *Yama gūchū gesan bon*), consists of a series of verses by bodhisattvas with names such as Merit Grove Bodhisattva (C. *Gongdelin Pusa* 功德林菩薩; J. *Kudokurin Bosatsu*), Wisdom Grove Bodhisattva (C. *Huilin Pusa* 慧林菩薩; J. *Erin Bosatsu*), Fearlessness Grove Bodhisattva (C. *Wuweilin Pusa* 無畏林菩薩; J. *Muirin Bosatsu*), Vigor Grove Bodhisattva (C. *Jingjinlin Pusa* 精進林菩薩; J. *Shōjinrin Bosatsu*), and so on (T 279.10.99c16 ff.). In these names, the word “grove” means “collection of” or “fully equipped with.”

³ “... are the own-nature of mind” (C. *ji xin zixing* 卽心自性; J. *soku shin jishō*). This brief quotation of the *Flower Garland Sūtra* (marked by non-serif Roman and more angular Chinese font) is taken from a longer passage that reads:

[One should] thoughtfully deliberate on all dharmas without cease; practice su-

said, “The *dharma* is separate from scriptures. How could it possibly be lectured on?”

He then gave up [attending lectures] and traveled about to visit *Chan* Lineage abbots. At the time, *Chan* Master Yuanjian resided at Huisheng Grotto. One night, he [Yuanjian] dreamt of harboring a blue-colored hawk,¹ and he regarded that as an auspicious omen. When dawn arrived, the Master [Touzi] came. Yuanjian greeted him courteously and extended an invitation to him. He [Yuanjian] had him [Touzi] contemplate the saying: “a follower of an other path questioned Buddha” ...and so on, down to...² The Master [Touzi] understood and awakened, and then made prostrations. Yuanjian said, “Have you sublimely awakened to the profound function?” The Master [Touzi] said, “If that existed, I would have to spit it out.” At that time, Acolyte Zi, who was at Yuanjian’s side, said, “Flower Garland Yiqing,³ today it looks as if illness were making you sweat.” The Master [Touzi] turned and looked at him and said, “Shut your dog mouth! If you keep on barking, I am going to vomit.”

After this, another three years passed. Yuanjian, at one time, brought out the lineage essentials⁴ that were descended from Dongshan and displayed

preme deeds without seeking karmic recompense; and fully realize that the sphere of cognition is like an illusion, like a dream, and like a magical transformation. If bodhisattvas can accord with this kind of contemplation and practice, they will not give rise to dualistic interpretations in the midst of all dharmas, and the buddha-dharma in its entirety will quickly become evident to them. At the moment of first arousing the thought of bodhi they will immediately attain *anuttarā-samyak-saṃbodhi*; they will know that all dharmas are the own-nature of mind; and they will accomplish the wisdom body without relying on being awakened by another.

《華嚴經》思惟諸法、無有休息、行無上業、不求果報。了知境界如幻如夢、如影如響、亦如變化。若諸菩薩能與如是觀行相應、於諸法中不生二解、一切佛法疾得現前、初發心時即得阿耨多羅三藐三菩提、知一切法即心自性、成就慧身、不由他悟。(T 279.10.88c27-89a3).

¹ blue-colored hawk (*C. qingse ying* 青色鷹; J. *seishoku no takā* 青色の鷹). The glyph for “blue” (*C. qing 青*; J. *shō*) appears as the second half of the name Yiqing 義青 (J. *Gisei*), and also as the first glyph in the name of Yiqing’s hometown of Qingshe (*C. Qingshe* 青社; J. *Seisha*). Therefore, the “blue-colored hawk” signifies Yiqing.

² and so on, down to (*naishi 乃至*). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

³ “Flower Garland Yiqing” (*C. Qing Huayan* 青華嚴; J. *Sei Kegon*). A nickname for Yiqing (later known as Touzi Yiqing), which alludes to his former love of the *Flower Garland Sūtra*. It looks like an ordinary Chinese lay person’s name, in which the first glyph (*Qing 青*) is the family name and the next two glyphs (*Huayan* 華嚴) comprise the individual’s given name.

⁴ lineage essentials (*C. zongzhi* 宗旨; J. *shūshi*). In many cases in *Chan/Zen* texts, the expression “lineage essentials” refers to the gist of the teachings handed down in a particular lineage. The reference here could be to Taiyang’s teachings, either as remembered and expressed verbally by Yuanjian, or perhaps as found in some written record that Yuanjian brought out to show Touzi. In the present context, however, the “lineage essentials” seem

them. All of them *marvelously tallied*.¹ [Yuanjian] entrusted [Touzi] with Taiyang's mortuary portrait, leather shoes, and *long robe* and said: "Instead of me, you should carry on his *lineage style*. Do not languish here for long. You must guard and uphold it well." Then he wrote the following verse and sent [Touzi] off with it:

Mount Sumeru stands in vast space;
the sun and moon, auxiliaries,² move around it.
The host of peaks gradually incline toward it,
their white clouds shifting and transforming.
The wind of Shaolin rises in the groves,³
and at Caoxi and Dong the screens are rolled up.⁴
A golden phoenix lodges in the dragon's nest;
how could cart wheels ever crush the moss of the imperial garden?

INVESTIGATION 【拈提】

如來の正法輪、東西密密として傳來し、五家森森として唱へ喧しし。關捩区区にして家風聊か異なり。鳳凰あり龍象あり、共に群せず何れも劣ならず。青華嚴、機語太陽に契ふ。正に是れ洞家の兒孫と謂つべし。遠錄公は宗旨を葉縣に嗣げり。是れ正に臨濟下の流なり。龍巢に鳳子を止むべからず。

to include the articles of clothing (leather shoes and *long robe*) that belonged to the Forty-third Ancestor, Taiyang Mingan, as well as Taiyang's mortuary portrait, which were to be used as proof of *dharma inheritance* from him. → *lineage essentials*.

¹ *marvelously tallied* (*myōkai su* 妙契す). There are several meanings suggested here. The first is that Taiyang's leather shoes and *long robe* fit Touzi perfectly when he tried them on, as if they had been made for him. There is also a suggestion that Touzi's head and face bore an uncanny resemblance to those shown in Taiyang's portrait. Another possible meaning is that Touzi's understanding *tallied* perfectly with the essence of Taiyang's teachings, either as expressed verbally by Yuanjian or perhaps as found in some written record that Yuanjian brought out to show Touzi.

² *auxiliaries* (C. *fu* 輔; J. *fu*). The poetic suggestion here is that the sun and moon, moving around on either side of Mount Sumeru, are like "auxiliaries" or "ministerial advisors" to the throne.

³ *wind of Shaolin rises in the groves* (C. *Shaolin feng qi cong* 少林風起叢; J. *Shōrin fū ki sō*). The "wind of Shaolin" (C. *Shaolin feng* 少林風; J. *Shōrin fū*) is the teaching style (C. *feng* 風; J. *fū*) of Bodhidharma, who is said to have spent nine years meditating at Shaolin Monastery. The "groves" (C. *cong* 叢; J. *sō*) of trees stirred by that wind are *major monasteries* (C. *conglin* 叢林; J. *sōrin*) in China.

⁴ *at Caoxi and Dong the screens are rolled up* (C. *Caoxi Dong lian juan* 曹溪洞簾卷; J. *Sōkei Tō ren kan*). The front and rear doors of *saṃgha halls* of Buddhist monasteries in Song and Yuan dynasty China were outfitted with screens (bamboo in summer, heavy cloth in winter) that could be lowered to provide a measure of seclusion when the great assembly of monks was engaged in certain activities, such as seated meditation and sleeping. The "rolling up" (C. *juan* 卷; J. *kan, maku* 卷く) of the screen thus signifies the start of a new day for the monastic community. Mount Caoxi and Mount Dong were the places where the Sixth Ancestor, Huineng, and the Thirty-eighth Ancestor, Dongshan, respectively, had their monasteries.

As the Tathāgata's wheel of the true dharma was secretly transmitted across east and west, the five houses flourished and made vociferous proclamations. Their mechanisms were diverse, and their house styles were somewhat different. There were phoenixes, and there were dragon elephants. They did not flock together, but none were inferior. Flower Garland Yiqing tallied with Taiyang in his pivotal words. Truly he [Touzi] must be called a descendant of Dongshan's House. Overseer Yuan¹ inherited the lineage essentials from Yexian.² He [Yuanjian Fayuan] was truly in the line descended from Linji. The child of a phoenix should not be kept in a dragon's nest.³

故に

Thus,⁴

送りて圓通秀禪師に依らしむ。彼に至て參問する所なし、唯睡を嗜むのみ。執事、通に白して曰く、堂中に僧あり日に睡るのみ。當に規法を行ふべし。通曰く、是れ誰ぞ。執事曰く、青上座なり。通曰く、未可なり。待て、與に按過せん。通、即ち杖を曳て堂に入り、師の正に睡るを見る。乃ち牀を擊て呵して曰く、我這裏、閑飯の上座に與て喫し了て打眠せしむる無し。師曰く、和尚、某をして何をか爲さしめんとす。通曰く、何ぞ參禪し去らざる。師曰く、美食飽人の喫に中らず。通曰く、爭奈せん、大に人あり、上座を肯はざることを。師曰く、肯ふことを待て、甚麼を作すべからず。通曰く、上座曾て甚麼人にか見へ来る。師曰く、浮山。通曰く、恁麼に頑懶なることを怪み得たり。遂に手を握て相笑て方丈に歸る。是れより道聲籍甚たり。初め白雲に住す、次に投子に遷る。

[Yuanjian] sent him [Touzi] to rely on Chan Master Yuantong Xiu.⁵ [Touzi] arrived there but never asked for instruction; he only delighted in sleeping.

¹ Overseer Yuan (C. Yuan Lugong 遠錄公; J. On Rokukō). Another name for Yuanjian Fayuan (991–1067) of Mount Fu (C. Fushan 浮山; J. Fuzan), the teacher of Touzi who, by proxy, recognized the latter as heir to the Caodong Lineage following the Forty-third Ancestor, Taiyang Mingan.

² Yexian 葉縣 (J. Sekken). Yexian Guisheng (d.u.), a Chan master in the Linji Lineage who was the teacher of Yuanjian Fayuan.

³ The child of a phoenix should not be kept in a dragon's nest (*ryūsō ni hōshi wo todomu bekarazu* 龍巢に鳳子を止むべからず). In this metaphor, the “child of the phoenix” (*hōshi* 凤子) is Touzi, while the “dragon” (*ryū* 龍) is Yuanjian.

⁴ Thus (*yue ni* 故に). The block of text that follows this expression is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Touzi Yiqing of Shuzhou”:

《五燈會元》令依圓通秀禪師。師至彼無所參問。唯嗜睡而已。執事白通曰。堂中有僧日睡。當行規法。通曰。是誰。曰。青上座。通曰。未可。待與接過。通即曳杖入堂。見師正睡。乃擊牀呵曰。我這裏無閑飯與上座。喫了打眠。師曰。和尚教某何爲。通曰。何不參禪去。師曰。美食不中飽人喫。通曰。爭奈大有人不肯上座。師曰。待肯。堪作甚麼。通曰。上座曾見甚麼人來。師曰。浮山。通曰。怪得恁麼頑賴。遂握手相笑。歸方丈。由是道聲籍甚。初住白雲。次遷投子。(CBETA, X80, no. 1565, p. 289, b24-c8 // Z 2B:11, p. 262, d15-p. 263, a5 // R138, p. 524, b15-p. 525, a5).

⁵ Chan Master Yuantong Xiu (C. Yuantong Xiu Chanshi 圓通秀禪師; J. Enzū Shū Zenji). → Yuantong Faxiu.

A monastic officer informed Yuantong, saying: “There is a monk in the hall who just sleeps all day. He should be following the rules and procedures.” Yuantong said, “Who is it?” [The officer] said, “It is Senior Seat Yiqing.” Yuantong said, “This is not permitted. Wait while I investigate the transgression.” Dragging his staff, Yuantong entered the hall. Seeing the Master [Touzi] sound asleep, he struck the platform [with his staff] and rebuked him, saying, “I have no spare rice here to give to you, Senior Seat, who just sleeps when you are done eating.” The Master [Touzi] said, “Reverend, tell me what I should do.” Yuantong said, “Why don’t you inquire into Chan?” The Master [Touzi] said, “Gourmet food will not be eaten by a person who is full.” Yuantong said, “What do you make of the fact that many people do not approve of you, Senior Seat?” The Master [Touzi] said, “What good would come of waiting for their approval?” Yuantong said, “Senior Seat, who did you see before coming here?” The Master [Touzi] said, “Fushan.”¹ Yuantong said, “He is to blame for your being so obstinately lazy!” He then took him [Touzi] by the hand, laughed together with him, and returned to the abbot’s quarters. As a result of this, his [Touzi’s] voicing of the way was widely approved. Initially he served as abbot at Baiyun.² Next, he moved to Touzi.³

是れ五燈會元に誌す所なり。

The preceding is what is recorded in the *Collated Essentials of the Five Flame Records*.

又續古尊宿錄に曰く、

Moreover, the *Continued Records of Past Venerables*⁴ says:⁵

師は鑑禪師に得法す。圓鑑は嚮きに大陽明安大師に參ず、機語相契ふ。卒に宗旨を傳へ、皮履布直綴を附せんとす。圓鑑辭して曰く、既に先に得處あり。安歎じて曰く、我一枝、人の傳るなし。時に圓鑑白して曰く、洞上の

¹ Fushan 浮山 (J. Fuzan). Fushan Fayuan (991–1067), a.k.a. Yuanjian Fayuan.

² Baiyun 白雲 (J. Hakuun). The reference is to Haihui Monastery on Mount Baiyun.

³ Touzi 投子 (J. Tōsu). It was due to his service for many years as abbot of the Touzi Chan Monastery (C. Touzi Chansi 投子禪寺; J. Tōsu Zenji) on Mount Touzi that Yiqing got his name, Touzi Yiqing.

⁴ *Continued Records of Past Venerables* (C. Xu guzunsu lu 繼古尊宿錄; J. Zoku koson-shuku roku). A text known today as *Continued Essential Sayings of Past Venerables*.

⁵ says (iwaku 曰く). The block of text that follows this expression is a Japanese transcription of a largely identical Chinese passage that appears in the *Continued Essential Sayings of Past Venerables*, in the section on “Sayings of Reverend Touzi Yiqing,” under the heading “Yang Cishan’s Eulogy Inscribed on the Master’s [Touzi Yiqing’s] Portrait”:

《續古尊宿語要》後得法於浮山圓鑑遠禪師。先是圓鑑。參見郢州大陽山明安禪師。機緣相契。遂傳宗旨。明安以皮履布襍付之。遠辭曰。某甲已先有得處。安歎曰。吾一枝。遂無人也。遠曰。洞下宗風。實難紹舉。和尚尊年。或無人承嗣。即某當持衣信。爲和尚求人。轉相付囑。安許之曰。他時得人。留吾書偈證明。乃書曰。楊廣山頭草。憑君待價焞。異苗蘚茂處。深密固靈根。其末云。得法後。潛衆十年。方可闡揚。(CBETA, X68, no. 1318, p. 381, a19-b2 // Z 2:23, p. 452, d4-11 // R118, p. 904, b4-11).

宗風盡て舉し難し。和尚尊年にまします。若し人の傳ふるなくば、某甲正に衣信を持して、和尚の爲に永く人に轉じて相附囑せん。安、許して曰く、我れ偈を書して留む、證明とせよ。乃ち書して曰く、陽廣山頭草、憑君待價燉。異苗繁茂處、深密固靈根。其末に曰く、得法の者、衆に潛る十年にして方に闡揚すべしと。

The Master [Touzi] attained the dharma from Chan Master Yuanjian. Yuanjian previously sought instruction from Great Master Taiyang Mingan and matched tallies with his pivotal words. In the end, [Mingan] tried to transmit the lineage essentials by entrusting [Yuanjian] with his leather shoes and long robe. Yuanjian declined, saying, “This is something I already attained earlier.” Mingan sighed with lament and said, “There is no way I can transmit my one branch¹ [of the lineage] to another person.” At one time, Yuanjian addressed him [Mingan] and said: “The lineage style of Dongshan’s Tradition is exhausted and is hard to raise up. You, Reverend, have reached a venerable old age. If there is no one to whom you can transmit it, then I will duly hold your robe of proof. For your sake, Reverend, I will see that it is entrusted and handed down from one person to another for a long time.” Mingan consented, saying, “I will write a verse and leave it with you as verification.” Thereupon, he wrote:

The grass on the peak of the sunlit vast mountain²
depends on you for its value to flourish.
In the place where the marvelous sprouts are profuse and lush,
deep and hidden, there are strong spiritual roots.

When finished [Mingan] said, “The one who attains my dharma should hide from the congregation for ten years and only then reveal himself.”

後に遠と師と相逢ふ。洞下の宗旨、太陽の真像衣信、偈を以て付囑して曰く、吾に代て太陽の宗風を嗣げと。後果して十年に方に出世し、太陽に嗣ぐ。

Later, Yuanjian and the Master [Touzi] met one another. [Yuanjian] entrusted the lineage essentials of descent from Dongshan, Taiyang’s portrait, the robe of proof, and [Taiyang Mingan’s] verse [to Touzi], saying, “Instead of me, you should carry on Taiyang’s lineage style.” Later, as expected, after ten years had passed, [Touzi] appeared in the world as Taiyang’s successor.

上に陽廣山と曰ふは太陽山なり。異苗繁茂處とは今の青禪師なり。價燉と曰ふは圓鑑を謂ふなり。

In the above [verse], the “sunlit vast mountain” is Mount Taiyang. The “place where the marvelous sprouts are profuse and lush” refers to Chan Master Yiqing,

¹ “one branch” (C. *yizhi* 一枝; J. *isshi*). That is to say, the branch of the Chan Lineage stemming from Dongshan, which Mingan had inherited from Liangshan.

² **sunlit vast mountain** (C. *yangguang shan* 陽廣山; J. *yōkō san*). Other translators have understood this as a particular place named Mount Yangguang (C. Yangguangshan 陽廣山; J. *Yōkōzan*), but as Keizan states below, it is actually just a poetic reference to Mount Taiyang (C. Taiyangshan 太陽山 or 大陽山; J. *Taiyōsan*), a name that means “sun mountain.”

the subject of the present chapter. The line “[depends on you for] its value to flourish” is speaking of Yuanjian.

來記違はず、終に出世し、

True to the earlier prediction [by Mingan], he [Touzi] finally appeared in the world.¹

拈香して曰く、此一瓣香、大衆還て來處を知るや。天地の産する所に非ず、陰陽の成する所に非ず。威音王以前、諸位に落ちず。然燈より後、七佛傳來して直に曹溪に至り、派を大夏に分つ。山僧、向きに治平の初め、浮山圓鑑禪師に在て、親く手づから其宗頌を傳得寄附して委く證明す。慈旨に曰く、吾に代て大陽の宗風を續げと。山僧、大陽禪師を識らずと雖も、浮山の宗法、人を識て以て嗣續を爲すことは是の如し。更に敢て浮山和尚、法命付囑の恩に違せず。恭しく郢州の大陽山明安大和尚の爲にす。何が故ぞ、父母諸佛は親に非ず、法を以て親と爲すと。

When holding up incense, he said:² “As for this single piece of incense, does the great assembly know where it comes from? It is not something produced in heaven or on earth. It is not something formed by *yin* and *yang*. Being ‘anterior to King Majestic Voice,’ it does not fall into any rank. After Dipamkara Buddha, it was transmitted by the seven buddhas and arrived directly at Caoxi, and its branches divided across China. At the beginning

¹ appeared in the world (*shusse shi* 出世し). In this context, the expression “appear in the world” means to make one’s debut as the abbot of a Chan monastery, a position that was only open to *dharma heirs* in the Chan Lineage. As noted above, Touzi’s first abbacy was at the monastery on Mount Baiyun. He was only qualified to take it when he was publicly recognized as Taiyang’s successor.

² When holding up incense, he said (*nenkō shite iwaku* 拿香して曰く). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Continued Essential Sayings of Past Venerables*, in the section on “Sayings of Reverend Touzi Yiqing,” under the heading of “The Master’s Entry into the Cloister,” which means his formal installation as abbot. The text indicates that Touzi first held up incense in conjunction with prayers for the emperor (C. *zhusheng* 祝聖; J. *shukushin*); next he held up incense as an offering to his own teacher and spoke the words that are quoted in the *Denkōrokū*:

《續古尊宿語要》師入院。拈香祝聖罷。次拈香云。此一瓣香。大衆還知來處麼。非天地所產。非陰陽所成。威音已前。不落諸位。燃燈之後。七佛傳來。直至曹溪。分流大夏。山僧向治平初。在浮山圓鑑和尚。親手傳得。寄付其宗頌。委證明慈旨云。代吾續大陽宗風。山僧雖不識大陽和尚。憑浮山宗法識人。以爲嗣續。如此。更不敢違浮山和尚。法命付囑之恩。恭爲郢州大陽明安大師和尚。何故。父母諸佛非親。以法爲親。(CBETA, X68, no. 1318, p. 378, a23-b8 // Z 2:23, p. 449, d8-17 // R118, p. 898, b8-17).

In the rite of formally installing an abbot, known as the “ceremony of opening the hall” (C. *kaitang shi* 開堂式; J. *kaidō shiki*), the new abbot would hold up a large and expensive piece of incense as a symbolic offering (first to the emperor, then to his own teacher) while speaking some formal “*dharma words*” (C. *fayu* 法語; J. *hōgo*).

of the Zhiping era,¹ this mountain monk² was with Chan Master Fushan Yuanjian. He personally took me by the hand and bestowed on me the lineage verse [of Taiyang Mingan], verifying me as he was deputized [by Taiyang Mingan] to do. He kindly instructed me, saying, ‘Instead of me, you should carry on Taiyang’s lineage style.’ Although this mountain monk never met Chan Master Taiyang, I came to know the man through Fushan’s protection of the lineage,³ and due to that became his [Taiyang Mingan’s] successor in this way. Furthermore, I did not dare refuse the blessing of Reverend Fushan’s entrustment of [Taiyang Mingan’s] dharma life to me. I reverently [hold up this incense] for Great Reverend Mingan of Mount Taiyang in Yingzhou Prefecture. Why? Because neither my father and mother nor all the buddhas are my parents. I regard the dharma as my parent.”

爾より太陽の宗風を開演し、即ち芙蓉楷禪師を得て嗣續す。

Thereafter, he expounded Taiyang’s lineage style and then had Chan Master Furong Kai⁴ succeed to it.

夫れ浮山圓鑑禪師は、臨濟和尚より七代、謂ゆる葉縣歸省和尚の嫡嗣なり。昔日、三嵩交和尚に投じて出家し、幼にして沙彌と爲る。僧の入室して趙州庭柏の因縁を請問し、嵩、其僧を詰るを見て傍より明らむ。諸師に参じて皆相契ふ。汾陽葉縣に謁して皆印可を蒙る。卒に葉縣の嫡嗣たり。

Now, Chan Master Fushan Yuanjian was in the seventh generation following Reverend Linji, which is to say, he was the legitimate heir of Reverend Yexian Guisheng. Before that, he went forth from household life under Reverend Sansong Jiao and, as a child, became a śrāmanera. A monk, when entering the room [of Sansong], asked about the episode of “Zhaozhou’s cypress in the garden.” When [Yuanjian], who was nearby, saw Sansong rebuke the monk, the matter became clear to him [Yuanjian]. He sought instruction from various masters and matched tallies with all of them. When he visited Fenyang and Yexian, he received the seal of approval from both. Ultimately, he became the legitimate heir of Yexian.

¹ Zhiping era (C. Zhiping 治平; J. Chihei). The period of time corresponds roughly to 1064–1067.

² this mountain monk (C. shanseng 山僧; J. sanzō). This is a self-deprecating term used by Touzi to refer to himself. The meaning here is “I.”

³ “Fushan’s protection of the lineage” (*Fuzan no shūhō* 浮山の宗法). The translation of this phrase is tentative. The expression *zongfa* 宗法 (J. *shūhō*), according to ZGDJ (494b), means “procedures” (C. *fa* 法; J. *hō*) that protect monasteries or people associated with the Chan/Zen “lineage” (C. *zong* 宗; J. *shū*). BGDJ (779b) notes that *zongfa* 宗法 translates the Sanskrit *pakṣa-dharma*, a technical term in formal Buddhist logic that refers to the “predication” (C. *zong* 宗; J. *shū*) of some attribute or cause (C. *fa* 法; J. *hō*). Neither definition fits the present context very well, so the meaning of the term *zongfa* 宗法 (J. *shūhō*) here remains unclear.

⁴ Chan Master Furong Kai (C. Furong Kai Chanshi 芙蓉楷禪師; J. Fuyō Kai Zenji). → Furong Daokai.

然して又太陽に參す。太陽、亦機縁相契ふ。故に宗旨を傳へんとせしに、法遠辭して曰く、先きに得處ありと。因て自ら傳取せざと雖も、太陽、卒に人なき故に寄附して斷絶せず。後に其機を得て密に付す。

However, he [Yuanjian] also sought instruction from Taiyang. Again, in pivotal circumstances they matched tallies. As a result [Taiyang] tried to transmit the lineage essentials, but [Yuanjian] Fayuan declined, saying, “This is something I attained earlier.” Due to this, although he did not accept the transmission for himself, because Taiyang finally had no heir, he [Yuanjian] took it on consignment and did not allow it to be cut off. Later, when he found a person of suitable abilities,⁵ he personally bestowed it.

此に到りて知るべし、青原南嶽、本より隔てなしといふことを。實に太陽の一宗、地に落なんとせしを悲で、圓鑑、代て太陽の宗旨を傳ふ。然るを自家の門人は曰く、南嶽の門下は劣なり、青原の宗風は勝れりと。又臨濟門下は曰く、洞山の宗旨は廢れたりき、臨濟門下に抜けらる。何れも宗旨暗きが如し。自家他家、若し實人ならば共に疑ふべからず。故如何となれば、青原南嶽、共に曹溪の門人、牛頭の兩角の如し。故に藥山は馬祖に明らかに石頭に嗣ぐ。丹霞も馬祖に明めて却て石頭に嗣ぎき。實に兄弟骨肉共に勝劣なし。然るに唯我祖師を稱して嫡嗣とし餘を旁出とす。知るべし臨濟門下も尊貴なり、自家門下も超邁なり。若し臨濟に到らざる所あり、劣なる所あらば、圓鑑、既に以て太陽に嗣ぐべし。若し太陽劣なる所あり、錯まる所あらば、圓、何ぞ投子に付せん。

Having reached this point [in the story], you should know that fundamentally there is no separation between Qingyuan and Nanyue.⁶ Truly, because he lamented that Taiyang’s one lineage was about to fall to the earth, Yuanjian transmitted the lineage essentials in Taiyang’s stead. Nevertheless, followers of our house⁷ say, “followers of Nanyue are inferior; Qingyuan’s lineage style is superior.” Likewise, the followers of Linji say, “Dongshan’s lineage essentials were abandoned; a follower of Linji harbored them.” It seems that both⁸ are ignorant of lineage essentials. Whether [a person belongs to] one’s own house or another’s house, if he is a real person, then all alike should have no doubt about him. If you ask why, it is because both Qingyuan and Nanyue were followers of Caoxi, just like the two horns on the head of an ox. Thus, Yaoshan attained clarity with Mazu but inherited [the dharma] from Shitou. Danxia, too, attained clarity with Mazu but inherited from Shitou. Really, the bones and flesh⁹ of brother disciples are alike and have no superiority or inferiority [relative to one another]. However, [some]

⁵ a person of suitable abilities (*sono ki* 其機). That person, of course, was Touzi.

⁶ fundamentally there is no separation between Qingyuan and Nanyue (*Seigen Nangaku, moto yori hedate nashi* 青原南嶽、本より隔てなし). The reference is to the two main lines of dharma transmission stemming from the Sixth Ancestor, Huineng: that of Qingyuan Xingsi (-740), from whom the Caodong/Sōtō Lineage claimed descent, and that of Nanyue Huairang (677-744), from whom the Linji/Rinzai Lineage claimed descent.

⁷ our house (*jike* 自家). In this context, “our house” means the Caodong/Sōtō Lineage.

⁸ both (*izure mo* 何れも). That is, both partisans of the Caodong/Sōtō Lineage and partisans of the Linji/Rinzai Lineage.

⁹ bones and flesh (*kotsu niku* 骨肉). This alludes to Bodhidharma’s famous ranking of his four disciples. → “skin, flesh, bones, and marrow.” The point is that no such ranking is possible between the two leading disciples of the Sixth Ancestor, Huineng: Qingyuan and Nanyue.

praise only their own ancestral teachers as legitimate heirs and regard all others as collateral offshoots. You should know that the followers of Linji, too, are worthy of veneration, and that the followers of our house also excel. If there were some place that Linji did not reach, or if there were something inferior [about the Linji Lineage], then Yuanjian would definitely have inherited from Taiyang on that account. And, if there were anything inferior about Taiyang, or if he were mistaken in some way, then why would Yuanjian have entrusted [Taiyang's dharma] to Touzi?

然も諸仁者、五家七宗と對論することなく、唯當に心を明らむべし。是れ即ち諸佛の正法なり。豈人我を以て争はんや。勝負を以て辨ずべからず。

Furthermore, gentlemen, without arguing over the five houses and seven lineages, you should just clarify mind. That is the true dharma of the buddhas. How can you possibly dispute on the basis of the self of a person? You should not distinguish between winners and losers.

然るに洪覺範、作せる石門林間錄に曰く、

However, in *Shimen's Record of Monastic Groves*, written by Huihong Juefan, it says:¹

古塔主は雲門の世を去ること無慮百年にして而して其嗣と稱す。青華嚴、未だ始より大陽を識らず。特に浮山遠公の語を以ての故に之を嗣で疑はず。二老皆傳言を以て之を行て自若たり。其己に於て甚だ重く、法に於て甚だ輕し。古の人の法に於て重き者は、永嘉黃檗、是なり。永嘉は維摩經を閱するに因て佛心宗を悟る。而も往て六祖に見へて曰く、吾れ宗旨を定めんと欲すと。黃檗は馬祖の意を悟て而して百丈に嗣ぐ。

Stūpa Master Gu² was separated from Yunmen's time by roughly one hundred years, yet he is called his [Yunmen's] heir. Flower Garland Yiqing had never known Taiyang, but he became his [Taiyang's] heir only through the words of Overseer Yuan of Mount Fu,³ and did not doubt them. Those two elders⁴ both acted on hearsay and were at ease with it. They put great value on their selves and took the dharma very lightly. People of old who valued

¹ it says (*iwaku 曰く*). The following quotation is a Japanese transcription of a Chinese passage that appears in *Shimen's Record of Monastic Groves*:

《石門林間錄》古塔主去雲門之世。無慮百年。而稱其嗣。青華嚴未始識大陽。特以浮山遠公之語故。嗣之不疑。二老皆以傳言行之自若。其於己甚重。於法甚輕。古之人。於法重者。永嘉。黃檗是也。永嘉因閱維摩。悟佛心宗而往見六祖。曰。吾欲定宗旨也。黃檗悟馬祖之意而嗣百丈。(CBETA, X87, no. 1624, p. 254, c1-6 // Z 2B:21, p. 302, c5-10 // R148, p. 604, a5-10).

² Stūpa Master Gu (C. Gu Tazhu 古塔主; J. Ko tassu). The title of Jianfu Chenggu (-1045), a Chan master who tended the stūpa site of Yunju Daoying (-902). Yunju, whose posthumous name is Great Master Hongjue, appears in the *Denkōrokū* as the Thirty-ninth Ancestor. Jianfu Chenggu is treated later in the present chapter.

³ Overseer Yuan of Mount Fu (C. Fushan Yuan Gong 浮山遠公; J. Fuzan En Kō). An official title held by Yuanjian Fayuan of Mount Fu.

⁴ two elders (C. erlao 二老; J. nirō). The reference is to Jianfu Chenggu (a.k.a. Master of the Old Stūpa) and Touzi Yiqing (a.k.a. Flower Garland Yiqing), two Chan masters whose dharma transmissions, in Huihong Juefan's opinion, were suspect.

the dharma were Yongjia and Huangbo. Yongjia awakened to the axiom of the buddha-mind as a result of reading the *Vimalakīrti Sūtra*, but he still went to see the Sixth Ancestor, saying, “I wish for confirmation of the lineage essentials.”¹ Huangbo awakened to Mazu’s meaning, but nonetheless became heir to Baizhang.²

今の説を考るに、洪覺範、尚ほ知らざる所あるに似り。故如何となれば、大陽の佛法、圓鑑に寄附す、豈疑ふべけんや。況や人を得ん、其證據を遺す。末後來記に及ぶことも違はず。若し圓鑑に遭へるを疑ふべくんば、大陽傳へけるとも、疑ふべし。祖師訓訣し来る所、胡亂の世情に比すべからず。世人すら實ある人の言を證據とすること多し。況や圓鑑、知法の人として大陽面授あり、機語相契ふ。覺範は投子、圓鑑の言を疑はざると誹る。圓鑑、既に葉縣の嫡嗣として臨濟の正流なり。古人之を疑はず。佛祖、豈妄稱あるべけんや。累祖の印記を受るに依て尊重し来る。何を以てか投子、圓鑑を疑ふべきや。大陽、今に存せるが如し。

In considering this explanation, it seems that there were some things that Huihong Juefan still did not know. Why is that? Because, who can possibly doubt that Taiyang’s buddha-dharma was consigned to Yuanjian? He [Taiyang] even left behind proof that a person would be found [to be his heir]. Subsequently, his prediction was fulfilled, with no discrepancies. Only if you can doubt that he [Taiyang] ever met Yuanjian can you also doubt Taiyang’s transmission. That which is indicated in the confidential instructions³ of an ancestral teacher must not be compared to worldly feelings expressed in irresponsible chatter. Even worldly people often take the words of a truthful person as proof. How much more so in the case of Yuanjian, a man who knew the dharma, had a face-to-face conferral with Taiyang, and matched tallies with his pivotal words? Juefan ridicules Touzi for not doubting Yuanjian’s words.⁴ But Yuanjian was already the le-

1 “I wish for confirmation of the lineage essentials” (C. *wu yu ding zongzhi ye* 吾欲定宗旨也; J. *ware shūshi wo sadamen to hossu* 吾れ宗旨を定めんと欲す). For details of this encounter between Yongjia and the Sixth Ancestor, Huineng, → Yongjia Xuanjue.

2 but nonetheless became heir to Baizhang (C. *er si Baizhang* 而嗣百丈; J. *shikashite Hyakujuō ni tsugu* 而して百丈に嗣ぐ). Huangbo, having never met Mazu, refused to be recognized as his heir. Instead, he became the heir of Baizhang, with whom he did have a face-to-face encounter. → Huangbo Xiyun.

3 confidential instructions (*kunketsu* 訓訣). This term is not attested in Chinese Buddhist texts, but in Japan it is associated with lore that was orally transmitted (*kuketsu* 口訣) by an abbot to his leading disciples when entering the room, and with the “cut off sheets of paper” (*kirikami* 切紙) on which such lore came to be written down. In the present context, the reference is evidently to the verse that Taiyang vouchsafed to Yuanjian to serve as “proof” of the dharma succession that Yuanjian was to orchestrate when he found a suitable heir for Taiyang.

4 Juefan ridicules Touzi for not doubting Yuanjian’s words (*Kakuhan wa Tōsu, Enkan no kotoba wo utagawazaru to soshiru* 覚範は投子、圓鑑の言を疑はざると誹る). In Shimen’s *Record of Monastic Groves*, Huihong Juefan does seem to level that criticism. However, in other writings, Huihong actually recognizes Yiqing as the “true son” (C. *zhenzi* 真子; J. *shinshi*) of Taiyang. Schlüter (pp. 79–80) cites the following passage in Huihong’s work entitled *Shimen’s Literary Chan*:

gitimate heir of Yexian, and as such, a direct descendant of Linji. The ancients did not doubt that. How can the buddhas and ancestors possibly have false names? He [Yuanjian] came to be revered because he received the seal of approval in the succession of ancestors. On what basis could Touzi possibly have doubted Yuanjian? Even now, it is as if Taiyang were present.

佛祖の命脈通じて始なく終なし。遙に三世を超越し、まのあたり師資違はず。悉く是れ打成一片なり。葫蘆藤種の葫蘆を纏ふが如し。遂に別物なしと謂ふべし。

The vital bloodline of the buddhas and ancestors penetrates with no beginning or end. Far transcending the three times, we see with our own eyes that masters and disciples do not deviate [from one another]. All are “knocked into a single piece.” It is like “spreading vines of the bottle gourd entangle the bottle gourd.” Consequently, it should be said that there are no separate things.

是れ大陽圓鑑及び投子に到るまで大陽一人にし来る。乃至、釋迦一人連綿として今日に及べり。佛祖堂奥の事、是の如し。豈圓鑑を疑ふべけんや。若し圓鑑を疑ふべくば、迦葉何ぞ釋迦を疑はざる。二祖何ぞ達磨を疑はざる。祖師、欺くべからず。佛法に私なきことを貴ぶ。故に嗣續し來り。

Thus, from Taiyang to Yuanjian and on down to Touzi, there is one person: Taiyang. And, by extension, Śākyamuni is the one person, and his continuation extends down to the present day. The matter *within the halls of the buddhas and ancestors* is like this. How could he [Touzi] possibly have doubted Yuanjian? If he should have doubted Yuanjian, then why would Mahākāśyapa not have doubted Śākyamuni? Why would the Second Ancestor¹ not have doubted Bodhidharma? Ancestral teachers cannot deceive. They value the absence of the personal in the buddha-dharma. Thus, they inherit and perpetuate it.

大陽も圓鑑を憑む。投子も圓鑑を敬ふて命を疑はず法を重くす。三師共に曩祖の宗旨を遺落せず。後代に久く洞山の家風を囁累し来る。實に是れ我家の奇特、

Bodhidharma's way, through six transmissions, reached Caoxi. From Caoxi it branched into the two lineages of [Mazu in] Jiangxi and Shitou. All the practitioners under heaven flocked to them. From these two lineages there emerged five houses. Now only the Linji and Yunmen [lineages] flourish. Chan Master Dongshan Wuben raised his spear and became prominent, but with the passing years his line became dormant and distant. I regretted that [his lineage] had not been transmitted. During the Yuanfeng era [C.E. 1078–1085] Great Abbot Daokai became prominent in the capital city Luoyang. When asked who his teacher was that he had inherited from, he said he was the legitimate heir of Flower Garland Yiqing of Mount Touzi. The Honorable Qing is the true son of Taiyang. He is a great-great grandchild of Dongshan in the seventh generation.

《石門文字禪》達磨之道六傳而至曹谿。自曹谿派而爲江西石頭二宗。既昭天下學者。翕然從之。由二宗以列爲五家。于今。唯臨濟雲門爲特盛。洞山悟本禪師機鋒豎亞而出。年代寢遠。惜其無傳。元豐中有大長老道楷者。赫然有聲于京洛間。問其師承。乃投子青華嚴嫡嗣。青公爲大陽真子。蓋洞山七世玄孫也。(CBETA, J23, no. B135, p. 690, a27-b7).

¹ Second Ancestor (C. Erzu 二祖; J. Niso). The Second Ancestor in China, Huike, who was Bodhidharma's main disciple.

佛法の祕藏なり。今も現前其器を得ざらん時、達人に附け置くこともあるべきなり。

Taiyang also relied on Yuanjian. Touzi, too, revered Yuanjian, and without doubting the latter's command, took on the burden of the *dharma*. Together, these three masters did not allow the *lineage essentials* of the ancestors of old to be forgotten. They entrusted Dongshan's house style to a long succession of later generations. Truly, this is what is special about our house,¹ which is a secret treasury of the *buddha-dharma*. Even now, when one can find no suitable vessel who is immediately present, one should leave it [the transmission of one's *dharma*] in the care of an accomplished person.

洪覺範、悉悉にせず、青華嚴を古塔主に例す、幾許の錯りぞ。夫れ薦福承古を古塔主と曰ふ。雲居弘覺禪師の塔前に棲止す。雲門より後百年に一出たり。僅に雲門の言に解する所あるを以て、乃ち曰く、黃檗の見處圓ならず、古今、豈隔つべけんや。馬祖の言を明らめながら馬祖に嗣がず。我れ雲門の言を明らむ、須らく雲門に嗣ぐべしとい云て、終に雲門に嗣ぐと稱す。諸錄、悉く雲門の嗣に載す。是れ錄者の錯りなり、笑ひぬべし。香嚴擊竹に明らむ、何ぞ翠竹に嗣がざる。靈雲桃花に明らむ、何ぞ桃華に嗣がざる。憐むべし、承古は佛祖屋裏嗣承あることを知らず。若し覺範も義青和尚を疑はば、屋裏の相承を知らざるが如し。故に汝、己に於て輕く、法に於て到らずと謂ふべし。然れば林間錄の記、用ゐるべからず。

Huihong Juefan, without fully understanding the details, made a number of mistakes when he drew a parallel between Flower Garland Yiqing and Stūpa Master Gu. Now, Jianfu Chenggu is called "Stūpa Master Gu." He took up residence at the stūpa site of Chan Master Yunju Hongjue. He appeared one hundred years after Yunmen. Based only on his interpretation of Yunmen's words, he [Chenggu] said: "Huangbo's viewpoint was not complete.² How could past and present possibly be separated? Even though he [Huangbo] clarified Mazu's words, he did not become heir to Mazu. I have clarified Yunmen's words, so I should inherit [the *dharma*] from Yunmen." So saying, in the end he [Chenggu] proclaimed himself Yunmen's heir. The various records all list him as Yunmen's heir. This is a mistake on the part of the chroniclers. It is ridiculous! Xiangyan attained clarity upon hitting bamboo.³ Why is he not the heir to green bamboo? Lingyun attained clarity with peach blossoms.⁴ Why is he not the heir to peach blossoms? How pitiful! Chenggu did not know that face-to-face inheritance is within the house

¹ our house (*gaka* 我家 or *waga ya*). In the present context, this expression refers to the Sōtō Lineage.

² "Huangbo's viewpoint was not complete" (*Ōbaku no kenjō madoka narazu* 黃檗の見處圓ならず). In this quasi-quotation, which is not found in Chinese sources, Jianfu Chenggu is made to criticize Huangbo for refusing to become a *dharma* heir of Mazu on the grounds he (Huangbo) had never actually met Mazu. Chenggu himself, this quotation indicates, felt no such compunction about establishing himself as a *dharma* heir of Yunmen, who had died a hundred years earlier.

³ Xiangyan attained clarity upon hitting bamboo (*Kyōgen gekichiku ni akiramu* 香嚴擊竹に明らむ). → "Xiangyan hits bamboo."

⁴ Lingyun attained clarity with peach blossoms (*Reiun tōka ni akiramu* 靈雲桃花に明らむ). → "Lingyun's peach blossoms."

of the buddhas and ancestors. If Juefan, too, doubts Reverend Yiqing, then it as if he does not know of the face-to-face inheritance that takes place within the house. Therefore, we should say to him [Juefan], “You slight self and do not reach the dharma.” Accordingly, we should not make use of accounts that appear in the *Record of Monastic Groves*.¹

適來の因縁は、外道、佛に問ひたてまつる、有言を問はず無言を問はず。尋常説黙に落ちざる道なるが故に、世尊良久しまします。是れ穏顯に非ず自他に非ず、内外なく正偏なし。恰かも虚空の如く、海水の如くなることを顯はし示されしに、外道忽ちに會し、禮拜して曰く、世尊大慈大悲、我が迷雲を開て我をして得入せしむと云て去りぬ。

In the aforementioned episode,² “a follower of an other path questioned Buddha, saying, ‘I do not ask about having words, and I do not ask about not having words.’” Because his is a way that does not fall into everyday speech or silence, “the World-Honored One paused for a while.”³ It is neither concealed nor revealed, and it is neither self nor other. It has no inside or outside, and it has no upright or inclined. When it was revealed to him that it [the way] is just like empty space, or like ocean water, the follower of an other path suddenly understood, made prostrations, and said,⁴ “World-Honored One, with great kindness and great compassion, you have dispersed my clouds of delusion and enabled me to gain entry.” Having said that, he left.

實に片雲盡て虛天潔く、風波消して巨海靜かなりしが如くなることを得たりき。然るを阿難知らずして佛に問ひたてまつりて曰く、外道、何の所證ありて而も得入すと言ふや。佛曰く、世の良馬の鞭影を見て而して行くが如し。實に是れ祖師の機關、親く庫藏を打開せしむるに一機をかへさず、一言を出さざる所に覺了し來り、明徹にもてゆく。鞭影を見て正路に到が如し。

Truly, he had attained a state like that when every wisp of cloud clears away and leaves an empty sky, or when the wind and waves die down and the vast ocean becomes calm. However, Ānanda, not knowing that, questioned Buddha, say-

¹ we should not make use of accounts that appear in the *Record of Monastic Groves* (*Rinkanroku no ki, mochiiru bekarazu* 林間錄の記、用ゐるべからず). In his *Record of the Hōkyō Era*, Dōgen says that his teacher Rujing urged him to read Juefan’s *Record of Monastic Groves*. That Dōgen took the advice seriously is clear from his many approving quotations of the work that are recorded in the *Extensive Record of Eihei*, and the fact that he also cites it in the chapters of his *Treasury of the True Dharma Eye* entitled “Sustained Practice” (*Gyōji* 行持) and “The Way of Buddha” (*Butsudō* 佛道). Keizan was familiar with Dōgen’s *Record of the Hōkyō Era*, for he quotes it often in his various writings, so he must have known that both Rujing and Dōgen had viewed Juefan’s *Record of Monastic Groves* favorably. Regarding this issue, see Ishii (2005).

² aforementioned episode (*tekirai no innen* 適來の因縁). The reference is to the story told in the Root Case of this chapter.

³ “the World-Honored One paused for a while” (C. *Shizun liangjiu* 世尊良久; J. *Seson ryōkyū*). This phrase is quoted from the *kōan* “a follower of an other path questioned Buddha.”

⁴ said (*iwaku* 曰く). The quotation that follows comes from the *kōan* “a follower of an other path questioned Buddha.”

ing,¹ “What was verified by the follower of an other path, such that he said he had gained entry?” Buddha said,² “It is like a well-bred horse of the world, which moves when it sees the shadow of the whip.” Truly, this teaching device of our ancestral teacher³ caused [the follower of an other path] to personally knock open the storehouse. In doing so, without resorting to a single indicator or uttering a single word, [Buddha] led him to comprehension and carried him to clear insight. It was as if, upon seeing the shadow of a whip, he went down the right path.

然れば非思量の處に留まらず。尚ほ眼を着けて見よ。無言説の處に滞らず、更に心を明らめよ。此良久の處、人多く錯りて會す。或るは一念不生にして全體現ず。離名字相にして獨露し来る。雲盡き山露はるるが如く、突兀として物に倚らず、正當恁麼なりと。

However, do not remain in the place of “non-thinking.” Keep focusing your eyes and see! Do not become stuck in the place of no verbal expression, but further clarify your mind. Many people misunderstand what was going on when “[the World-Honored One] paused for a while.”⁴ They make comments such as:⁵ “when not a single moment of thought arises, the entire substance is manifest.” Or, “separate from the mark of names,” that which is solitary and exposed comes forth.” Or, “it is like ‘when clouds dissipate, the mountains appear,’ thrusting high without leaning on anything.” Or, “exactly such.”

從前知解を發して外に向て馳求せしに比すれば、少しき休歇せるに似たれども、皮肉未だ亡ぜず、識陰尚ほ去らず。此處に相應せんと思はば、正に氣息を絶し命根を斷じて見よ。何物か露はるるとかせん。豈非思量なりとせんや。既に何ともすべからず。如何ぞ黙默然なりとせん。唯一息斷じ兩眼閉るのみに非ず、百骸潰散して皮肉跡を留めざる所に向て見よ。明暗に屬せず男女に非ざる一物あり。

Compared to more primitive expressions of intellectual interpretation, the pursuit of which is oriented to external things, these comments seem to put things to rest a little, but they have yet to annihilate “skin and flesh,”⁶ and they have yet to move beyond the aggregate of consciousnesses. If you want to be in accord with

¹ saying (*iwaku 曰く*). The quotation that follows comes from the *kōan* “a follower of an other path questioned Buddha.”

² said (*iwaku 曰く*). The quotation that follows comes from the *kōan* “a follower of an other path questioned Buddha.”

³ ancestral teacher (C. *zushi* 祖師; J. *soshi*). In the present context, this term seems to refer to the World-Honored One, Sākyamuni Buddha, cast as the founder of the Chan/Zen Lineage.

⁴ “paused for a while” (C. *liangjiu* 良久; J. *ryōkyū*). This is a quotation of the *kōan* “a follower of an other path questioned Buddha.”

⁵ They make comments such as (*aruwa...* to 或るは... と). What follows are five separate stock phrases, all well attested in Chan literature, that are typically used as attached words to comment on *kōans*.

⁶ “skin and flesh” (C. *pi rou* 皮肉; J. *hi niku*). This expression could be an allusion to the saying “skin and dermis sloughed off entirely, there is only one essence.” It also calls to mind the famous words used by Bodhidharma to rank his four disciples. → “skin, flesh, bones, and marrow.”

this place, directly stop the breath of life, cut off the life-root, and go on to see! What kind of thing would you say appears? How could you possibly take it to be “non-thinking”? Certainly, you should not regard it as anything. How could you take it to be utter silence? It is not simply a matter of cutting off a moment of breathing and closing both your eyes. Facing the place where your “hundred bones are broken up and scattered”¹ and no traces of “skin and flesh” remain, see! There is a “single thing,”² which belongs to neither bright nor dark and is neither male nor female.

如何が此道理を通ぜん。

How can I communicate this principle?

VERSE ON THE OLD CASE 【頌古】

嵯峨萬仞鳥難通。劍刃輕冰誰履踐。

Towering peaks, ten thousand fathoms high: even birds find them hard to cross.
Sword blades and thin ice: who can actually tread upon them?

¹ “hundred bones are all broken up and scattered” (*hyakugai kaisan shite* 百骸潰散して). An allusion to the kōan → “when one’s hundred bones are broken up and scattered, the single thing that survives is the eternal spirit.”

² “single thing” (C. *yi wu* 一物; J. *ichi motsu*). A phrase that appears in the kōan that is alluded to above: “when one’s hundred bones are broken up and scattered, the single thing that survives is the eternal spirit.”

ROOT CASE 【本則】

第四十五祖、芙蓉山道楷禪師、參投子青和尚、

The Forty-fifth Ancestor, Chan Master Daokai of Mount Furong,¹ sought instruction from Reverend Touzi Yiqing.

乃問、佛祖言句如家常茶飯、離之外別有爲人處也無。青曰、汝道、寰中天子勅、還假堯舜禹湯也無。師欲進語。青以拂子、撼師口曰、汝發意來、早有三十棒分。師卽開悟。

Thereupon, he [Daokai] asked:² “The words and phrases of the buddhas and ancestors are like everyday tea and rice. Apart from those, is there a separate place from which to help people, or not?” Yiqing said, “You tell me: when ‘within the imperial domain, the son of heaven issues commands,’³ does he turn back and avail himself of Yao, Shun, Yu, and Tang,⁴ or not?” The Master [Daokai] wanted to say something, but Yiqing took his whisk and hit the Master’s mouth,⁵ saying, “If you bring forth intention, you already deserve thirty blows.” The Master immediately awakened.

¹ Chan Master Daokai of Mount Furong (C. Furongshan Daokai Chanshi 芙蓉山道楷禪師; J. Fuyōzan Dōkai Zenji). Furong Daokai (1043–1118).

² Thereupon, he asked (C. *nai wen* 乃問; J. *sunawachi tou*). The block of Chinese text that begins with this phrase is nearly identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]” (CBETA, X80, no. 1565, p. 291, b12-15 // Z 2B:11, p. 264, d3-6 // R138, p. 528, b3-6).

³ “within the imperial domain, the son of heaven issues commands” (C. *huanzhong tianzi* 寰中天子勅; J. *kanchū wa tenshi no mikotonori* 寰中は天子の勅). A common Chan/Zen expression in which the working of the innate buddha-mind is compared to imperial commands that cannot under any circumstances be disobeyed. For more details, → “within the imperial domain, the son of heaven issues commands.”

⁴ “Yao, Shun, Yu, and Tang” (C. *Yao Shun Yu Tang* 堯舜禹湯; J. *Gyō Shun U Tō*). Four legendary sage emperors of China’s mythological past. For more details, → “within the imperial domain, the son of heaven issues commands.”

⁵ Yiqing took his whisk and hit the Master’s mouth (C. *Qing yi fuzi, han shi kou* 青以拂子、撼師口; J. *Sei hossu wo motte, shi no kuchi wo uchite* 青拂子を以て、師の口を撼ちて). The English translation here follows the Japanese transcription given in the Shūmūchō edition of the *Denkōroku*, which glosses the verb to “shake,” “wave,” or “move” (C. *han* 撼; J. *kan*) as “hit” (*utsu* 打つ). A direct English translation of the original Chinese would be: “Yiqing took his whisk and waved it in front of the Master’s mouth,” or perhaps, “brushed it back and forth against the Master’s mouth.”

師諱は道楷。

The Master's personal name was Daokai.

幼より閑靜を喜び伊陽山に隠る。後に京師に遊で台術寺に籍名す。法華を試みて得度す。投子に海會に謁し、乃ち問ふ、佛祖の言句、乃至、師即開悟し再拜して便ち行く。子曰く、且來、闇黎。師顧りみず。子曰く、汝不疑の地に到るや。師、即ち手を以て耳を掩ふ。後に典座と爲る。子曰く、厨務勾當易すからず。師曰く、不敢。子曰く、粥を煮るか飯を蒸すか。師曰く、人工は淘米著火、行者は煮粥蒸飯。子曰く、汝甚麼をか作す。師曰く、和尚慈悲、他を放閑し去らしめよ。一日、投子に待して菜園に遊ぶ。子、拄杖を度して師に與ふ。師、接得して便ち隨行す。子曰く、理まさに恁麼なるべし。師曰く、和尚のために鞋を提げ杖を挈ぐ、也た分外と爲さず。子曰く、同行の在る有り。師曰く、那一人は教を受けず。子、休し去る。晩に至て師に問ふ、早來の説話、未だ盡さず。師曰く、請ふ和尚舉せよ。子曰く、卯には日を生じ、戌には月を生ず。師、即ち點燈し来る。子曰く、汝上來下去、總に徒然ならず。師曰く、和尚の左右に在れば理まさに此の如くなるべし。子曰く、奴兒婢子、誰家の屋裏にか無らん。師曰く、和尚年尊なり、他を闕かば不可なり。子曰く、恁麼に懃懃なることを得たり。師曰く、恩を報するに分ありと。

From his youth¹ he [Daokai] enjoyed tranquility, and he secluded himself in the Yiyang Mountains. Later, he wandered to the capital² and registered at Taishu Monastery.³ He was tested on the *Lotus Sūtra* and then

¹ From his youth (C. *zi you* 自幼; J. *yō yori* 幼より). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]”:

《五燈會元》自幼學辟穀。隱伊陽山。後遊京師。籍名術台寺。試法華得度。謁投子於海會。乃問。佛祖言句。如家常茶飯。離此之外。別有爲人處也無。子曰。汝道寰中天子敕。還假堯舜禹湯也無。師欲進語。予以拂子撼師口曰。汝發意來。早有三十棒也。師即開悟。再拜便行。子曰。且來。闇黎。師不顧。子曰。汝到不疑之地邪。師即以手掩耳。後作典座。子曰。廚務勾當不易。師曰。不敢。子曰。煮粥邪。蒸飯邪。師曰。人工淘米著火。行者煮粥蒸飯。子曰。汝作甚麼。師曰。和尚慈悲。放他閑去。一日侍投子遊菜園。子度拄杖與師。師接得便隨行。子曰。理合恁麼。師曰。與和尚提鞋擎杖。也不爲分外。子曰。有同行在。師曰。那一人不受教。子休去。至晚問師。早來說話未盡。師曰。請和尚舉。子曰。卯生日。戌生月。師即點燈來。子曰。汝上來下去。總不徒然。師曰。在和尚左右。理合如此。子曰。奴兒婢子。誰家屋裏無。師曰。和尚年尊。闕他不可。子曰。得恁麼殷勤。師曰。報恩有分。(CBETA, X80, no. 1565, p. 291, b10-c2 // Z 2B:11, p. 264, d1-17 // R138, p. 528, b1-17).

² capital (C. *jingshi* 京師; J. *keishi*). This word refers to the dynastic capital city and its environs. In the present context, the reference is to Kaifeng 開封 (J. *Kaihō*), capital of the Northern Song dynasty (960–1127).

³ Taishu Monastery (C. *Taishusi* 台術寺; J. *Daijutsuji*). In all Chinese sources that contain biographies of Furong Daokai, the name of this monastery is given as Shutai Monastery (C. *Shutaisi* 術台寺; J. *Juttaiji*). The reversal of the two glyphs in the *Denkōroku* is probably due to a copyist's error.

was ordained. He encountered Touzi at Haihui Monastery and asked, “The words and phrases of the buddhas and ancestors are” ...and so on, down to...¹ The Master [Daokai] immediately awakened. He made prostrations again and then walked away. Touzi said, “Come here, Acārya,” but the Master [Daokai] did not look back. Touzi said, “Have you arrived at the stage of no doubts?” The Master [Daokai] immediately used his hands to cover his ears.

Later, he [Daokai] became head cook. Touzi said, “To be manager of work in the kitchen is not easy.” The Master [Daokai] said, “I would not presume to say.” Touzi said, “Do you boil the rice gruel and steam the rice?” The Master [Daokai] said, “The workers clean the rice and tend the fire. The postulants boil the rice gruel and steam the rice.” Touzi said, “What do you do?” The Master [Daokai] said, “Reverend, out of compassion, release him and have him go relax!”²

One day, he [Daokai] waited on Touzi when the latter strolled to the vegetable garden. Touzi passed his staff to the Master [Daokai]. The Master accepted it and followed along with him. Touzi said, “The arrangement, truly, should be like this.” The Master [Daokai] said, “Even if I carry your shoes or hold your staff for you, Reverend, I do not consider that outside my purview.” Touzi said, “There is a fellow traveler present.” The Master [Daokai] said, “That one person does not accept instruction.” Touzi desisted. When evening came, he questioned the Master [Daokai], saying, “The discussion we had earlier is still not exhausted.” The Master [Daokai] said, “Please, Reverend, raise the issue.” Touzi said, “The hour of the rabbit³ gives rise to the sun; the hour of the dog⁴ gives rise to the moon.” The Master [Daokai]

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

² “release him and have him go relax!” (C. *fang ta xian qu* 放他閑去; J. *ta wo hōkan shi sarashimeyo* 他を放閑し去らしめよ). In the Chinese original, the glyph *fang* 放 (J. *hō*) is probably not a verb meaning to “release,” but rather a causative marker. If so, the Japanese transcription should read, *kare wo shite kan shi sarashimeyo* 他をして閑し去らしめよ, which would translate as “give him a break.” As it stands, the Japanese transcription treats *hōkan* 放閑 as a binomial verb meaning to “be released and relax.” The verb *fangxian* 放閑 is attested in HYDCD, where it is glossed as “released and sent back to unemployment” (*fanggui fuxian* 放歸賦閑). The object of the verb, translated here as “him” (*ta* 他), is probably Daokai’s way of referring to the head cook (the position that he himself holds), who he says has nothing to do, given that the lay workers and postulants do all of the actual cooking. However, the grammar of the sentence also permits the word *ta* 他 to be interpreted as referring to “them,” i.e. the workers and postulants.

³ “hour of the rabbit” (C. *mao* 卯; J. *bō*). The “rabbit” is the fourth of the twelve zodiac signs, and the fourth of the twelve periods of the day, which corresponds roughly to 5–7 a.m. on the modern clock.

⁴ “hour of the dog” (C. *xu* 戌; J. *jutsu*). The “dog” is the eleventh of the twelve zodiac signs, and the eleventh of the twelve periods of the day, which corresponds roughly to 7–9 p.m. on the modern clock.

thereupon lit a lamp. Touzi said, “Whether coming up or going down, you are never aimless.” The Master [Daokai] said, “When I am attending you, Reverend, the arrangement, truly, should be like this.” Touzi said, “As for slave boys and maidservants, whose family can be without them within the house?” The Master [Daokai] said, “You, Reverend, are of a venerable old age. If you were to get rid of them, you could not function.” Touzi said, “I get such courtesy.”¹ The Master [Daokai] said, “To repay blessings is the role I have.”

INVESTIGATION 【拈提】

是の如く低細綿密に那一著子を明らめ来る。初め佛祖の言句は家常の茶飯の如し。此を離れて外に別に爲人の處ありや也た無やと問ふ意、今尋常行履の外に更に別に佛祖の示す所ありや否やと。頗ぶる所解を呈するに似たり。

In this manner, he [Daokai] carefully and thoroughly clarified that one move. In the beginning, the words and phrases of the buddhas and ancestors are like everyday tea and rice. When he asked if “apart from them, is there a separate place from which to help people, or not?” what he meant was, apart from our present ordinary conduct, is there or is there not anything that the buddhas and ancestors further point out, separately? It was as if he were presenting his own exceptional interpretation.

然るに子曰く、汝道へ、寰中は天子の勅、還て堯舜禹湯を假るや也た無やと。實に是れ當今の令を下すに、卒に昔の堯王舜王の威を假らず。唯一人慶あるときは萬民自から蒙るのみなり。然の如く設ひ釋迦老師出世し、達磨大師現在すとも、人人他の力を假るべからず。唯自肯自證して少分相應あり。

However, Touzi said, “You tell me: when ‘within the imperial domain, the son of heaven issues commands,’ does he turn back and avail himself of Yao, Shun, Yu, and Tang, or not?” Indeed, when the present [ruler] hands down an order, after all, he does not avail himself of the authority of King Yao or King Shun. It is simply a case of “when the one man has good fortune,”² his myriad subjects naturally enjoy it. Likewise, even if Old Master Śākyamuni appeared in the world or Great Master Bodhidharma were here at present, people should not avail themselves of their power. Only by self-affirmation and self-verification will there be a little bit of accord.

¹ “I get such courtesy” (*inmo ni ongon naru koto wo etari* 慊懃なることを得たり). Presumably, the “courtesy” (*ongon* 慊懃) in question is the careful, considerate attention that the teacher Touzi receives from his acolyte (disciple servant) Daokai. However, Keizan’s commentary on this episode later in this chapter suggests that the source of the “courtesy” is the marvelous function of the innate buddha-nature.

² “when the one man has good fortune” (*hitori kei aru toki* 一人慶あるとき). This is a Japanese transcription of the first half of a popular Chinese saying that is often used as a comment by Chan/Zen masters: → “when the one man has good fortune, his multitudinous subjects all share in it.” The “one man” (C. *yiren* 一人; J. *hitori*) referred to here is the king of a country.

故に道理を説き滋味を着けん。尚ほ是れ他を見る分あり。趣向を免がれず。故に進語せんとせしに拂子を以て師の口を撼つ。此に本より以來具足して、欠たることなきことを示すに曰く、汝意を發し来る、早く三十棒の分ありと云ふ。是れ證明には非ず。一度發意とは夫れ心とは如何なるものぞ、佛とは何物ぞと求め來りしより、早く己に背て他に向ひ来る。

Therefore, he [Daokai] tried to explain the principle and add some flavor, but a part of him still looked to others. He did not avoid heading toward something. Thus, just as he was about to say something, [Touzi] took his whisk and hit the Master's [Daokai's] mouth. Here, to show him that from the start he was fully equipped, and that there was nothing he lacked, [Touzi] said, "If you bring forth intention, you already deserve thirty blows." This was not verification. What it means to once "bring forth intention" is to begin to ask, "Now, what kind of thing is *mind*," or "What kind of thing is *buddha*?" at which point one immediately turns one's back on *self* and faces other.

設ひ自ら説き得て全體現はれたり、自然に明らかにと言ひ、心と説き性と説き、禪と説き道と説かん。悉く趣向を免かれず。若し是れ趣向の處あらば、早く白雲萬里なり。己に迷ふこと久しう。豈三十棒のみならんや。千生萬劫、汝を棒すとも罪過免れ難し。

Let us suppose that you are able to speak of matters on your own, saying that "the entire body is revealed and is spontaneously clarified," while also speaking of "mind" and speaking of "nature," speaking of "Zen" and explaining the "way." None of this avoids heading toward something. If there is a place that you are heading toward, then already this is "white clouds for ten thousand miles." Your delusion concerning *self* will last a long time. How could only thirty blows possibly suffice? Even if you were beaten in thousands of lives over myriads of *kalpas*, it would be difficult to get free from this transgression.

故に言下に即ち開悟し再拜して便ち行く。敢て頭を回らさず。疑はざる所に到るやと問ふに、更に何ぞ疑はざる所に到るべきかあらん。早く關山萬里を隔て来る。故に佛祖の言句、若し耳に觸るる時、早く我耳を汚し畢りぬ。千生萬劫、洗ひ淨むとも淨まり難し。故に手を以て耳を掩ふて一言を容れず。

Thus, at these words, [Daokai] immediately awakened, made prostrations again, and then walked away. He did not even turn his head. When asked, "Have you arrived at the place of no doubts?" [his reaction was] "Why, in addition, should I have to reach a place of no doubts?"¹ [With such an intent] one is already separated from it by "ten thousand miles of barrier mountains." Thus, at the moment when "words and phrases of the buddhas and ancestors" touch them, our ears are already completely defiled. Even if they were washed and cleansed in thousands of lives over myriads of *kalpas*, it would be difficult to purify them. Therefore, he [Daokai] "used his hands to cover his ears" and did not take in a single word.

¹ "Why, in addition, should I have to reach a place of no doubts?" (*sarani nanzo utagawazaru tokoro ni itaru beki ka aran* 更に何ぞ疑はざる所に到るべきかあらん). This is not a direct quote of Daokai, but rather Keizan's interpretation of what Daokai meant when he responded to Touzi's question — "Have you arrived at the stage of no doubts?" — by immediately covering his ears with his hands.

此處を子細に見得せし故に、典座の時も乃ち曰く、放閑他ならしむと。煮飯する者に非ず、把菜する者に非ず。故に柴を運び水を運ぶ、皆行者人工の動著なり。卒に典座分上に非ず。絆を掛け釜を淨よむる底、十二時中、間断なきに似たりと雖も、卒に手を下す分なく物に觸るる理なし。故に他を放閑し去れと言ふ。

Because he [Daokai] was able to see, in detail, this place, when he was head cook, too, he said, “Release him and make him go relax.”¹ He [Daokai] was not one who boiled rice, and he was not one who handled vegetables. Thus, carrying firewood and carrying water are all the vacillations² of postulants and workers. In the end, they are not the duties of a head cook. Although the one who ties up his sleeves³ and washes the pots seems to get no break throughout the twelve periods of the day, in the final analysis there is no duty [on the part of the head cook] to lend a hand, and there is no principle that would have him touch things.⁴ Thus [Daokai] said, “Release him and make him go relax.”

是の如く見得し來ると雖も、精熟せしめんとして菜園に入るに、子、拄杖を度して師に與ふ。師、接得して便ち隨行す。子曰く、理まさに恁麼なるべし。是れ和尚手づから持すべき物に非ず。物を提げざる者あることを知らしむ。乃ち熟見し來る。故に曰ふ、和尚のために鞋を提げ杖を挈ぐ、也た分外と爲さずと。此に和尚鞋履に指を動じ、拄杖を提げたる所を知れりと雖も、尚ほ舉手動足分外とせずと會得せし、少しき其怪みあり。

¹ “Release him and make him go relax” (*hōkan ta narashimu* 放閑他ならしむ). In its use of this wording, the Shūmūchō edition of the *Denkōroku* faithfully follows Ōuchi Seiran’s revised edition, compiled in 1885. Ōuchi followed the text of the 1857 woodblock edition, which reads:

放=閑他ヲナラシムト。(Busshū 1857, fasc. 2, leaf 126b).

However, Ōuchi removed the *kundoku* marks, which when followed yield a reading of “*ta wo hōkan narashimu to* 他ヲ放閑ナラシムト.” Having removed the marks, he should have rearranged the words, but he left them as “*hōkan ta narashimu* 放閑他ならしむ), which makes little sense. The English translation proceeds as if the original *kundoku* marks were still in place, reading the phrase as “*ta wo hōkan narashimu* 他を放閑ならしむ?”

² *vacillations* (*dōjaku* 動著). This term carries an intentional double meaning. On one level, it refers in a literal way to the “actions” or “movements” (*dō* 動, *ugoki* 動き) of the postulants and workers. However, in Chan/Zen literature, the term usually refers to a kind of mental “vacillation” that is synonymous with “deluded thinking.” Thus, on a metaphorical level, Daokai is likening the inaction of the head cook to the underlying calmness of the *buddha-mind*, and comparing the bustling activity of the kitchen workers to the delusions that *mind* gives rise to.

³ *ties up his sleeves* (*kizuna wo kake* 絆を掛け). When doing manual labor, a cord is tied in a figure-eight pattern across the back and under both arms to keep the sleeves of one’s robe from dangling down and getting wet or dirty.

⁴ *no principle that would have him touch things* (*mono ni fururu ri nashi* 物に觸るる理なし). Dōgen, in his *Admonitions for the Head Cook*, is highly critical of head cooks who do not tie up their sleeves and actually engage in every kind of kitchen chore, being content to merely oversee the workers under their command. It is somewhat ironic, therefore, that Keizan here describes the head cook as someone who, in principle, never lifts a finger to help in the kitchen. However, this is only due to Keizan’s development of a metaphor in which “head cook” represents the awakened *buddha-mind*, and “refraining from touching things” means realizing the emptiness of dharmas.

Although [Daokai] was able to see in this way, in order to make him more proficient, when they entered the vegetable garden: “Touzi passed his staff to the Master [Daokai]. The Master accepted it and followed along with him. Touzi said, ‘The arrangement, truly, should be like this.’” This [the staff] was not a thing that the Reverend [Touzi] should have carried in his hand. He let [Daokai] know that there is one who does not carry things.¹ At this, [Daokai’s] view began to mature. Therefore, he said, “Even if I carry your shoes or hold your staff for you, Reverend, I do not consider that outside my purview.” At this point the Reverend [Touzi] moved his toes in his shoes. He still had a little doubt about whether [Daokai], even if he knew about carrying the staff, could understand that even raising one’s hand or moving one’s foot is not outside one’s purview.

故に試みて乃ち曰く、同行の在るあり。從來共に住して名を知らざるのみに非ず、面を知らざる老漢なり。即ち是れ同行なり。早く見得し來ること久し。故に師曰く、那一人は教を受けずと。

Accordingly, [Touzi] tested him, saying, “There is a fellow traveler present.” It is the Old Guy who has lived together with you all along, whose name you are not only ignorant of, but whose face you do not know. He is the “fellow traveler.” Because he had already been able to see him for a long time, the Master [Daokai] said, “That one person does not accept instruction.”

然れども尚ほ到らざる所あり。故如何となれば既に那一人ありて舉手に伴はず、動足に觸れざることを知るとも、唯是の如くあることをのみ知らば、尚ほ疑はしきことあり。故に投子、其時、理未だ盡さず休し去る。乃ち晩に至て師に問て曰く、早來の説話、未だ盡さず。時に師、既に有ることを知て疑ふべきに非ず。何ぞ到らざる所かあらんと謂ふに曰く、請ふ和尚舉し來れと。

However, there was still a place that [Daokai] had not reached. Why is that? Because, even if he knew that there is that one person who does not join in when a hand is raised and does not feel any contact when the feet are moved, if all he knew was the existence of that, then there would still be something he doubted. Thus, at that time, with the principle “still not exhausted,” Touzi “desisted.” Then, “when evening came, he questioned the Master [Daokai], saying, ‘The discussion we had earlier is still not exhausted.’” At that time, the Master [Daokai] already knew that it [“that one person”] existed, and he had nothing he could doubt. As if to say, “How could there be a place I have not reached?” he said, “Please, Reverend, raise the issue.”

時に投子示して曰く、卯には日を生じ戌には月を生ずと。殊に夜氣過ぎ去て星移り月暗く、白雪青山に横はりて未だ露はれず。然れども更に群せずして生ずる底の日あり。日勢、西山に沒して、萬像、影現はれず。往來、人なくして、路頭、辨まへずとも、又更に空ぜざる底の事あり。故に月を生ず。此田地、設ひ一片に打成して餘物をも交えず、他見るなしと雖も、自から靈靈赫赫の處あり。早く暗昧を照破す。故に師、即ち點燈し来る。實に到ること細かに見ること明らかなり。

¹ there is one who does not carry things (*mono wo sagezaru mono aru* 物を提げざる者ある). To “not carry things” (*mono wo sagezaru* 物を提げざる) means to realize the emptiness of dharmas.

At that time, Touzi instructed him, saying, “The hour of the rabbit gives rise to the sun; the hour of the dog gives rise to the moon.” In particular,¹ the cool night air passes by, the stars move, and the moon goes down, while the white snow lying across the broad blue mountains has yet to appear. Nevertheless, again, without grouping with anything, there is the arising phenomenon that is the sun. The sun’s energy then sinks behind the western mountains,² and the shapes of myriad phenomena do not appear. But even if there are no people going and coming, and the roadside is indistinguishable, there is still a matter that is not at all in vain. Thus, “it gives rise to the moon.” From this standpoint, even if things are “knocked into a single piece” that has no relation to anything else, and nothing other is seen, there is nonetheless a place that, of itself, is vivid and brightly shining. It quickly illuminates and dispels the darkness. Thus, “the Master [Daokai] thereupon lit a lamp.” Truly, his arrival,³ and his detailed seeing, had become clear.

故に示して曰く、上來下去、總に徒然ならず。既に此處に親しき時、實に十二時中、閑功夫の時節なし。故に曰く、和尚の左右に在ては理まさに此の如くなるべしと。見來ること細やかなりと雖も、妙用底に會しけるに似たり。故に重ねて試みんとて曰く、奴兒婢子、誰家の屋裏にか無からんと。使ひ來り使ひ去るやつこ、誰家にか無からんと。師曰く、和尚年尊、他を闕かば不可なりと。既に老老大大として俗塵に混ぜざる者あり。其體妙明にして卒に相離れず。故に曰ふ、和尚年尊、他を闕かば不可なりと。恁麼に見來ること、實に精到ならずといふことなし。故に曰く、恁麼に懃懃なることを得ると。

Therefore, he [Touzi] said, “Whether coming up or going down, you are never aimless.” When he [Daokai] had already become intimate with this place, truly, there was never a period of time throughout the twelve periods of the day when he relaxed his concentrated effort. Therefore, he [Daokai] said, “When I am attending you, Reverend, the arrangement, truly, should be like this.” Although his [Daokai’s] coming to see was refined, he seemed to have understood it as marvelous functioning. Therefore, [Touzi] tested him again, saying, “As for slave boys and maidservants, whose family can be without them *within the house*?” In other words, whose household is without servants who come and go as ordered? “The Master [Daokai] said, ‘You, Reverend, are of a venerable old age. If you were to get rid of them, you could not function.’” There is one who, being already very old and very great, does not mix with the dust of the world.⁴ Its body is marvelous

¹ In particular (*koto ni* 殊に). That is to say, what the expression “hour of the rabbit” refers to, in particular, is the time when dawn begins to break, as described poetically in the remainder of this sentence.

² The sun’s energy then sinks behind the western mountains (*nissei, seizan ni bosshite* 日勢、西山に沒して). This refers to the “hour of the dog.”

³ his arrival (*itaru koto* 到ること). This probably refers back to Touzi’s question to Daokai: “Have you arrived at the stage of no doubts?” (*nanji fugi no chi ni itaru ya* 汝不疑の地に到るや).

⁴ There is one who... does not mix with the dust of the world (*zokujin ni konzezaru mono ari* 俗塵に混ぜざる者あり). There is an intentional double meaning here. The referent of the word “one” (*mono* 者) appears at first glance to be the elderly and wise Reverend Touzi, but the subsequent description of it suggests that the referent is the innate buddha-nature.

wisdom, and in the final analysis there is no separation between them.¹ Thus, he [Daokai] said, “You, Reverend, are of a venerable old age. If you were to get rid of them, you could not function.” Coming to see in this way, truly, has nothing of “not fully arriving.” Therefore, [Touzi] said, “I get such courtesy.”

廣大劫より以來、擔來しもてゆき暫らくも相離れず。恩力を受け來ること多時なり。此恩を比せんとする、鐵圍大須彌も比すること能はず。此徳を抗らぶるに、四海九州も比すること能はず。其故は何ぞ。迷慮日月、大海江河、悉く時移りもてゆく。此老和尚の恩は卒に成敗に非ず。故に時として、其惠を蒙らざる時なし。

From vast great *kalpas* past, it comes bearing again and again,² with no separation between them [master and servant] for even a moment. Reception of beneficent power has taken place for a long time. If we try to compare its blessings, not even the Iron Ring Mountain or great Mount Sumeru can match it. If we compare its virtue, not even the four seas and Nine Provinces can match it. What is the reason for that? Because Sumeru, the sun and moon, and the great oceans and rivers all continue to change with time. But this *old reverend's*³ blessings, ultimately, have no ups and downs. Therefore, with regard to time, there is no time when its favor is not received.

徒に生じ徒に死して一度尊顔を拜したてまつらざる、永く不孝の者として、久く生死海に沈淪す。若し精細にして、僅に見得せば、千生萬劫の洪恩、一時に報じ盡し畢りぬ。故に曰く、恩を報ずるに分ありと。是の如く見來ること精細なるに依りて、

To live uselessly and die uselessly, without once respectfully making prostrations to his venerable countenance, is to be one who is forever unfilial, and to forever sink in the sea of birth and death. But if you proceed attentively and are able to see him even a little, then in that one moment you will have completely repaid the vast blessings of thousands of lives over myriads of *kalpas*. Thus, [Daokai] said,

¹ no separation between them (*ai hanarezu* 相離れず). This is an ambiguous statement. The expression “mutually separate” (C. *xiangli* 相離; J. *sōri*) indicates two elements that are not connected to one another. The negation of that is “not mutually separate” (C. *buxiangli* 不相離; J. *fusōri*), or “mutually inclusive.” The problem in the present context is that it is not clear what the two elements in question are. One possibility is that (a) the *buddha-nature* is inseparable from (b) the *dust of the world*. Or, perhaps the mutually inclusive elements are (a) *marvelous wisdom* and (b) its *marvelous functioning*. A third possibility is that (a) the aged teacher Touzi is inseparable from (b) his acolyte (disciple servant) Daokai. The operative metaphor that underlies all of these possibilities is that of a household (family) and its servants, who always function in conjunction with each other.

² it comes bearing again and again (*tanrai shi mote yuki* 擔來しもてゆき). The verb here, to “come bearing” (*tanrai su* 擔來す), describes the typical activity of a household servant. However, the subject of the verb is not specified in the Japanese original. The subject is rendered as “it” in English because the implied actor (or “servant”) is the *marvelous function* of the innate *buddha-nature*.

³ this old reverend (*kono rō oshō* 此老和尚). The reference seems as if it could be to Reverend Touzi, but it is clear from the overall context that “this old reverend” is the innate, timeless, and unchanging *buddha-nature*.

“To repay blessings is the role I have.” Due to the carefulness with which [Daokai] came to see in this way,

往後に僧問ふ、胡茄の曲子は五音に隨せず、韻青宵を出づ、請ふ師吹唱せよ。師曰く、木鷄夜半に啼き、鐵鳳天明に叫ぶ。曰く、恁麼ならば則ち一句の曲に千古の韻を含む、満堂の雲水盡く知音なり。師曰く、無舌の童兒能く繼和すと。

later on¹ a monk asked:² “*The melody of the barbarian reed pipe does not follow the five tones, but its harmony springs forth in the azure evening.*³ Please, Master, blow a tune.” The Master [Daokai] said, “A wooden rooster crows in the middle of the night; an iron phoenix cries at the crack of dawn.” [The monk] said, “If so, a single phrase of the song contains the harmonies of great antiquity, and wandering monks who fill the hall all ‘know the music.’” The Master [Daokai] said, “A tongueless child can keep the tune.”

是の如く純熟して眼を掩ふ青山なく、耳を洗ふ清泉なし。故に利を見、名を見ること、眼中に屑を著るに似たり。色を見、聲を聞くこと、石上に華を裁るに似たり。故に足、遂に門間を踰へず。誓て赴齋せず。他の来るをも厭はず、去るをも厭はず。其衆、時に隨て多少定まらず。日食粥一盃なり。粥と作して足らざるときは則ち只米湯のみなり。

He [Daokai] was matured in this way, so there were no “blue mountains” to seize his eyes, and no “clear springs” to wash his ears.⁴ Thus: “looking at profit and look-

¹ later on (*ōgo ni* 往後に). The block of text that begins with these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]”:

《五燈會元》住後。僧問。胡家曲子不墮五音。韻出青宵。請師吹唱。師曰。木雞啼夜半。鐵鳳叫天明。曰。恁麼則一句曲含千古韻。滿堂雲水盡知音。師曰。無舌童兒能繼和。(CBETA, X80, no. 1565, p. 291, c2-5 // Z 2B:11, p. 264, d17-p. 265, a2 // R138, p. 528, b17-p. 529, a2).

² a monk asked (*sō tou* 僧問ふ). The quoted saying that follows is nearly identical to one attributed in Chan texts to Dongshan Liangjie (807–869). Thus, the unnamed monk cited here was actually raising Dongshan’s saying as a *kōan* and “asking” (*tou* 問ふ) Daokai to comment on it. → “*the melody of the barbarian reed pipe does not follow the five tones, but its harmony springs forth in the azure heavens.*”

³ “*azure evening*” (*seishō* 青宵). The Chinese original of the passage in which this term appears, in all extant versions, gives the glyph “heavens” (C. *xiao* 霄; J. *shō*), not “evening” (C. *xiao* 宵; J. *shō*).

⁴ there were no “blue mountains” to seize his eyes, and no “clear springs” to wash his ears (*manako wo ōu seizan naku, mimi wo arau seisen nashi* 眼を掩ふ青山なく、耳を洗う清泉なし). This statement about Daokai may allude to words attributed to him in the biography of “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]” in the *Collated Essentials of the Five Flame Records*:

“The wooden horse neighs long; the stone ox runs well. The blue mountains beyond the heavens have but little hue [or shape]; the spring that bubbles near my ears has no sound.”

《五燈會元》木馬長鳴。石牛善走。天外之青山寡色。耳畔之鳴泉無聲。

(CBETA, X80, no. 1565, p. 292, c4-5 // Z 2B:11, p. 266, a1-2 // R138, p. 531, a1-2).

ing at fame is like sticking dust in your eye.”¹ And, “looking at forms and listening to sounds is like planting flowers on rock.”² Thus his [Daokai’s] feet, thereafter, never crossed the threshold of the gate,³ and he vowed not to go out to maigre feasts.⁴ He [Daokai] did not dislike others coming [to his monastery], nor did he dislike their leaving. His congregation was of no fixed size, but varied with the times. His daily meal was a single bowl of rice gruel. [He said,] “When there is not enough to make rice gruel, then just have rice decoction.”⁵

¹ “looking at profit and looking at fame is like sticking dust in your eye” (*ri wo mi, na wo miru koto, ganchū ni setsu wo tsukuru ni nitari* 利を見、名を見ること、眼中に屑を著るに似たり). This is a quotation, in Japanese transcription, of a saying attributed to Daokai in the biography of “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]” in the *Jiatai Era Record of the Pervasive Spread of the Flame* and the *Collated Essentials of the Five Flame Records*:

《五燈會元》見利見名。似眼中著屑。(CBETA, X80, no. 1565, p. 292, b10 // Z 2B:11, p. 265, d1 // R138, p. 530, b1).

² “Looking at forms and listening to sounds is like planting flowers on rock” (*iro o mi, koe o kiku koto, sekijō ni hana wo uyuru ni nitari* 色を見、聲を聞くこと、石上に華を栽るに似たり). This is a quotation, in Japanese transcription, of a saying attributed to Daokai in the biography of “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]” in the *Collated Essentials of the Five Flame Records*:

《五燈會元》遇聲遇色。如石上栽花。(CBETA, X80, no. 1565, p. 292, b9-10 // Z 2B:11, p. 265, c18-d1 // R138, p. 530, a18-b1).

The expression “planting flowers on a rock,” however, did not originate with Daokai. In many Chan/Zen texts, beginning with the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.311b28), it is attributed to Shitou Xiqian’s disciple, Yaoshan Weiyang (745–828). In Chapter 36 of the *Denkōroku*, Yaoshan is quoted as saying: “For me, here, it is like planting flowers on rock” (C. *ru shi shang zai hua* 如石上栽華; J. *sekijō ni hana wo uyuru ga gotoshi* 石上に華を栽るが如し). The statement involves a pun, for Shitou built his hut on “a rock” (C. *shitou* 石; J. *sekitō*) and was named “The Rock” (C. *Shitou* 石頭; J. *Sekitō*) for that reason.

³ never crossed the threshold of the gate (*monkon wo koezu* 門闇を踰へず). That is to say, he never went out of the monastery. To do so would entail (at least symbolically) crossing the threshold of the main gate of the monastery, which is known as the mountain gate or triple gate.

⁴ not to go out to maigre feasts (*fusai sezu* 赴齋せず). That is to say, he refused invitations to maigre feasts held at other monasteries or the homes of lay patrons. According to the biography of “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]” in *Collated Essentials of the Five Flame Records*:

Thereafter, he did not leave the monastery and did not go out to maigre feasts.

《五燈會元》更不下山。不赴齋。(CBETA, X80, no. 1565, p. 292, b23 // Z 2B:11, p. 265, d14 // R138, p. 530, b14).

⁵ “When there is not enough to make rice gruel, then just have rice decoction” (*shuku to nashite tarazaru toki wa sunawachi tada beitō nomi nari* 粥と作して足らざるときは則ち只米湯のみなり). This is a quotation, in Japanese transcription, of one item (set in non-serif Roman and a larger Chinese font) in a list of guidelines that Daokai promulgated to ensure frugality in his monastery, as reported in the biography of “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]” in the *Collated Essentials of the Five Flame Records*:

洞家の宗旨、此に到りて繁興す。其見來ること親く、保持錯まざるに依て、先聖の付囑を忘れず。古佛の家訓を學し來ることはの如くなりしに、猶ほ道ふ、

The lineage essentials of Dongshan's House, when they reached this point, proliferated and flourished. Because his [Daokai's] coming to see was intimate, and he preserved it without error, he did not forget the entrustment of the former sages. Having studied the house rules of the old buddhas in this manner, still he said:

山僧、行業取ること無く、山門に主たることを忝ふす。豈坐ながら常住を費やして頓に先聖の付囑を忘るべけんや。今者、輒ち古人の住持たる體例に倣ふて、乃至、山僧、古聖の做處を説著するに至る毎に、便ち覺ふ、身を容るに地なきことを。慚愧す、後人の軟弱なることをと。

“This mountain monk’s¹ activity has no taking. I am unworthy of the honor of being head of this monastic community. While occupying this seat, how could I possibly squander its permanent property, or suddenly forget the entrustment of the former sages? As the current one [abbot], I will in every way emulate the precedents for the abbot set by the ancients ...and so on,

Do not go out to maigre feasts. Do not send out a fundraiser. Simply take stock of the annual income [or produce] from the [monastery’s] estate lands, divide that into 360 equal portions, and take one portion for use each day. Do not add to or decrease the portion in accordance with the number of people [to feed]. If there is sufficient rice, then make rice. If there is not enough to make rice, make rice gruel. If there is not enough to make rice gruel, make a rice decoction. When newly arrived monks formally meet the abbot, serve tea and that is all; do not serve snacks.

《五燈會元》不赴齋。不發化主。唯將本院莊課一歲所得。均作三百六十分。日取一分用之。更不隨人添減。可以備飯則作飯。作飯不足則作粥。作粥不足則作米湯。新到相見。茶湯而已。更不煎點。(CBETA, X80, no. 1565, p. 292, b23-c2 // Z 2B:11, p. 265, d14-17 // R138, p. 530, b14-17).

1 “this mountain monk” (C. *shanseng* 山僧; J. *sanzō*). This is a self-deprecating term used by Chan/Zen masters to refer to themselves. The block of text that begins with these words is a Japanese transcription of the first and last lines of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng].” The parts that are set in a larger font are transcribed into Japanese; the long middle section is elided and marked with the words, “and so on, down to” (*naishi* 乃至):

《五燈會元》山僧行業無取。忝主山門。豈可坐費常住。頓忘先聖付囑。今者輒數古人。爲住持體例。與諸人議定。更不下山。不赴齋。不發化主。唯將本院莊課一歲所得。均作三百六十分。日取一分用之。更不隨人添減。可以備飯則作飯。作飯不足則作粥。作粥不足則作米湯。新到相見。茶湯而已。更不煎點。唯置一茶堂。自去取用。務要省緣。專一辦道。又況活計具足。風景不疎。華解笑。鳥解啼。木馬長鳴。石牛善走。天外之青山寡色。耳畔之鳴泉無聲。嶺上猿啼。露濕中宵之月。林間鶴唳。風回清曉之松。春風起時。枯木龍吟。秋葉凋而寒林華散。玉堵鋪苔蘚之紋。人面帶烟霞之色。音塵寂爾。消息宛然。一味蕭條。無可趣向。山僧今日向諸人面前。說家門已是不著便。豈可更去陞堂入室。拈槌豎拂。東喝西棒。張眉努目。如癟病發相似。不唯屈沈上座。況亦辜負先聖。你不見達磨西來少室山下。面壁九年。二祖至於立雪斷臂。可謂受盡艱辛。然而達磨不曾措了一詞。二祖不曾問著一句。還喚達磨作不爲人。得麼。二祖做不求師。得麼。山僧每至説著古聖做處。便覺無地容身。慚愧後人軟弱。(CBETA, X80, no. 1565, p. 292, b21-c15 // Z 2B:11, p. 265, d12-p. 266, a12 // R138, p. 530, b12-p. 531, a12).

down to...¹ Every time this mountain monk goes to explain what was done by the former sages, I am immediately conscious of being unworthy of any position. I feel ashamed by the weakness of this later generation."

抑も忝く九代の法孫としてなまじみに宗風を唱へ、二六時中の行履、後人の表榜とするに足らず。四威儀の中、用心悉く以て迂曲なり。何の面目ありてか三箇五箇の雲衲に對し、一句半句を施設することあらん。慚づべし愧づべし、恐るべし懼るべし。曩祖の照覽、先聖の冥見、然も是の如くなりと雖も、諸參學人、忝なく芙蓉楷禪師の遠孫として、既に永平門下の一族なり。

Now, as his [Daokai's] dharma descendant in the ninth generation,² I [Keizan] inadequately propound his lineage style, and my conduct throughout the twelve periods of the day is not good enough to serve as a billboard for this later generation. In all four deportments, my attentiveness is entirely perverse. With what face do I meet three or five itinerant monks? Will I devise a single phrase or half a phrase? How shameful, embarrassing, fearful, and dreadful! Although I am like this in the gaze of the ancestors of old and the extrasensory vision of the former sages, O student trainees, I am grateful that, as a distant descendant of Chan Master Furong Daokai, I am already a member of the family of the followers of Eihei.

須からく子細に心地を明辨して低細に用心し、一毫髪の名利の思なく、一微塵の憐慢の心なくして、親く心術を定め細やかに身儀を調べて、到るべきに到り、究むべきを究めて、一生參學の事を辨じ、曩祖囑累の事を忘るることなくして、歩を先聖に繼ぎ、眸を古佛に交えて、設ひ末世澆運なりと雖も、市中に虎を見る分あるべし。若しは笠下に金を得る人あるべし。至禱至禱。

You must, meticulously, clearly distinguish the mind-ground and carefully pay attention. Ridding yourself of every single hair's-breadth of thought for fame and profit, and every single infinitesimal mote of dust of pride in your mind, intimately concentrate your mindset and precisely regulate your bodily etiquette. Arrive where you should arrive, fathom what you should fathom, and distinguish the "matter of your entire life's study." Without forgetting the matter entrusted by the ancestors of old, follow in the footsteps of the former sages and exchange glances with the old buddhas. Despite the misfortune of this latter age, you surely have the capacity to see a tiger in the marketplace.³ Or, there may be people [here]

¹ and so on, down to (*naishi* 乃至). This expression indicates that part of the original Chinese passage that is being quoted has been elided to save space, but that the intention is to cite the entire thing.

² dharma descendant in the ninth generation (*kudai no hōson* 九代の法孫). The Caodong/Sōtō Lineage from Furong Daokai (1043–1118) down to Keizan is: (1) Danxia Zichun (1064–1117), (2) Zhenxie Qingliao (1088–1151), (3) Tiantong Zongjue (1091–1157), (4) Xuedou Zhijian (1105–1192), (5) Tiantong Rujing (1162–1227), (6) Eihei Dōgen (1200–1253), (7) Eihei Ejō (1198–1280), (8) Daijō Gikai (1219–1309), and (9) Keizan Jōkin (1268–1325).

³ see a tiger in the marketplace (*shichū ni tora wo miru* 市中に虎を見る). This expression comes from a story in an ancient Chinese text entitled *Strategies of the Warring States*. In it, the ruler says that he would not believe a report of a tiger in the marketplace if only one or two people reported seeing it, but if a third person also reported seeing it, then he would believe it.

who find gold under their bamboo hats. That is my ultimate prayer; my ultimate prayer.

且く道へ、如何が適來の因縁を擧著せん。

Now then, speak! How should I raise a comment on the aforementioned episode?

VERSE ON THE OLD CASE 【頌古】

紅粉不施醜難露。自愛瑩明玉骨粧。

Even when makeup¹ is not applied, homeliness cannot appear;
if you take care of your lustrous clarity,² your jade skeleton³ will be beautified.⁴

¹ makeup (C. *hongfen* 紅粉; J. *kōfun*). Literally “rouge powder.” The term also refers, by metonymy, to a “beautiful woman.”

² take care of your lustrous clarity (C. *zai yingming* 自愛瑩明; J. *jiai keimyō*). There is a double meaning here. In most Buddhist contexts, “self love” (C. *zai* 自愛; J. *jiai*; S. *ātma-kāma*) is a negative tendency, and the root cause of suffering. This poem associates “loving oneself” with a woman’s use of makeup. However, the same expression is also used in a more positive sense to mean “caring for oneself” (e.g. trying to stay healthy). The “lustrous clarity” (C. *yingming* 瑩明; J. *keimyō*) that the poem enjoins us to care for can mean the appearance of one’s face, but in the present context it refers to the innate buddha-nature, which in the *Denkōroku* is constantly described as “bright,” “shining,” “clear,” etc.

³ jade skeleton (C. *yugu* 玉骨; J. *gyokukotsu*). In Chinese culture, “jade” (C. *yu* 玉; J. *gyoku*) is regarded as a material that is incorruptible. Thus, a “skeleton” or “bones” (C. *gu* 骨; J. *kotsu*) made of jade refers metaphorically to something quasi-permanent within the human being that will never rot or change: the innate buddha-nature. According to Mathews’ *Chinese-English Dictionary* (p. 1149), “jade bones” also indicates “a man of lofty and pure aims.” In this poem, there is an association of the negative kind of “self love” with femininity, and the positive kind of “caring for self” with masculinity.

⁴ beautified (C. *zhuang* 粧; J. *shō*). Made up; adorned with makeup (C. *hongfen* 紅粉; J. *kōfun*).

ROOT CASE¹ 【本則】

第四十六祖、丹霞淳禪師、問芙蓉曰、如何是、從上諸聖相授底一句。蓉曰、喚作一句來、幾埋沒宗風。師於言下大悟。

The Forty-sixth Ancestor, Chan Master Danxia Chun,² asked Furong:³ “What about ‘the single phrase that all the sages have passed on face-to-face up to now’?”⁴ Furong said, “To call it a ‘single phrase’ is to nearly bury our lineage style.”⁵ At these words, the Master [Zichun] greatly awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は子淳。

The Master’s personal name was Zichun.

劍州賈氏の子なり。弱冠にして出家し、芙蓉の室に徹證す。

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given under this heading is presented as a block of Chinese text, but it is not a quotation of any known Chinese source.

² Chan Master Danxia Chun (C. Danxia Chun Chanshi 丹霞淳禪師; J. Tanka Jun Zenji). Danxia Zichun (1064–1117).

³ Furong 芙蓉 (J. Fuyō). Furong Daokai (1043–1118), the Forty-fifth Ancestor Ancestor in the Sōtō Lineage according to the *Denkōroku*.

⁴ “What about ‘the single phrase that all the sages have passed on face-to-face up to now’?” (C. *rube shi, congshan zhongsheng di xiangshou yiju* 如何是、從上諸聖相授底一句; J. *ika naru ka kore, jūjō no shoshō no sóju tei no ikku* 如何なるか是れ、從上の諸聖の相授底の一旬). The grammar of this sentence suggests that Danxia did not formulate this question on his own, but rather raised an already existing saying (“the single phrase... etc.”) as a topic for his teacher, Furong Daokai, to comment on. However, digital search of the Chinese Buddhist canon does not find that saying, or any other that closely approximates it. A somewhat similar saying raised as a *kōan* in the *Extensive Record of Chan Master Yunmen Kuangzhen* reads:

What about “the single phrase that is transmitted separately apart from the teachings”?

《雲門匡真禪師廣錄》如何是教外別傳一句。(T 1988.47.558a5-6).

⁵ “To call it a ‘single phrase’ is to nearly bury our lineage style” (C. *huanzuo yiju lai, ji mai-mo zongfeng* 喚作一句來、幾埋沒宗風; J. *yonde ikku to nashi kitareba, ikubaku ka shūfū wo maibotsu sen* 喚んで一句と作し來れば、幾くか宗風を埋沒せん). This line of Chinese text is very similar to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Furong Daokai of Tianning Monastery in the Eastern Capital [Kaifeng]”:

At a convocation in the dharma hall [Furong Daokai said], “To call it a single phrase is for our lineage style to be buried already.”

《五燈會元》上堂。喚作一句。已是埋沒宗風。(CBETA, X80, no. 1565, p. 291, c18-19 // Z 2B:11, p. 265, a15-16 // R138, p. 529, a15-16).

In this context, Daokai’s remark is not explicitly framed as a response to a question, but it sounds more like a response than the broaching of a new topic.

He was a son of the Jia Clan¹ in Jianzhou Prefecture. He went forth from household life when he was young and just capped.² In Furong's room, he thoroughly verified [the truth].

初め雪峰に住し、後に丹霞に住す。

Initially he served as abbot at Xuefeng Monastery.³ Later he served as abbot at Danxia Monastery.

INVESTIGATION 【拈提】

其最初の答問に曰く、如何なるか是れ、從上諸聖の相授底の一匁と。佛佛祖祖、換面回頭し來れども、必ず背面なく上下なく、邊表なく自他なく相授底あり。之を喚で不空の空と名く。即ち是れ諸人實歸の處なり。簡簡悉く具足圓満せずといふことなし。

With his very first question he [Zichun] asked, “What about ‘the single phrase that all the sages have passed on face-to-face up to now?’” Although buddha after buddha and ancestor after ancestor have been “changing faces and turning their heads,”⁴ there is certainly something passed on face-to-face that has no back or front, has no up or down, has no borders or surface, and has no self or other. When this is named, it is called “emptiness that is not empty.” This is the place of true refuge for all of you. Not a single one of you is not fully equipped, complete and full.

¹ He was a son of the Jia Clan (*Kashi no ko nari* 賈氏の子なり). The block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Danxia Zichun of Dengzhou”:

《五燈會元》劔州賈氏子。弱冠爲僧。徹澄於芙蓉之室。(CBETA, X80, no. 1565, p. 294, b4-5 // Z 2B:11, p. 267, c13-14 // R138, p. 534, a13-14).

² young and just capped (C. *ruoguan* 弱冠; J. *jakkan*). Having just undergone the coming-of-age ceremony of “capping” (C. *guan* 冠; J. *kan*) at twenty years of age.

³ he served as abbot at Xuefeng Monastery (*Seppō ni jū shi* 雪峰に住し). This assertion is unique to the *Denkōroku*; it is not corroborated by any other sources. Moreover, the Kenkon'in manuscript of the *Denkōroku* refers to Zichun by the otherwise unknown designation of “Reverend Chun of Xuefeng” (C. *Xuefeng Chun Heshang* 雪峰淳和尚; J. *Seppō Jun Oshō*), not as “Chan Master Chun of Danxia” (C. *Danxia Chun Chanshi* 丹霞淳禪師; J. *Tanka Jun Zenji*). The origins of this association of Zichun with Xuefeng is unknown. It is possible that a different version of Zichun's biography once existed and is now lost. Or, perhaps the text of the *Denkōroku* is mistaken or corrupt. This question awaits new evidence.

⁴ “changing faces and turning their heads” (*kanmen kaitō* 換面回頭). For a discussion of the many possible meanings of this saying, which has been subjected to wildly differing interpretations by modern scholars, → “change faces and turn the head.” In the present context, it most likely refers to the fact that the Chan/Zen Lineage of buddhas and ancestors is made up of individuals who are born and die in accordance with their own unique karma.

然るを學者多く錯りて本來無物と思ひ、更に口に言ふべきことなく、心に存すべきことなしと。夫れ是の如くなるを名て古人落空亡の外道とす。塵沙劫を經ると雖も、都て解脱の分なし。

However, many students mistakenly think that, because “from the start, there are no things,” beyond this there is nothing that should be said, and nothing that should be borne in mind. The ancients called those who are like this “followers of other paths who are lost in a mistaken view of emptiness.” Even if they pass through *kalpas* as numerous as motes of dust and sand, through it all they lack the capacity for liberation.

故に精細綿密にして、須らく一切皆盡て空空なりと雖も、更に空ずること得ざる底の物あり。子細に參徹して、若し一度観得破せば、必ず一句を弄し得て通じ來ることあらん。故に相授底の一匁と謂ふ。

Thus, even when “everything is entirely exhausted” and that very emptiness is empty, if you are attentive and thorough you will surely see that, in addition, there is a thing that cannot be regarded as empty. Thoroughly investigating in detail, if you once are able to glimpse it and break through, then you will certainly be “able to play with a single phrase” and will begin to communicate it freely. That is why it is called the “single phrase that is passed on face-to-face.”¹

時に芙蓉示して曰く、喚で一句と作し來らば幾く宗風を埋沒せんと。實に是れ這箇の田地喚で一句とすべきに非ず。錯て名言を下す。雪上に鳥跡あるに似たり。故に謂ふ、藏身の處に跡なしと。

At the time, Furong instructed him [Zichun], saying, “To call it a ‘single phrase’ is to nearly bury our *lineage style*.” Truly, from this standpoint, it should not be called a “single phrase.” That is to erroneously append names and words, which resemble bird tracks on the snow. Thus the saying: “there are no traces in the place where you conceal yourself.”²

實に見聞覺知悉く息み、皮肉骨髓皆盡て後、更に何物の跡とすべきかあらん。若し能く一毫髪も跡を爲ざれば、果然として顯はれ来る。他の知る所に非ず。故に相授るの處に非ず。然れども此田地會得する時、喚で以心傳心と謂ふ。此時是れ君臣道合すと謂ふ。妙叶兼帶なり。

Truly, after seeing, hearing, perceiving, and knowing entirely subside, and skin, flesh, bones, and marrow are all exhausted, what further thing could possibly be regarded as a “trace”? If you are able to avoid creating even a single hair’s-breadth

1 “single phrase that is passed on face-to-face” (*sōju tei no ikku* 相授底の一匁). This is a quotation of the Root Case that appears at the start of this chapter.

2 “there are no traces in the place where you conceal yourself” (*zōshin no tokoro ni ato nashi* 藏身の處に跡なし). This recalls a saying attributed to Chuanzi Decheng (d.u.) in Chapter 8 of the *Denkōroku*:

“You must leave no traces in the place where you conceal yourself, but must not conceal yourself in a place that has no traces. In my thirty years of residing at Mount Yao, I have clarified this affair only.”

直に須らく身を藏す處蹤跡なく、蹤跡なき處、身を藏すことなかるべし。吾れ三十年蘆山に在て祇だ斯事を明らむ。

For the Chinese original and English translation of the full context of this saying, → *Chuanzi Decheng*.

of a trace, then, sure enough, it will appear. It is not anything known by others. Thus, it is not an object that is passed on face-to-face. Nevertheless, when you are able to understand *this standpoint*, this is called “transmission of mind by means of mind.” The time when this happens is called “the ruler and his ministers talking together.”¹ It is the sublime harmony of “both conjoined.”²

且く道へ、此田地如何なる形段なりとかせん。

Now then, speak! What might I say about the contours of *this standpoint*?

VERSE ON THE OLD CASE 【頌古】

清風數匝縱搖地。誰把將來爲汝看。

A fresh wind frequently circulates, freely sweeping the earth;
but who grasps it and brings it for you to see?

¹ “the ruler and his ministers talking together” (C. *junchen daohe* 君臣道合; J. *kunshin dōgō*). This expression is a quotation of Caoshan Benji’s (840–890) explanation of the “deep meaning of the five positions of ruler and ministers” (C. *wuwei junchen zhijue* 五位君臣旨訣; J. *goi kunshin shiketsu*), which appears in the *Discourse Record of Chan Master Yuanzheng of Mount Cao in Muzhou*:

The “ruler” represents the position of “upright.” The “ministers” represent the position of “inclined.” The ministers approaching the ruler is the “upright within the inclined.” The ruler observing the ministers is the “inclined within the upright.” The ruler and the ministers talking together is what is spoken of as “both conjoined.”

《撫州曹山元證禪師語錄》君爲正位。臣爲偏位。臣向君是偏中正。君視臣是正中偏。君臣道合是兼帶語。(T 1987A.47.527a10-12).

For the full context in which this passage appears and a discussion of the meaning of the terms “inclined” (C. *pian* 偏; J. *hen*) and “upright” (C. *zheng* 正; J. *shō*), → five positions of inclined and upright. In the formula of the five positions, the fifth and highest position is “inclined and upright both conjoined” (C. *pianzheng yu jiandai* 偏正與兼帶; J. *henshō yo kentai*); Caoshan uses the expression “the ruler and his ministers talking together” as a metaphor for that position, which represents full awakening.

² “both conjoined” (C. *jiandai* 兼帶; J. *kentai*). Short for “inclined and upright both conjoined” (C. *pianzheng yu jiandai* 偏正與兼帶; J. *henshō yo kentai*), the fifth and highest of the “five positions.” For details, see the previous note.

ROOT CASE 【本則】

第四十七祖、悟空禪師、參丹霞。

The Forty-seventh Ancestor, Chan Master Wukong,¹ sought instruction from Danxia.²

霞問、如何是空劫已前自己。師撥對。霞曰、爾鬧在、且去。一日登鉢盂峰、豁然契悟。

Danxia asked,³ “What about ‘your own self prior to the kalpa of emptiness?’”⁴ The Master [Qingliao] moved to reply. Danxia said, “You are in a state of agitation; go away for now!” One day, while climbing Boyu Peak, breaking open, he [Qingliao] tallied and awakened.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は清了。道號を真歇と曰ふ。

The Master’s personal name⁵ was Qingliao. His path name was Zhenxie.

悟空は禪師號なり。師の母、抱懷

¹ Chan Master Wukong (C. Wukong Chanshi 悟空禪師; J. Gokū Zenji). This is the posthumous title of Zhenxie Qingliao (1088–1151).

² Danxia 丹霞 (J. Tanka). Danxia Zichun (1064–1117), the Forty-sixth Ancestor in the Sōtō Lineage according to the *Denkōroku*, from whom Zhenxie Qingliao received dharma transmission.

³ Danxia asked (C. *Xia yue* 霞曰; *Ka iwaku*). The block of Chinese text that begins with these words is nearly identical to one that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou” (CBETA, X80, no. 1565, p. 296, b24-c2 // Z 2B:11, p. 269, d15-17 // R138, p. 538, b15-17).

⁴ “your own self prior to the kalpa of emptiness” (C. *kongjie yiqian ziji* 空劫以前自己; J. *kūgō izen no jiko* 空劫以前の自己). A famous kōan. The saying is not attributed to any particular Chan master, but it appears in the *Discourse Record of Chan Master Wuben of Mount Dong in Junzhou*, where an unnamed monk raises it for comment by Dongshan Liangjie (807–869). In the *Extensive Record of Chan Master Hongzhi*, moreover, Danxia Zichun (an older master) raises it to test the young Hongzhi Zhengjue (1091–1157). → “your own self prior to the kalpa of emptiness.” In the present context in the *Denkōroku*, Danxia is depicted raising the same kōan to test Zhenxie Qingliao.

⁵ The Master’s personal name (C. *Shi hui* 師諱; J. *Shi imina*). The short block of text that begins with these words is a Japanese transcription of an identical Chinese passage that appears in the *Discourse Record of Chan Master Zhenxie Qingliao* under the heading “Stūpa Inscription of Chan Master Zhenxie Liao”:

《真歇清了禪師語錄》師諱清了。道號真歇。(CBETA, X71, no. 1426, p. 777, c8 // Z 2:29, p. 317, b5 // R124, p. 633, b5).

Wukong was his *Chan* master title. The Master's [Qingliao's] mother, holding him to her bosom¹

襁褓にして寺に入り、佛を見て喜び、眉睫を動ず。咸く之を異とす。年十八にして法華を講ず。得度して成都の大慈に往き、經論を習ひ大意を領す。蜀を出て江沔漢に至り丹霞の室を扣く。霞問ふ、如何なるか是れ空劫已前の自己。乃至、豁然として契悟す。徑に歸て霞に侍立す。霞、一掌して曰く、將に謂へり、爾有ることを知ると。師、欣然として之を拜す。翌日、霞上堂して曰く、日照孤峰翠、月臨溪水寒。祖師玄妙訣、莫向寸心安。と、便ち下座。師、直に前で曰く、今日の陞座、更に某甲を瞞ずること得ず。霞曰く、爾、試に我が今日の陞座を舉し來り看よ。師良久す。霞曰く、將に謂へり、爾、譬地と。師便ち出づ。後に五台に遊び、京師に之き汴に浮び、直に長蘆に抵り祖照に謁す。一語契投して命じて侍者と爲す。年を踰て分座す。未だ幾ならず、照、疾と稱して退閑し、師に命じて席を繼しむ。學者歸するが如し。建炎の末に四明に遊び、補陀と台の天封と、閩の雪峰とに主たり。詔して育王に住し、溫州の龍翔と杭の徑山とに徙る。慈寧皇太后、命じて臯寧崇先に開山たらしむ。

wrapped in swaddling clothes, entered a temple. When he [the baby Qingliao] saw the buddha he was delighted, and he raised his eyebrows and blinked.² Everyone regarded him as unusual. In his eighteenth year, he [Qingliao] lectured on the *Lotus Sūtra*.³ After he was ordained, he went to Daci Monastery in Chengdu, learned the sūtras and śāstras, and understood

¹ holding him to her bosom (C. *baohuai* 抱懷; J. *hōkai*). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou”:

《五燈會元》襁褓入寺見佛。喜動眉睫。咸異之。年十八。試法華得度。往成都大慈習經論。領大意。出蜀至沔漢。扣丹霞之室。霞問。如何是空劫已前自己。師擬對。霞曰。你閑在。且去。一日登鉢盂峰。豁然契悟。徑歸侍立。霞掌曰。將謂你知有。師欣然拜之。翌日。霞上堂曰。日照孤峰翠。月臨溪水寒。祖師玄妙訣。莫向寸心安。便下座。師直前曰。今日陞座。更瞞某不得也。霞曰。你試舉我今日陞座看。師良久。霞曰。將謂你譬地。師便出。後游五台。之京師。浮汴直抵長蘆。謁祖照。一語契投。命爲侍者。踰年分座。未幾照稱疾退閑。命師繼席。學者如歸。建炎末。游四明主補陀。台之天封。閩之雪峰。詔住育王。徙溫州龍翔。杭之徑山。慈寧皇太后命開山臯寧崇先。(CBETA, X80, no. 1565, p. 296, b22-c10 // Z 2B:11, p. 269, d13-p. 270, a7 // R138, p. 538, b13-p. 539, a7).

² raised his eyebrows and blinked (*bishō wo dōzu* 眉睫を動ず). A literal translation of the Japanese here would be: “He moved (*dōzu* 動ず) his eyebrows (*bi* 眉) and eyelashes (*shō* 睫).” In plain English, however, to “move the eyebrows” is to raise them, and to “move the eyelashes” is to blink. The nonverbal teaching devices of *Chan/Zen* masters are referred to with the expression → “raise the eyebrows, blink the eyes.”

³ In his eighteenth year, he lectured on the *Lotus Sūtra* (*toshi jūhachi ni shite Hokke wo kōzu* 年十八にして法華を講ず). The original Chinese that corresponds to this line reads: “In his eighteenth year he was tested on the *Lotus Sūtra* and ordained” (*nian shiba, shi Fa-hua dedu* 年十八、試法華得度), which in classical Japanese transcription would be: *toshi jūhachi ni shite Hokke wo kokoromite tokudo su* 年十八にして法華を試みて得度す. The Kenkon'in manuscript of the *Denkōroku* simply says: “He studied the *Lotus Sūtra*” (*Hokke o manabu* 法華ヲ學フ).

their essential meaning. Leaving Shu,¹ he went along the Jiang, Mian, and Han [Rivers]² and knocked on³ [the door to] Danxia's room. Danxia asked, "What about 'your own self prior to the kalpa of emptiness'?" ...and so on, down to...⁴ breaking open, he [Qingliao] tallied and awakened. Straight away he returned and stood in attendance on Danxia. Danxia gave him a slap and said, "I was about to say that you know about something." The Master [Qingliao] joyfully made prostrations to him. The next day, at a convocation in the dharma hall, Danxia said:

In sunshine, the solitary peak is green;
under the gaze of the moon, the valley stream is cold.
The subtle, secret method of the ancestral teachers
is not to look toward the peace of the innermost mind.

Then he got down from the seat. The Master [Qingliao] went directly in front of him and said, "Your ascent of the seat⁵ today cannot deceive me." Danxia said, "Why don't you try raising my ascent of the seat today?"⁶ The Master [Qingliao] was silent for a while. Danxia said, "I was about to say that you were quick." The Master [Qingliao] immediately left.

¹ Shu (C. Shu 蜀; J. Shoku). An alternative name for Sichuan Province, especially the area around Chengdu.

² he went along the Jiang, Mian, and Han (Kō Ben Kan ni itari 江沔漢に至り). The mention of the Jiang River — i.e. the Yangtze River (C. Yangzi Jiang 揚子江; J. Yōsu Kō) — is an anomaly in the Shūmūchō edition of the *Denkōroku*. The original Chinese that corresponds to this line reads: "He went along the Mian and Han [Rivers]" (zhi Mian Han 至沔漢). The Kenkon'in manuscript of the *Denkōroku*, which agrees with the Chinese, says: "Leaving Shu, he went along the Mian and Han to Danxia [Monastery] and made inquiries of [Chan Master] Danxia" (Shoku ni ide Ben Kan Tanka itashi ni Ka tou 蜀二イテ沔漢丹霞至シ二霞問). The latter two accounts make sense because "Mian River" is a name for the upper reaches of the Han River, and the easiest route from Chengdu to Nanyang (the location of Danxia Monastery) would have been to travel overland toward the northeast and then take the Mian/Han River downstream. If Zhenxie had actually traveled on the Yangtze River on his way from Chengdu to Nanyang, he would have had to take a very long way around.

³ knocked on (C. kou 扣; J. tataku 扱く). The Japanese transcription takes the verb that appears in the original Chinese — *kou* 扣 (J. *kō*) — to mean "knock" (*tataku* 扱く), which is a possible reading. However, another (and in this case more apt) meaning of the verb is to "inquire." In short, what the original Chinese says is that Zhenxie "made inquiries in Danxia's room" (C. *kou Danxia zhi shi* 扣丹霞之室).

⁴ and so on, down to (*naishi* 乃至). This expression indicates that part of this repetition of the Root Case has been elided to save space, but that the intention is to quote the entire thing.

⁵ "ascent of the seat" (C. *shengzuo* 陞座; J. *shinzo*). The reference here is to the words that Danxia just spoke from the *high seat* in the dharma hall.

⁶ "Why don't you try raising my ascent of the seat today?" (*waga konnichi no shinzo wo ko shi kitari miyo* 我が今日の陞座を舉し來り看よ). That is to say, try to raise as a *kōan* (i.e. a topic for comment) the words that were spoken from the *high seat* earlier in the day. → try raising it.

Later, he [Qingliao] traveled to Mount Wutai, went to the capital,¹ and floated down the Bian River directly to Changlu Monastery,² where he had an audience with Zuzhao.³ At their first words they tallied, so [Zuzhao] ordered [Qingliao] to become his acolyte. When a year had passed, he [Zuzhao] shared his seat [with Qingliao]. Before long, Zuzhao announced that he was ill, withdrew from the abbacy, and ordered the Master [Qingliao] to succeed to his seat. The students, likewise, took refuge [in Qingliao].

Toward the end of the Jianyan era,⁴ [Qingliao] traveled to Siming, where he served as the head of Mount Putuo,⁵ Tianfeng Monastery in Tai Prefecture, and Mount Xuefeng⁶ in Minzhou Prefecture. He also served as abbot by imperial appointment at Mount Yuwang,⁷ after which he moved to [the abbeys of] Longxiang Chan Monastery in Wenzhou Prefecture and Mount Jing⁸ in Hangzhou City. The Dowager Empress Cining ordered him to become the founding abbot of Chongxian Monastery on Mount Gaoning.

INVESTIGATION 【拈提】

實に極端の昔より不群にして他に異なり、然も尚ほ參禪の志を運ぶに、功夫尚ほ忙はしきことあり。故に空劫已前の自己を問し時、答へんと擬す。丹霞、肯ふことなし。且らく去らしむ。

Truly peerless from long ago when he was wrapped in swaddling clothes, he [Qingliao] was different from others. Nevertheless, he was still moved by a determination to inquire into Chan, and his concentrated effort was still hurried. Therefore, when asked,

¹ capital (C. *jingshi* 京師; J. *keishi*). This word refers to the dynastic capital city and its environs. In the present context, the reference is to Kaifeng 開封 (J. *Kaihō*), capital of the Northern Song dynasty (960–1127).

² directly to Changlu Monastery (*jiki ni Chōro ni itari* 直に長蘆に振り). Because Changlu Monastery was located within Nanjing, on the banks of the Yangtze River, it was possible to travel down the rivers and canals directly to the monastery.

³ Zuzhao 祖照 (J. *Soshō*). Path name of Changlu Daohe (1057–1124).

⁴ Jianyan era (C. Jianyan 建炎; J. *Ken'en*). Era name for the years corresponding to 1127–1130.

⁵ Mount Putuo (C. Putuoshan 補陀山; J. *Hodazan*). There were several monasteries on Mount Putuo that could be the intended reference here. At the time when Qingliao flourished, Puji Monastery (C. *Pujisi* 普濟寺; J. *Fusajiji*) on Mount Putuo was a prestigious institution that was designated by the state as a Chan monastery, meaning that the abbot had to belong to the Chan Lineage. → Mount Putuo.

⁶ Mount Xuefeng (C. Xuefeng 雪峰; J. *Seppō*). The reference is to Chongsheng Monastery (C. *Chongshengsi* 崇聖寺; J. *Sūshōji*). At the time when Qingliao flourished, that was a prestigious institution that was designated by the state as a Chan monastery, meaning that the abbot had to belong to the Chan Lineage. → Mount Xuefeng.

⁷ Mount Yuwang (C. Yuwangshan 育王山; J. *Ikuōzan*). The reference is to the Guangli Chan Monastery (C. *Guangli Chansi* 廣利禪寺; J. *Kōri Zenji*). → Mount Yuwang.

⁸ Mount Jing (C. Jingshan 經山; J. *Kinzan*). The reference is to the Xingsheng Wanshou Chan Monastery (C. *Xingsheng Wanshou Chansi* 興聖萬壽禪寺; J. *Kōshō Manju Zenji*), which had the mountain name of “Mount Jing” and was popularly known as Mount Jing Monastery (C. *Jingshansi* 經山寺; J. *Kinzanji*).

“What about ‘your own self prior to the kalpa of emptiness?’” he considered how to answer. Danxia did not approve [Qingliao], but sent him away for a while.

一日、鉢盂峰頂に登て、十方壁落なく、四面また門なし。十方目前なる時に到て承當す。故に歸り来て一言を通せず且く侍立す。丹霞、彼が有ることを知りぬることを知て、將に謂へり、爾有ることを知ると。時に喜で禮拜す。丹霞卒に上堂して證明す。

One day, when he [Qingliao] had climbed to the top of Boyu Peak, [he realized that] “the ten directions have no walls or fences; the four quarters, too, have no gates.”¹ When he arrived at the moment when the ten directions were before his eyes, he acceded. Therefore, upon returning [to Danxia], he stood in attendance for a while without communicating a single word. Danxia, knowing that he knew something, said, “I was about to say that you knew about something.” At that time, [Qingliao] joyfully made prostrations. Danxia, in the end, verified [Qingliao] at a convocation in the dharma hall.

後に出世して、

Later, upon appearing in the world,²

上堂に曰く、我れ先師の一掌下に於て伎倆俱に盡て、箇の開口の處を覓むれども得べからず。如今還て恁麼の快活不徹底の漢ありや。若し鐵を銜み鞍を負ふことなくんば、各自に便を著けよ。

at a convocation in the dharma hall [Qingliao] said: “With that one slap from my late master, my cleverness was entirely exhausted. I looked for that place where the mouth opens to speak, but was unable to find it.³ But now, on the contrary, are you a fellow who has not attained such complete contentment? If you have no iron bit in your mouth and no saddle on your back,⁴ then each

1 “the ten directions have no walls or fences; the four quarters, too, have no gates” (*jippō hekiraku naku, shimen mata mon nashi* 十方壁落なく、四面また門なし). These are the first two phrases, given in Japanese transcription, of a famous saying attributed to Guanxi Zhixian (–895). The rest of the saying is quoted later in this chapter. → “the ten directions have no walls or fences.”

2 upon appearing in the world (*shusse shite* 出世して). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou”:

《五燈會元》上堂。我於先師一掌下。伎倆俱盡。覓箇開口處不可得。如今還有恁麼快活不徹底漢麼。若無。銜鐵負鞍。各自著便。(CBETA, X80, no. 1565, p. 296, c10-13 // Z 2B:11, p. 270, a7-10 // R138, p. 539, a7-10).

3 “unable to find it” (*u bekaranu 得べからず*). Being “unable to find” the “place where the mouth opens to speak,” in this case, seems to refer to the attainment of an ineffable awakening.

4 “If you have no iron bit in your mouth and no saddle on your back” (C. *ruo wu xiantie fuan* 若無銜鐵負鞍; J. *moshi tetsu wo fukumi kura wo ou koto nakunba* 若し鐵を銜み鞍を負ふことなくんば). In other words: “if you have been born as a human being, rather than an animal such as a horse.” To “bite iron” (C. *xiantie* 銜鐵; J. *tetsu wo fukumi* 鐵を銜む) and “wear a saddle” (C. *fuan* 負鞍; J. *kura wo ou* 鞍を負ふ) may also be metaphors for the self-inflicted deluded thinking that (unnecessarily) turns human beings into the equivalent of beasts of burden.

of you should avail yourself of this opportunity.”¹

實に夫れ祖師の相見する所、劫前に歩を運び、早く本地の風光を顯はし来る。若し未だ此田地を見し得ずんば、千萬年の間、坐して言ふことなく、兀兀として枯木の如く死灰の如くなりとも、是れ何の用ぞ。

Truly, in this place where a *face-to-face* encounter with the ancestral teachers occurs, by taking a step “prior to the *kalpa*,² the scenery of the original ground soon begins to appear. If you are not yet able to see this standpoint, then even if you were to sit³ for a thousand or ten thousand years without speaking, as immovable as a withered tree or dead ashes, what use would it be?

然も空劫已前と云を聞て人人錯りて思ふことあり。謂ゆる自もなく他もなく、前もなく後もなく、生滅もなく生佛もなし。呼で一とも謂ふべからず、ニとも謂ふべからず。同とも辨ぜじ異とも言はじ。是の如く商量計度して、一言も道ひ得ば早く違ひぬと思ひ、一念も返せば即ち背ぐべしと思ふて、妄りに枯鬼死底を護り死人の如くなるあり。

Nevertheless, when people hear the words “prior to the *kalpa* of emptiness,” they engage in mistaken thinking. That is to say, they think [the saying means] that there is no self and no other; no before and no after; no arising or ceasing; no beings or buddhas; and that we should not call these “one,” and should not call them “two,” either. They do not regard these as the same, and do not say that they are different. Considering and calculating in that way, they think that if you are able to utter a single word, then immediately you have erred, and that if you return to a *single thought*, then *ipso facto* you must have turned your back [on the real]. With these thoughts, they are like dead people, deludedly harboring emaciated ghosts in their corpses.

或は何事としても相違ことなし。山と説くも得べし、河と説くも得べし。我と説くも得べし、他と説くも得べし。又曰く、山と道ふも山に非ず、河と道ふも河に非ず。唯是れ山なり、唯是れ河なり。是の如く言ふ、是れ何の所要ぞ。悉く皆邪路に趣く。或は有相に執著し、或は落空亡の見に同くし来るなり。

Or, [some people think that] with regard to any matter whatsoever, there are no contradictions. If you call something a “mountain,” that will do, and if you call something a “river,” that will do. If you call something “self,” that will do, and if you call something “other,” that will do. They also say: “Although I speak of a mountain, it is not a mountain;⁴ although I speak of a river, it is not a river. It is

1 “avail yourself of this opportunity” (C. *zhubian* 著便; J. *chakuben*, or *tayori wo tsukeyo* 便を著けよ). That is, to take advantage of the good fortune of a human birth.

2 “prior to the *kalpa*” (*kōzen* 劫前). An abbreviation of the expression “prior to the *kalpa* of emptiness” (C. *kongjie yiqian* 空劫以前; J. *kūgō izen*), which occurs in the Root Case of this chapter.

3 sit (*za shite* 坐して). The reference is to seated meditation. The metaphors of a “withered tree” and “dead ashes” are often used in Chan/Zen literature to indicate a state of deep meditative trance in which the workings of the mind come to a complete stop.

4 “Although I speak of a mountain, it is not a mountain” (*yama to iu mo yama ni arazu* 山と道ふも山に非ず). The quotation that begins with these words is not an exact one, but it is a paraphrase of a famous saying attributed to “Chan Master Qingyuan Weixin of

just a mountain; it is just a river." What is the necessity of talking in this manner? Without exception, all of this leads down *false paths*. It comes down to the same views as either those who are attached to things that have marks, or those who are lost in a mistaken view of emptiness.

此田地、豈有無に落つべけんや。故に汝が舌を挿さむ所なく、汝が慮を廻らす所なし。且つ天に依らず地に依らず、前後に依らず、脚下踏む所なくして眼を著て見よ。必ず少分相應の所あらん。

As for this standpoint, how could it possibly fall into [views of] existence or non-existence? Thus, it has no place for you to insert your tongue, and no place for you to revolve your deliberations. For the time being, without relying on heaven, without relying on earth, without relying on before and after, and without any place beneath your feet on which to walk, just fix your eyes and look! Certainly there will be a place with which you have a little accord.

或は曰ふ、軌則を絶す。或は曰ふ、氣息を通ぜずと。悉皆趣向邊の事、遂に己に背き畢りぬ。何に況や月と説き雪と説き、水と説き風と説く。皆恐らくは自の目に醫ありて空華亂れ墜つ。何を呼で山とすべき。卒に一法を見ず。何に觸れてか冷暖とせん。卒に一法の汝に與ふるなし。故に木に附き草に附く。

Or, some say, "Be done with guidelines." Or, some say, "Do not impede the breath of life." Without exception, all of these move you in the direction of marginal matters, with the result that you turn your back on *self*, that is all. How much more so when you speak of "the moon," speak of "snow," speak of "water," or speak of "wind"?¹ All of those, perhaps, are cataracts in your own eyes: "sky flowers falling in confusion." What are you naming, that you can call it a "mountain"? Ultimately, not a single *dharma* is seen. What do you touch when you deem something "cold" or "hot"? Ultimately, there is not a single *dharma* associated with you. Thus you "cling to trees and cling to grasses."²

Jizhou" in the *Jiatai Era Record of the Widespread Flame*: → "mountains are not mountains, and rivers are not rivers."

¹ speak of "the moon" ... "snow" ... "water" ... "wind" (*tsuki to toki... yuki... mizu... kaze...* 月と説き... 雪... 水... 風...). Four natural phenomena that are commonly used as metaphors in Chan/Zen poetry.

² Thus you "cling to trees and cling to grasses" (*yue ni ki ni tsuki kusa ni tsuku* 故に木に附き草に附く). In other words, because people deludedly think that they are putting names on things that already exist in the external world, they are like ghosts that "cling to trees and cling to grasses." This expression is reminiscent of a famous passage from the *Discourse Record of Chan Master Linji Huizhao of Zhenzhou*:

This mountain monk [I, Linji] does not have a single *dharma* to give to people. All I can do is cure illnesses and untie bonds. You followers of the way from every quarter, try coming out [from the audience] without being dependent upon things, and I will confer with you. Ten or fifteen years have passed, but as yet not one person [has appeared]. All have been ghosts dependent upon grasses or clinging to leaves, bamboo, and trees; or they have been wild fox-spirits. They randomly gnaw on all kinds of dung clods.

《鎮州臨濟慧照禪師語錄》山僧。無一法與人。祇是治病解縛。爾諸方道流。試不依物出來。我要共爾商量。十年五歲並無一人。皆是依草附葉竹木精靈野狐精魅。向一切糞塊上亂咬。(T 1985.47.500, b28-c3).

A similar trope is found in Wumen Huikai's (1183–1260) introduction to the *kōan* col-

世法佛法、一時に拂ひ捨て畢りて、更に見來れば果して疑がはじ。内に向て見ること勿れ、外に向て求むること勿れ、念を靜めんと思ふこと勿れ、形を安からしめんと思ふこと勿れ。唯親しく知り親く解し、一時に截斷して暫時座して見よ。四方に一步を擧ぐべき所なしと謂ふとも、乾坤に身を挿さむ所なしと謂ふとも、果して汝、他の力を假るべからず。是の如くして見る時、皮肉骨髓、汝が爲に分布するなし、死去來、汝を改變するなし。

If you once sweep away and completely discard worldly dharmas and the buddha-dharma, when you take a further look, in the end you will have no doubts. Do not face inward and look; do not face outward and seek. Do not try to quiet your thoughts; do not try to settle down your body. Simply know them intimately, analyze them intimately, then temporarily cut them off, sit for a while, and look! Although it can be said that there is no place in the four directions where you can take a single step, and no place between heaven and earth to insert your body,¹ in the end there is no need to avail yourself of another's power.² When you see in this way, there is no distribution for you of skin, flesh, bones, and marrow, and no transformation of you by birth and death, going and coming. [Qingliao said:]

皮膚脱落し盡して唯一眞實のみあり。古に輝き今に耀て、

“Skin and dermis sloughed off entirely,³ there is only one essence.” Long ago it shone brightly, and today it shines brightly.

數量時劫を辨まへず。豈啻、空劫已前と謂ふのみならんや。都て此處前後を辨まふべき所あらず。故如何となれば、此田地、成住壞空に遷されず。

lection the *Gateless Barrier*, where he refers to deluded people as ghosts who → “cling to grass and attach to trees.”

¹ insert your body (*mi wo sashihasamu* 身を挿さむ). The meaning of this expression is unclear. The verb *sashihasamu* 插さむ means to “insert” something into a hole, or into the space between two contiguous surfaces. Thus the choice is made here of the English expression “between heaven and earth,” rather than “in heaven and earth.” The word *mi* 身, which is the object of the verb, can indicate the physical human “body,” but it also has the broader meaning of “person,” which includes one’s identity and socio-economic status as well as physical body.

² another’s power (*hoka no chikara* 他の力). The two Chinese glyphs that appear here can also be read in Chinese-style pronunciation (*on yomi* 音読み) as “other power” (*tariki* 他力). That term, in the Japanese Pure Land tradition, refers to reliance on the vows and saving power of Amitābha Buddha to bring about one’s salvation (rebirth in Amitābha’s paradise), rather than reliance on “one’s own power” (*jiriki* 自力), which Keizan is clearly advocating here.

³ “Skin and dermis sloughed off entirely” (*bifu datsuraku shi tsukushite* 皮膚脱落し盡して). The short block of text that begins with these words is a quotation, in Japanese transcription, of an identical Chinese passage (set in a larger font) that appears in the *Discourse Record of Chan Master Zhenxie* *Qingliao*:

《真歇清了禪師語錄》拈云。皮膚脱落盡。唯有一眞實。輝古騰今。明如杲日。現今面前赤洒洒地。還見麼。喚作平常心。(CBETA, X71, no. 1426, p. 781, b19-20 // Z 2:29, p. 321, a7-8 // R124, p. 641, a7-8).

The first two phrases, however, are Qingliao’s quotation of a famous line uttered by Yaoshan Weian (745–828) in a dialogue with Mazu Daoyi (709–788). → “skin and dermis sloughed off entirely, there is only one essence.”

He [Qingliao] does not distinguish the numbers of *kalpas*. Why, then, do we only speak of “prior to the *kalpa* of emptiness”? Throughout *this place*, there is nothing that can be distinguished as “before” or “after.” If you ask what the reason is, it is because *this* standpoint does not shift through [the *kalpas* of] formation, abiding, decay, and emptiness.

自他共に無因と辨まふべけんや。外に境界を忘れ、内に縁慮を捨て、青天、尚ほ棒を喫し淨裸裸なり、赤灑灑なり。子細に見得し來れば、虚にして靈に、空にして妙なり。未だ子細にせざれば終に此處に到ることなし。實に塵劫の事を朗かにすること、一彈指の間に在り。暫時片時なりとも、擬議の情なく知解を萌す。驀面に突眼して見よ。必ず獨脱無依ならん。

How could both self and other possibly be determined to be without cause? Externally, forget the *sphere of cognition*; internally, discard thoughts about objects;¹ [make sure that] “the blue sky, too, will suffer my staff,”² and [that you are] “pure and stripped bare, naked and washed clean.”³ If you are able to see this in detail, you will be vacant yet numinous, empty yet sublime. But if you are not yet meticulous, then in the end there will be no arriving at *this place*. Truly, clarifying the matter of *kalpas* as numerous as motes of dust happens in the time it takes to snap your fingers. Even if it is a short time, or a bit of time, you have will no feeling of hesitation, and you will sprout intellectual interpretation.⁴ Suddenly peering at it right in the face, look! You will certainly be “independently liberated, relying on nothing.”

¹ Externally, forget the *sphere of cognition*; internally, discard thoughts about objects (*hoka ni kyōgai wo wasure, uchi ni enryo wo sute* 外に境界を忘れ、内に縁慮を捨て). A statement very similar to this one appears in Chapter 42 of the *Denkōroku*: “This is not just a matter of how you face objects of perception externally, but also of your inability to free yourself from thoughts about objects that arise internally” (*hoka ni kyōen ni taisuru nomi ni arazu, uchi ni enryo mo bōzuru koto wo ezu* 外に境縁に對するのみに非ず、内に縁慮も忘ざることを得ず).

² “the blue sky, too, will suffer my staff” (*seiten, nao bō wo kisshi* 青天、尚ほ棒を喫し). Part of a famous *kōan*, variously attributed to Xinghua Cunjiang (830–888) and Baoshou Yanzhao (d.u.), which reads as follows in the biography of the latter in the *Collated Essentials of the Five Flame Records*:

A monk asked, “What about when there are no clouds for ten thousand miles?” The Master [Baoshou Yanzhao] said, “The blue sky, too, will suffer my staff.”

《五燈會元》僧問。萬里無雲時如何。師曰。青天也須喫棒。(CBETA, X80, no. 1565, p. 224, b15-16 // Z 2B:11, p. 197, d6-7 // R138, p. 394, b6-7).

→ “a blue sky suffers the staff.”

³ “pure and stripped bare, naked and washed clean” (*jō rara nari, shaku shasha nari* 淨裸裸なり、赤灑灑なり). These are the third and fourth phrases, given in Japanese transcription, of a famous saying attributed to Guanxi Zhixian (–895). The first part of the saying is quoted earlier in this chapter. → “the ten directions have no walls or fences.”

⁴ you will sprout intellectual interpretation (*chige wo kizasu* 知解を萌す). In its use of this wording, the Shūmūchō edition of the *Denkōroku* faithfully follows Ōuchi Seiran’s revised edition, compiled in 1885. However, the 1857 woodblock edition compiled by Busshū Sen’ei (1794–1864), on which the Ōuchi edition is based, actually gives a negative ending for the verb to “show signs/symptoms of” or “sprout” (*kizasu* 萌す), such that the text reads: “you have no feeling of hesitation, and you do not sprout intellectual interpretation” (*gigi no jō naku chige wo kizasazu* 摹議の情なく知解を萌さず). The Kenkon’in

然るを諸參學人、心頭を回して既に錯まりて趣向す。唯毫末の違ひと思ふとも、知るべし、恁麼なれば千生萬劫休歇の分なし。子細に思量し精到して見よ。他に依らず廓然として開悟せんこと虚空の如くならん。

Nevertheless, student trainees, you spin around your minds and are already mistaken in what you are heading toward. Although you may think that there is only a hair's-tip of deviation, you should know that, if such is the case, for thousands of lives over myriads of kalpas you will have no capacity to put things to rest. Think meticulously, fully arrive, and look! Without relying on anyone else, your expansive efforts to awaken will be like empty space.

且く道へ、如何が此道理を少分も通ずることを得ん。

Now then, speak! How can I communicate at least a little of this principle?

VERSE ON THE OLD CASE 【頌古】

古澗寒泉人不窺。淺深未聽客通來。

The “old valley stream has a cold source”¹ that is not spied by people; shallow or deep, it has yet to permit any travelers to come through.²

manuscript of the *Denkōroku*, which Ōuchi did not have access to, also gives the negative “do not sprout” (*kizasazu* 萌さず). Thus, the textual evidence is strong that Ōuchi's revised edition is incorrect. The negative (“do not sprout”) also makes more sense, because both “hesitation” (*gigi* 擬議) and “intellectual interpretation” (*chige* 知解) are signs of deluded attachment to concepts.

¹ “old valley stream has a cold source” (C. *gujian hanquan* 古澗寒泉; J. *kokan kansen*). This phrase comes from a famous *kōan*, the first part of which appears in the *Extensive Record of Chan Master Hongzhi* as follows:

Raised: “A monk asked Xuefeng, ‘When an old valley stream has a cold source, what is it like?’ Xuefeng said, ‘Staring eyes do not see to the bottom.’”

《宏智禪師廣錄》舉僧問雪峯。古澗寒泉時如何。峯云。瞪目不見底。(T 2001.48.29c23-24).

→ “Xuefeng's old valley stream.”

² shallow or deep, it has yet to permit any travelers to come through (C. *qianshen wei ting ke tonglai* 淺深未聽客通來; J. *senshin imada kyaku no tsūjikitaru koto wo yurusazu* 淺深未だ客の通じ來ることを聽さず). In other words, the “depth” (C. *qianshen* 淺深; J. *senshin*) of the cold spring (C. *hanquan* 寒泉; J. *kansen*) that feeds the valley stream remains unknown because the ruggedness of the terrain prevents anyone from reaching it. The word *ke* 客 (J. *kyaku*), translated here as “traveler,” might also be rendered as “guest.”

ROOT CASE¹ 【本則】

第四十八祖、天童珏禪師、久爲悟空侍者。一日悟空問曰、汝近日見處如何。師曰、吾又要道恁麼。空曰、未在更道。師曰、如何未。悟空曰、汝不道道來未、未通向上事。師曰、向上事道得。空曰、如何向上事。師曰、設雖向上事道得、爲和尚不能舉似。空曰、實汝未道得。師曰、伏願和尚道取。空曰、汝問吾道。師曰、如何是向上事。空曰、吾又要道不恁麼。師聞開悟。空卽印證。

The Forty-eighth Ancestor, Chan Master Tiantong Jue,² served for a long time as Wukong's³ acolyte. One day, Wukong asked, "These days, what is your viewpoint like?"⁴ The Master [Zongjue] said, "I would have to say, I too am 'such.'"⁵ Wukong said, "You are not there yet; say something more!"⁶ The Master [Zongjue] said,

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given under this heading is presented as a block of Chinese text, but it is not a quotation of any known Chinese source. A few colloquial expressions found in it (all noted below) are stock phrases that come from Chinese Chan texts, but many others do not occur anywhere in that literature. The passage as a whole does not read like proper Chinese written by an educated native speaker: its syntax is stilted and, in places, ungrammatical. Further evidence that this Root Case may have been composed in Japan is the fact the Kenkon'in manuscript of the *Denkōroku* gives it in good colloquial classical Japanese. However, there is no way of knowing when, or by whom, the original Japanese (if indeed that is what it is) of the Kenkon'in manuscript was rendered into the quasi-Chinese now found in the Shūmūchō edition of the *Denkōroku*.

² Chan Master Tiantong Jue (C. Tiantong Jue Chanshi 天童珏禪師; J. Tendō Kaku Zen-ji). Tiantong Zongjue (1091–1157).

³ Wukong 悟空 (J. *Gokū*). This is the posthumous honorary title of Zhenxie Qingliao (1088–1151), the Forty-seventh Ancestor in the Sōtō Lineage according to the *Denkōroku*.

⁴ "These days, what is your viewpoint like?" (C. *ru jinri jianchu ruhe* 汝近日見處如何; J. *nanji kinjitsu no kenjo ikan* 汝、近日の見處如何). This is an open-ended inquiry that begins a number of question and answer exchanges in Chan literature. It appears, for example, in the *Discourse Record of Chan Master Yuanwu Foguo*:

Yangshan asked a fellow student, "These days, what is your viewpoint like?" The reply was, "Truly, there is not a single dharma that I could have any common sense about."

《圓悟佛果禪師語錄》仰山問同參道。近日見處如何。對曰。實無一法可當情。(T 1997.47.753b2-3).

⁵ "I would have to say, I too am 'such'" (C. *wu you yao dao renmo* 吾又要道恁麼; J. *ware mata inmo nari to iwan to yōsu* 吾又恁麼なりと道はんと要す). The Chinese text here, which is evidently a back-construction based on a Japanese original such as that found in the Kenkon'in manuscript, is deficient on two counts: it fails to accurately convey the meaning of the original Japanese, and it fails to follow the norms of classical Chinese syntax. Therefore, the English translation here follows the Japanese original, which appears later in this chapter: *ware mata inmo nari to iwan to yōsu* 吾又恁麼なりと道はんと要す. The statement alludes to one attributed to the Sixth Ancestor, Huineng, in a famous *kōan*: "you are also like this; I am also like this." If the English translation were to follow the Chinese of the Root Case, it would read: "I too would have to say 'such.'"

⁶ "You are not there yet; say something more!" (C. *weizai geng dao* 未在更道; J. *mizai*,

“Why ‘not yet?’” Wukong said, “I am not saying that you have yet to speak,¹ only that you have yet to penetrate ‘the matter that is beyond.’”² The Master [Zongjue] said, “I am able to speak of ‘the matter that is beyond.’” Wukong said, “What about ‘the matter that is beyond?’” The Master [Zongjue] said, “Although I am able to speak of ‘the matter that is beyond,’ I cannot relate it to you, Reverend.” Wukong said, “Really, you are not yet able to speak.” The Master said, “I humbly beg you to say something, Reverend.” Wukong said, “You speak, questioning me.” The Master [Zongjue] said, “What about ‘the matter that is beyond?’” Wukong said, “I would have to say, I too am not ‘such.’”³ The Master [Zongjue] heard this and awakened. Wukong then sealed and verified him.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は宗珏。久く悟空の侍者と爲り、晝參夜參、横參豎參す。然れども猶ほ徒ならざる所あり。空間て曰く、汝近日見處如何。師曰く、吾又恁麼なりと道はんと要す。空曰く、未在、更に道へ。

The Master’s personal name was Zongjue. He served as Wukong’s acolyte for a long time, *inquiring day and night*, and *inquiring in every direction*. Nevertheless, there was still a part of him that was not in vain.⁴ Wukong questioned him, saying, “These *sarani ie* 未在、更に道え). This is a line that appears earlier in the *Denkōroku*, in the dialogue between Qingyuan Xingsi (-740) and Shitou Xiqian (700-790) that constitutes the Root Case of Chapter 35. It also appears in Case #41 of the *Congrong Hermitage Record*, which is entitled “Luopu About to Die” (C. *Luopu linzhong* 洛浦臨終; J. *Rakuho rinjū*). → “you are not there yet; say something more!”

1 “I am not saying that you have yet to speak” (C. *ru budao dao weilai* 汝不道道來未; J. *nanji, ikitaru koto imada shi to iwazu* 汝、道い來ること未だしと道わす). The English translation follows the Japanese transcription given in the *Shūmūchō* edition of the *Denkōroku*. A literal translation of the garbled quasi-Chinese Root Case given here would read: “You do not say that speaking has yet to come.”

2 “the matter that is beyond” (C. *xiangshang shi* 向上事; J. *kōjōji* or *kōjō no koto* 向上の事). This is an expression that appears frequently throughout Chan literature, but it seems to derive originally from the discourse records of Dongshan Liangjie (807-869) and Caoshan Benji (840-890). The *Discourse Record of Chan Master Liangjie of Mount Dong in Ruizhou* contains an exchange between Dongshan and a monk on “the matter beyond buddha,” and that dialogue was raised as a *kōan* and commented on by Yunmen Wenyan (864-949). → “the matter that is beyond.”

3 “I would have to say, I too am not ‘such’” (C. *wu you yao dao bu renmo* 吾又要道不恁麼; J. *ware mata fu inmo nari to iwan to yōsu* 吾又不恁麼なりと道はんと要す). This statement echoes Zongjue’s response to Wukong’s initial question, “I would have to say, I too am ‘such.’” but it adds the word “not” (C. *bu* 不; J. *fu*).

4 Nevertheless, there was still a part of him that was not in vain (*shikaredomo nao itazura narazaru tokoro ari* 然れども猶ほ徒ならざる所あり). The reading (*yomi* 読み) of the Japanese given here in Roman letters follows the gloss (*furigana* 振り仮名) given in the *Shūmūchō* edition of the *Denkōroku*, and the English translation follows suit. However, the corresponding sentence in the *Kenkon’in* manuscript of the *Denkōroku* reads: “Nevertheless, there was still a part of him that was in vain” (*shikaredomo nao itazura naru tokoro ari* 然トモナオ徒ナル所アリ), meaning that Zongjue still had not gained awakening, despite his unstinting efforts. Given the overall thrust of the argument, it would

days, what is your viewpoint like?" The Master [Zongjue] said, "I would have to say, I too am 'such.'"¹ Wukong said, "You are not there yet; say something more!"

INVESTIGATION 【拈提】

實に今恁麼なりと言ふ。未だしき所あり、謂ゆる恁麼に來ることを會すと雖も、不恁麼に來る者あることを知らず。然るを全體露現して隱すことなし。何の不足の所かあらんと思ふ。故に曰く、如何が未だしきやと。是の如く解する底、白雲散じ盡て、青山獨り高きが如くなることを得れども、尚ほ更に山よりも高き山あることを未だ知らず。故に曰く、汝道ひ來ること未だ道はず、未だ向上の事に通ぜずと。是の如く參じ來る、悉く是れ向上の事なりと雖も、尚ほ有ることを知らざる過あり。故に曰く、實に汝未だ道ひ得ずと。

Truly, when [Zongjue] said here, "I am 'such,'" there was a part of him that was "not yet." That is to say, although he understood the matter of "comes in such a way,"² he did not know that there is one who "comes in not such a way."³ Even so, the "entire substance is exposed,"⁴ with no concealing; so he thought, "What insufficiency could there be?" Thus he said, "Why 'not yet'?" Interpreting in this way, he attained something like the solitary height of a "green mountain" when the "white clouds are completely dispersed,"⁵ but he still did not know about the

seem "was in vain" (*itazura naru* 徒ナル) makes more sense than "was not in vain" (*itazura narazaru* 徒ならざる). However, there is another possible reading of the Japanese found in the Shūmūchō edition that would solve this problem and result in the English translation, "Nevertheless, there was still a part of him that was unusual" (*shikaredomo nao tadanarazaru tokoro ari* 然れども猶ほ徒ならざる所あり). In this reading, the glyph 徒 is pronounced *tada* ただ, and it has the meaning of "ordinary" or "usual." In modern Japanese, the expression *tadanaranu* 徒ならぬ means "unusual."

1 "I would have to say, I too am 'such'" (*ware mata inmo nari to iwan to yōsu* 吾又恁麼なりと道はんと要す). This is the original Japanese phrase that was distorted when it was rephrased in Chinese in the Root Case of this chapter. The statement alludes to one attributed to the Sixth Ancestor, Huineng, in a famous *kōan*: "you are also like this; I am also like this."

2 "comes in such a way" (*inmo ni kitaru* 恽麼に來る). This is an allusion to a famous *kōan* in which Nanyue Huaijang (677–744) tells the Sixth Ancestor, Huineng, where he has just come from, and Huineng asks him, "What thing is it that comes in such a way?"

3 there is one who "comes in not such a way" (*fu inmo ni kitaru mono aru* 不恁麼に來る者ある). This is simply a negation of the preceding saying, "comes in such a way" (*inmo ni kitaru* 恽麼に來る). The point seems to be that even a correct understanding of the aforementioned *kōan* involving the Sixth Ancestor, Huineng, if one becomes attached to that understanding, is tantamount to a deluded view that must be rejected.

4 "entire substance is exposed" (C. *quanti luxian* 全體露現; J. *zentai rogen*). This expression comes from a work by Caoshan Benji (840–890) entitled "Deep Meaning of the Five Positions" (C. *wuwei zhijue* 五位旨訣; J. *goi shiketsu*). → "entire substance is exposed."

5 "green mountain" when the "white clouds are completely dispersed" (*byakuun sanji tsukite, seizan* 白雲散じ盡て、青山). The metaphor of "green mountains revealed" (C. *qingshan lu* 青山露; J. *seizan ro*) when the "white clouds are completely dispersed" is a common one in Chan literature. It signifies the appearance of the real world when the deluded thinking that obscures it dissipates. → white clouds.

further existence of a mountain even higher than that mountain. Thus, [Wukong] said, “I am not saying that you have yet to speak, only that you have yet to penetrate ‘the matter that is beyond.’” Although his [Zongjue’s] having inquired in this way was itself entirely “the matter that is beyond,” he still had the shortcoming of not knowing about that [further] existence. Thus, [Wukong] said, “Really, you are not yet able to speak.”

尚ほ一言を出し心慮を廻らして恁麼に道ふも、二に落ち三に落つ、一點をも着けざる所ありと。故に曰ふ、設ひ向上の事道ひ得ると雖ども、和尚の爲に舉し得ること能はずと。自己未だ知らず、尚ほ節目に拘はる。故に悟空曰く、實に汝未だ道ひ得ずと。時に息既に盡き、力方に窮りて、請問して曰く、如何が是れ向上の事。空曰く、吾又不恁麼なりと道はんと要す。先來の道と只今の道と、天地の論にも及ばず、水火の喻よりも隔れり。宗狂の思はくは全體現はれたりと。悟空は然らず。恁麼なりと道ふ、唯孤明歷然たるのみなり。非を知り得る處ありて印證を受く。

That he [Zongjue] still gave out a single utterance, revolving his thoughts and speaking like this, was also to “fall into the secondary and fall into the tertiary.” Because [Zongjue was thinking that] “I have not even a speck of attachment,” he said, “Although I am able to speak of ‘the matter that is beyond,’ I cannot raise it for you, Reverend.” Not yet knowing his own self, he was still caught up in differentiation. Thus, Wukong said, “Really, you are not yet able to speak.” At that time, already out of breath, his strength now exhausted, he [Zongjue] inquired [of Wukong], saying, “What about ‘the matter that is beyond?’” Wukong said, “I would have to say, I too am not ‘such.’” The previous words and these words¹ are further apart than a discussion of “heaven and earth” can suggest, and more different than the metaphor of “water and fire” can convey. What Zongjue thought was that the “entire substance was manifest” [to him], but Wukong did not agree. To say “I am ‘such’” is simply to shine alone with clarity. When he [Zongjue] was able to understand the negation of that, he received [Wukong’s] seal of verification.

然しより出世して爲人說話するに、

Thereafter, [Zongjue] appeared in the world. While preaching to benefit people,²

僧問ふ、如何なるか是れ道。師曰く、十字街頭、研額することを休めよと。

¹ The previous words and these words (*senrai no dō to tadaima no dō to* 先來の道と只今の道と). The “previous words” are those spoken by Zongjue at the start of the Root Case, to wit: “I would have to say, I too am ‘such.’” The contrasting utterance by Wukong, referred to here as “these words,” is: “I would have to say, I too am not ‘such.’” Grammatically, the difference between these two sayings is simply that the latter uses the verb “is not” (C. *bu* 不; J. *fu*) to negate the former. The claim made here, however, is that Zongjue’s words issued from delusion, while Wukong’s are the voice of awakening, which means that the distance between them is greater than that between “heaven and earth” or “water and fire.”

² While preaching to benefit people (*inin setta suru ni* 爲人說話するに). The block of quoted text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tiantong Zongjue of Mingzhou”:

《五燈會元》僧問。如何是道。師曰。十字街頭休研額。(CBETA, X80, no. 1565, p. 300, b10-11 // Z 2B:11, p. 273, d1-2 // R138, p. 546, b1-2).

a monk asked, “What about the way?” The Master [Zongjue] said, “When you are in the middle of a busy crossroad, do not use your hand like a visor.”¹

有時

One time,²

上堂に曰く、劫前に歩を運び世外に身を横ふ。妙契は意を以て到るべからず、真證は言を以て傳ふべからず。直に得たり、虛靜氣を斂て白雲寒巖に向て斷へ、靈光暗を破て明月夜船に隨て來る。正與麼の時、作麼生か履踐せん。偏正曾て本位を離れず。縱横那ぞ因縁を語るに涉らん。

at a convocation in the dharma hall, he [Zongjue] said: “Move on foot prior to the *kalpa*,³ recline your body outside the world. Marvelous tallying cannot be reached using intellect; true verification cannot be transmitted using words. At this point, the empty quiet gathers the *qi*; the white clouds break against the cold cliffs.⁴ Numinous light cleaves the darkness, and the bright moon comes looking like a ship in the night.⁵ At exactly such a time, how should you actually tread? The inclined and upright have never left their original positions.⁶ Whether vertically or horizontally, why cross over to speaking of [Chan] episodes?”

¹ “When you are in the middle of a busy crossroad, do not use your hand like a visor” (C. shizi jietou xiuzhuo e 十字街頭休研額; J. jūji gaitō, shakugaku suru koto wo yameyo 十字街頭、研額することを休めよ). In other words, pay attention to your immediate surroundings; do not shield your eyes with your hand and peer off into the distance.

² One time (*aru toki* 有時). The block of quoted text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Tiantong Zongjue of Mingzhou”:

《五燈會元》上堂。劫前運歩。世外橫身。妙契不可以意到。真證不可以言傳。直得虛靜斂氣。白雲向寒巖而斷。靈光破暗。明月隨夜船而來。正恁麼時作麼生履踐。偏正不曾離本位。縱橫那涉語因縫。(CBETA, X80, no. 1565, p. 300, b11-14 // Z 2B:11, p. 273, d2-5 // R138, p. 546, b2-5).

³ prior to the *kalpa* (C. *jieqian* 劫前; J. *kōzen*). Short for → “prior to the *kalpa* of emptiness.”

⁴ white clouds break against the cold cliffs (*hakuun kangan ni mukatte tae* 白雲寒巖に向て斷へ). What this trope suggests is that the “white clouds” of delusion are “cut off” (*tae* 斷へ) by the “cold cliff” of awakening.

⁵ bright moon comes looking like a ship in the night (C. *mingyue sui yechuan er lai* 明月隨夜船而來; J. *meigetsu yasen ni shitagatte kitaru* 明月夜船に隨て來る). The verb *sui* 隨 (J. *shitagau*) in this context means to “resemble” or “look like.” The meaning here is not that the bright moon “follows” or “accompanies” (*shitagau* 隨う) a ship in the night. For the metaphor of the moon as a boat in Chan literature, → *night ship*.

⁶ “The inclined and upright have never left their original positions” (C. *pianzheng buzeng li benwei* 偏正不曾離本位; J. *henshō katsute hon'i wo hanarezu* 偏正曾て本位を離れず). This expression is also found in the *Extensive Record of Chan Master Hongzhi*, where Hongzhi Zhengjue (1091–1157) uses it in the course of commenting on a *kōan* (T 2001.48.7c19-24). Because Hongzhi and Zongjue were contemporaries, born in the same year, there is no way of knowing who originated the saying. → “five positions of inclined and upright.”

實に虛靜に際なく、舌頭談ずれども隔たらず。向の事を識得せんこと、是の如くなるべし。尚ほ心と説き性と説くこと、悉く是れ向の事に非ず。唯又山は是れ山、水は是れ水、之を向の事と思へり。直に是れ錯まりなり。

Truly, in quiescence, there are no boundaries. Even if your tongue converses, you do not become separated. To be conscious of “the matter that is beyond,” you must be like this. Moreover, to “speak of ‘mind’ and speak of ‘nature’” is not at all “the matter that is beyond.” Some think that when “mountains are again mountains and rivers are [again] rivers,”¹ only this is “the matter that is beyond.” Straight away, this is wrong.

洞山曰く、

Dongshan said,²

佛向の事を體得して方に些子の語話の分あらんと。僧便ち問ふ、如何なるか是れ語話。山曰く、語話の時、闇黎聞かずと。

“If you experience ‘the matter beyond buddha,’ only then will you have the capacity to speak a little.” A monk then asked, “What do you mean by ‘speak?’” Dongshan said, “When I am speaking, Acārya, you do not hear it.”

又盤山曰く、向の一路、千聖不傳と。實に尋常に道ひ来る性に任せて、逍遙する底に非ず。

Also, Panshan said: “the one road beyond: even a thousand sages do not transmit it.”³ Truly, this is not what is often said: “trusting in the innate, wander free and easy.”⁴

1 “mountains are again mountains and rivers are rivers” (*mata yama wa kore yama, mizu wa kore mizu* 又山は是れ山、水は是れ水). This is an allusion to a famous saying attributed to Chan Master Qingyuan Weixin of Jizhou, in which he says that initially, before he began to practice Chan, “mountains were mountains.” Then, after he gained some understanding of Chan, “mountains were not mountains.” Finally, when he was fully awakened, “again, mountains were just mountains.” → “mountains are not mountains, and rivers are not rivers.” Some commentators hold, based on this line in the *Denkōroku*, that Qingyuan Weixin’s third and final level of understanding is equivalent to attaining “the matter that is beyond.”

2 Dongshan said (*Tōzan iwaku* 洞山曰く). The block of quoted text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Discourse Record of Chan Master Wuben of Mount Dong in Junzhou*:

《筠州洞山悟本禪師語錄》師示衆曰。體得佛向の事。方有些子語話分。僧便問。如何是語話。師曰。語話時闇黎不聞。(T 1986A.47.510a10-11).

This passage is also quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kōjōji* 佛向の事).

3 “the one road beyond: even a thousand sages do not transmit it” (C. *xiangshang yilu*, *qiansheng buchuan* 向の一路、千聖不傳; J. *kōjō no ichiro*, *senshō fuden* 向の一路、千聖不傳). A statement attributed to Panshan Baoji (d.u.), a dharma heir of Mazu Daoyi (709–788). This line is also quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kōjōji* 佛向の事). → “the one road beyond: even a thousand sages do not transmit it.”

4 “trusting in the innate, wander free and easy” (C. *renxing xiaoyao* 任性逍遙; J. *shō ni*

又僧、悟空禪師に問て

Also, a monk inquired of Chan Master Wukong,¹

曰く、向上の事作麼生。空曰く、妙は一漚の前に在り、豈千聖の眼を容れんや。

saying, “What is ‘the matter that is beyond’?” Wukong said, “The sublime is prior to a single bubble. How could it possibly admit the eyes of the thousand sages?”²

今謂ふ所の一漚とは、已身萌してより以來なり。不萌以前、之を名て向上の事と曰ふ。故に芙蓉の眞子、枯木法成禪師、

The “single bubble” mentioned here is something that is subsequent to the body having already sprouted. “Not yet sprouted”³ is a name given to “the matter that is beyond.” Thus Furong’s⁴ true son, Chan Master Kumu Facheng,⁵

makasete, shōyō su 性に任せて、逍遙す). This is a saying widely attributed in Chan literature to Daowu Yuanzhi (769–835), a dharma heir of Yaoshan Weiyuan (745–828) and dharma brother of Yunyan Tansheng (782–841). The latter was the teacher of Dongshan Liangjie (807–869), founder of the Caodong Lineage. The saying is itself Daowu’s conflation of two phrases from the *Inscription on Faith in Mind*, a work attributed to the Third Ancestor in China, Sengcan, and the words “wander free and easy” come originally from the Daoist classic, the *Zhuangzi*. → “trusting in the innate, wander free and easy.” Keizan explicitly rejects the idea that the saying accurately encapsulates the “matter that is beyond.”

1 inquired of Chan Master Wukong (Gokū Zenji ni toite 悟空禪師に問て). The block of text that follows these words is a Japanese transcription of a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Zhenxie Qingliao of Changlu [Monastery] in Zhenzhou”:

《五燈會元》曰。向上事作麼生。師曰。妙在一漚前。豈容千聖眼。僧禮拜。(CBETA, X80, no. 1565, p. 297, a2-3 // Z 2B:11, p. 270, b5-6 // R138, p. 539, b5-6).

The quotation of this exchange in the *Denkōroku* omits the final remark: “the monk made prostrations” (C. *seng libai* 僧禮拜; J. *sō raihai*).

2 “How could it possibly admit the eyes of the thousand sages?” (*ani senshō no manako wo irenya* 豈千聖の眼を容れんや). In other words, it could not possibly appear to (i.e. be seen by) even the buddha-eye.

3 “Not yet sprouted” (*fubō izen* 不萌以前). The translation takes this expression as the functional equivalent of the expression “not yet sprouted” (C. *weimeng qian* 未萌前; J. *mibō zen*), which occurs in the *Extensive Record of Chan Master Hongzhi*:

The dharma realm is free of dust; the mind-moon is perfectly round. The original light turns back its illumination [on that which is] not yet sprouted.

《宏智禪師廣錄》法界無塵心月圓。本光還照未萌前。(T 2001.48.3c19).

A few Chan texts use the trope of an “unsprouted twig” (C. *bumeng zhi* 不萌枝; J. *fubō no eda* 不萌の枝), which could also be said to be a twig in a state “prior to sprouting [buds in spring]” (C. *meng yiqian* 萌以前; J. *bō izen*).

4 Furong (Fuyō 芙蓉). Furong Daokai (1043–1118), the Forty-fifth Ancestor in the Sōtō Lineage according to the *Denkōroku*.

5 Chan Master Kumu Facheng (C. Kumu Facheng Chanshi 枯木法成禪師; J. Koboku Hōjō Zenji). The block of quoted text that follows this name is a Japanese transcription of

上堂に佛祖向上の事あることを知て方に語話の分あり。諸禪徳、且く道へ、那箇か是れ佛祖向上の事。箇の人家の兒子、六根不具、七識不全なるあり。是れ大闡提無佛種性なり。佛に逢ては佛を殺し、祖に逢ては祖を殺す。天堂に收め得ず、地獄に攝する門なし。大衆、還て此人を知るや。良久して曰く、對面仙陀にあらず。睡多くして寐語饒し。

at a convocation in the dharma hall, said: “When you know that there is the matter that is beyond the buddhas and ancestors, only then will you have the capacity to speak.”¹ Now then, you Zen worthies, speak! What is this ‘matter that is beyond the buddhas and ancestors’? There is this baby of our house,² who is lacking in the six sense faculties and deficient in the seventh consciousness.³ He is a great *icchantika* who lacks the innate seed of buddhahood. ‘If he meets a buddha, he kills the buddha; if he meets an ancestor, he kills the ancestor.’⁴ The halls of heaven cannot contain him,

a nearly identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Kumu Facheng of Jingyin [Chan Cloister] in the Eastern Capital”:

《五燈會元》上堂。知有佛祖向上事。方有說話分。諸禪徳且道。那箇是佛祖向上事。有箇人家兒子。六根不具。七識不全。是大闡提無佛種性。逢佛殺佛。逢祖殺祖。天堂收不得。地獄攝無門。大衆還識此人麼。良久曰。對面不仙陀。睡多饒寐語。(CBETA, X80, no. 1565, p. 294, c1-5 // Z 2B:11, p. 267, d16-p. 268, a2 // R138, p. 534, b16-p. 535, a2).

This passage is also quoted and commented on by Dōgen in the chapter of his *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (Butsu kōjō 佛向上事).

1 “When you know that there is the matter that is beyond the buddhas and ancestors, only then will you have the capacity to speak.” (C. *zhi you fo zu xiangshang shi, fang you yuhua fen* 知有佛祖向上事、方有語話分; J. *busso kōjō no koto aru koto wo shitte masa ni gowa no bun ari* 佛祖向上的事あることを知て方に語話の分あり). This statement is, in essence, a quotation of Dongshan Liangjie (807–869) that Chan Master Kumu Facheng raises to test and instruct his audience. What follows is Facheng’s own comment on that kōan. For Dongshan’s exact words as they have come down to us in his discourse record, see the quotation that appears earlier in the present chapter.

2 “baby of our house” (C. *renjia erzi* 人家兒子; J. *jinka no jishi* 人家の兒子). The term “baby” (C. *erzi* 兒子; J. *jishi*) can mean “child” or “son,” but in the Daoist classic *Zhuangzi* it is a metaphor for the great way (C. *dao* 道; J. *dō*). In the present context, the “baby of our house” refers to the all-inclusive and ultimately real storehouse-consciousness, the last in the Yogācāra system of eight consciousnesses, which corresponds loosely to the innate buddha-mind. → *mind only*.

3 “lacking in the six sense faculties and deficient in the seventh consciousness” (C. *liugen buju, qishi buquan* 六根不具、七識不全; J. *rokkon fugu, shichishiki fuzen*). This expression came to be repeated in a wide range of Chan literature, including Chapter 39 of the *Denkōroku* itself. For details of that usage, → “lacking in the six sense faculties and deficient in the seventh consciousness.” For an explanation of the Yogācāra system of eight consciousnesses that is the context for understanding it, → *mind only*.

4 “If he meets a buddha, he kills the buddha; if he meets an ancestor, he kills the ancestor” (C. *feng fo sha fo, feng zu sha zu* 逢佛殺佛、逢祖殺祖; J. *hotoke ni ôte wa hotoke wo koroshi, so ni ôte wa so wo korosu* 佛に逢ては佛を殺し、祖に逢ては祖を殺す). A famous saying attributed to Linji Yixuan (–866). → “if you meet a buddha, kill the buddha.”

and hell has no gate to admit him.¹ Great assembly, do you know this person?" After a long pause, he said, "When you come face-to-face with him, he is not *saindhava*.² He sleeps a lot and does plenty of talking in his sleep."

實に向上の事は佛來るとも忽ち喪身失命し、祖到るとも全身百雜碎す。天堂に至らんとすれば天堂即ち崩壊す、地獄に向へば地獄忽ち破裂す。何れの處をか天堂とし、何れの處をか地獄とせん。何を呼でか萬像とせん。先より蹤跡なし、唯睡時の事の如し。自、尚ほ知らず、他、豈辨まふべけんや。來由なく、唯明眞として無悟法なるのみなり。正に是れ高祖の語話なり。若し向上の事を知らば頂門の眼開けて、此時少分相應の處あり。

Truly, as for "the matter that is beyond,"³ even if buddhas come, you immediately "bid farewell to your body and lose your life," and even if ancestors arrive, your entire body is broken into "a hundred fragments." If you try to reach the halls of heaven, the halls of heaven will crumble. If you are headed to hell, then hell is immediately destroyed. What place would you take as the "halls of heaven," and what place would you take as "hell"? What would you call the "myriad phenomena"? From the start, there are no traces, like phenomena that occur only when you are asleep.⁴ When you still do not know self, how can you possibly distinguish others? There is no reason why; it is simply a matter of "clearly, there is no dhar-

¹ "The halls of heaven cannot contain him, and hell has no gate to admit him" (C. *tian-tang shou bude*. *diyu she wumen* 天堂收不得。地獄攝無門; J. *tendō ni osame ezu*, *jigoku ni sessuru mon nashi* 天堂に收め得ず、地獄に攝する門なし). In other words, he is entirely beyond all karmic recompense.

² "he is not *saindhava*" (C. *bu xiantuo* 不仙陀; J. *senda ni arazu* 仙陀にあらず). The word *saindhava* is emblematic of a single name that has multiple referents, such that the intended meaning can only be divined from the context in which it is used. For a full explanation of its etymology, four basic meanings, and use in Buddhist literature as a symbol of ambiguity, → *saindhava*. The statement here that the so-called "baby of our house" is "not *saindhava*" is usually taken to mean that he is "not very clever." However, it could also mean that "baby of our house" is not merely an ambiguous name. Indeed, the circumstance here is exactly the opposite: rather than a single name for different things, there is a single "thing" that has many names (e.g. "baby of our house," "storehouse-consciousness," "buddha-nature," "buddha-mind," "this standpoint," "thusness," etc.), none of which accurately convey what the thing is, regardless of context.

³ as for "the matter that is beyond" (*kōjō no koto wa* 向上の事は). The gist of the sentence that begins with these words is that, as soon as the *kōan* called "the matter that is beyond" is raised, one is immediately at an impasse and cannot find recourse in any notions of buddhas or ancestors.

⁴ like phenomena that occur only when you are asleep (*tada suiji no koto no gotoshi* 唯睡時の事の如し). That is to say, like things that happen in dreams.

ma of awakening.”¹ Truly, this is the “speaking” of the Eminent Ancestor.² If you know “the matter that is beyond,” your forehead eye will open, and at that time, there will be some degree of accord.

且く道へ、如何ならんか道理。

Now then, speak! What about this principle?

VERSE ON THE OLD CASE 【頌古】

宛如上下概相似。抑不入兮拔不出。

It is just as if, when removing or setting a stake,³
it does not go in when pressed and does not come out when pulled.

¹ “clearly, there is no dharma of awakening” (*meimei toshite mu gobō* 明明として無悟法). This is a Japanese transcription of the first line of a verse attributed to Jiashan Shanhui (805–881) in the *Jingde Era Record of the Transmission of the Flame*:

Clearly, there is no dharma of awakening; the “dharma of awakening,” rather, deludes people. Stretch out both legs and sleep; there is no bogus and there is no real.

《景德傳燈錄》明明無悟法、悟法却迷人。長舒兩脚睡、無偽亦無眞。(T 2076.51.324a23-25).

For details on citations of this verse in other Chan texts, → “clearly, there is no dharma of awakening.”

² the “speaking” of the Eminent Ancestor (*Kōso no gowa* 高祖の語話). The “Eminent Ancestor” is Dongshan Liangjie (807–869), who is called “Eminent Ancestor, Dongshan” in Chapter 38 of the *Denkōroku*. The point here is that Jiashan Shanhui, author of the verse that Keizan has just quoted, exemplifies the “capacity to speak” about “the matter beyond buddha” that is referred to in the dialogue (quoted above in this chapter) between Dongshan and the monk who asked him, “What do you mean by ‘speak?’”

³ removing or setting a stake (C. *shangxia jue* 上下橛; J. *jōge ketsu*). A “stake” (C. *jue* 楩; J. *ketsu*) is something driven into the ground for the purpose of tethering an animal, or anchoring a tent, etc. The expression “set a stake” or “stake down” (C. *xiajue* 下橛; J. *geketsu*) is used in Chan texts in various metaphorical ways. One meaning is to be caught up in deluded conceptualizing. “To set a stake in the middle of empty space” (C. *xukong zhong xiaje* 虛空中下橛), on the other hand, is to attempt to achieve something that is impossible, such as trying to pin down what really exists by using words. Thus, to “remove a stake” is to give up deluded attachment; to “set a stake” is to say something that is true. The point of this verse seems to be that, when it comes to “the matter that is beyond,” both tasks are likely to prove frustrating.

ROOT CASE¹ 【本則】

第四十九祖、雪竇鑑禪師。宗珏主天童時、一日上堂、舉、世尊有密語、迦葉不覆藏。師聞頓悟玄旨、在列流淚、不覺失言曰。吾輩爲什麼不從來。珏上堂罷、呼師問曰、汝在法堂、何爲流淚。師曰、世尊有密語、迦葉不覆藏。珏許可曰、何非雲居懸記。

The Forty-ninth Ancestor was Chan Master Xuedou Jian.² When Zongjue³ was head of Tiantong Monastery, at a convocation in the dharma hall one day he raised “the World-Honored One had secret words; for Kāśyapa, they were not concealed.” Hearing this, the Master [Zhijian] had a sudden awakening to its profound import. He remained in the ranks⁴ and shed tears. Without thinking, he blurted out, “Why didn’t we learn this before?” When the convocation in the dharma hall was finished, Zongjue summoned the Master [Zhijian] and asked, “When you were in the dharma hall, why did you shed tears?” The Master said,

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given under this heading is presented as a block of Chinese text, but it is not a quotation of any known Chinese source. Extant records of Tiantong Zongjue (1091–1157) make no mention of his raising of the kōan “the World-Honored One had secret words; for Kāśyapa, they were not concealed.” However, the *Jiatai Era Record of the Pervasive Spread of the Flame* contains the following record, under the heading “Chan Master Zhijian of the Zu Hermitage on Mount Xuedou in Qingyuan Prefecture”:

At a convocation in the dharma hall, [Zhijian raised the kōan]: “the World-Honored One had secret words; for Kāśyapa, they were not concealed.” [Zhijian then commented:] “Throughout the night, a rain of falling blossoms; in the whole city, the streams are fragrant.”

《嘉泰普燈錄》上堂曰。世尊有密語。迦葉不覆藏。一夜落華雨。滿城流水香。(CBETA, X79, no. 1559, p. 398, a12-13 // Z 2B:10, p. 129, c2-3 // R137, p. 258, a2-3).

The same account also appears in the *Collated Essentials of the Five Flame Records*:

《五燈會元、卷14》上堂。世尊有密語。迦葉不覆藏。一夜落花雨。滿城流水香。(CBETA, X80, no. 1565, p. 303, a1-2 // Z 2B:11, p. 276, b4-5 // R138, p. 551, b4-5).

This record not only associates Zhijian with the kōan in question, it raises the possibility that Zhijian’s comment was about his own awakening when he first heard it. If so, then one might also assume that Zhijian initially heard the kōan from his own teacher, Zongjue.

² Chan Master Xuedou Jian (C. Xuedou Jian Chanshi 雪竇鑑禪師; J. Setchō Kan Zenji). Xuedou Zhijian (1105–1192).

³ Zongjue 宗珏 (J. Sōkaku). Tiantong Zongjue (1091–1157), the Forty-eighth Ancestor of the Sōtō Lineage according to the *Denkōroku*.

⁴ remained in the ranks (C. *zailie* 在列; J. *zairetsu*). At a formal convocation in the dharma hall, members of the audience (known as the great assembly) line up in ranks facing each other on the east and west sides of the hall. When individuals wish to engage the abbot in debate, they come forth from the ranks and face north, toward the high seat on which the abbot sits when addressing the congregation.

“The World-Honored One had secret words; for Kāśyapa, they were not concealed.” Zongjue approved him, saying, “Is it not what Yunju prophesied?”¹

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は智鑑。

The Master’s personal name was Zhijian.²

滁州吳氏の子なり。兒たり時、母ために師の手の瘍を洗て問て曰く、是れ甚麼ぞと。対て曰く、我手は佛手に似たり。長じて恃怙を失ふ。眞歇に長蘆に依る。時に宗珏、首衆たり。即ち之を器とす。後に象山に遡れて百怪惑はすこと能はず。深夜に開悟し證を延壽に求む。

He was a son of the Wu Clan of Chuzhou Prefecture. When he was a child, his mother, washing a growth on the Master’s [Zhizhian’s] hand, asked, “What is this?” He replied, “My hand is like Buddha’s hand.” When he grew older, he lost his mother and father³ and relied on Zhenxie⁴ at Changlu Monastery. At that time, Zongjue was head of the congregation and immediately regarded him [Zhijian] as a vessel. Later, he [Zhijian] hid himself away on Mount Xiang, where hundreds of monstrous apparitions were unable to perplex him. Deep in the night he awakened, and then went to seek verification from Yanshou.⁵

1 “Is it not what Yunju prophesied?” (C. *hefei Yunju xuanji* 何非雲居懸記; J. *nanzo Ungo no kenki ni arazaran ya* 何ぞ雲居の懸記に非らんや). The biography of Yunju Daoying (~902) in the *Jingde Era Record of the Transmission of the Flame* depicts his raising of the kōan “the World-Honored One had secret words; for Kāśyapa, they were not concealed,” but neither that text nor any other extant Chinese record of Yunju says anything about his making a “prophecy” in that connection. → “the World-Honored One had secret words; for Kāśyapa, they were not concealed.”

2 The Master’s personal name was Zhijian (*Shi imina wa Chikan* 師諱は智鑑). The block of quoted text that follows these words is a Japanese transcription of an identical Chinese passage that appears in the *Collated Essentials of the Five Flame Records* under the heading “Chan Master Xuedou Zhijian of Mingzhou”:

《五燈會元》滁州吳氏子。兒時母與洗手瘍。因曰。是甚麼。對曰。我手似佛手。長失恃怙。依眞歇於長蘆。大休首眾即器之。後遡象山。百怪不能惑。深夜開悟。求證於延壽。(CBETA, X80, no. 1565, p. 302, c22-p. 303, a1 // Z 2B:11, p. 276, b1-4 // R138, p. 551, b1-4).

3 lost his mother and father (C. *shi shihu* 失恃怙; J. *jiko wo ushinau* 恃怙を失ふ). Literally, he “lost” (C. *shi* 失; J. *ushinau* 失ふ) his “means of support” (C. *shihu* 恃怙; J. *jiko* 恃怙). However, *shi* 恃 (J. *ji*) can mean “mother” and *hu* 怙 (J. *ko*) can mean “father.” This derives from a Chinese verse found in the Confucian *Classic of Poetry*: “Without a father, what could one rely on? Without a mother, what could one depend on?” (C. *wu fu he hu, wu mu he shi* 無父何怙、無母何恃). In the present context, it seems clear that the text means to say that Zhijian was orphaned, and that he went to live in a monastery as a result. That was a fairly common occurrence in medieval China.

4 Zhenxie 眞歇 (J. Shinketsu). Zhenxie Qingliao (1088–1151), the Forty-seventh Ancestor of the Sōtō Lineage according to the *Denkōroku*.

5 Yanshou 延壽 (J. Enju). Yongming Yanshou (904–975).

然して復玆和尚に參ず。宗玆、時に天童に住しき。師をして書記に充てしむ。玆、一日、前の因縁を舉す。夫れ此因縁は涅槃經より出たり(如來性品第四の二)。謂ゆる

Then, he [Zhijian] again sought instruction from Reverend Jue.¹ Zongjue, at that time, was serving as abbot of Tiantong Monastery. He appointed the Master [Zhijian] to the position of secretary. One day, Zongjue raised the aforementioned episode. The episode comes from the *Nirvāṇa Sūtra* (Chapter 4, “Nature of the Tathāgata,” Part 2). It says:²

爾時に迦葉菩薩、佛に白して言く、世尊、佛所説の如き、諸佛世尊に祕密語ありと。是の義然らず、何を以ての故に。諸佛世尊、唯密語ありて密藏あることなし。譬ば幻主の機關、木人の如し。人、屈伸俯仰するを観見すと雖も、内に之をして然らしむるものあるを知ること莫し。佛法は爾らず。咸く衆生をして悉く知見することを得せしめ、云何ぞ當に諸佛世尊に祕密藏ありと言ふべき。佛、迦葉を讃して、善哉善哉、善男子、汝が所言の如し。如來に實に祕密の藏なし。何を以ての故に、秋の満月の空に處して顯露に、清淨にして翳なきが如く、人皆観見す。如來の言も亦復是の如し。開發顯露にして清淨無翳なり。愚人解せずして之を祕藏と謂ふ。智者は了達して則ち藏と名けず。

At that time, Kāśyapa Bodhisattva said to Buddha: “World-Honored One, as preached by Buddha, ‘The buddhas, the world-honored ones, have secret words.’³ But this position is not correct. And why is that? Because the buddhas, those world-honored ones, only have secret words; they do not have a secret treasury. Take, for example, a magician’s mechanical wooden doll: although people see it bend and stretch, bow down and look up, they do not know that there is something inside that makes it move. The buddha-dharma is not like this. It makes all living beings completely attain knowledge and insight. Why should we say that buddhas, the world-honored ones, have a secret treasury?” Buddha praised Kāśyapa: “Excellent, excellent, good son. As you say, the Tathāgata really has no secret treasury.

¹ Reverend Jue (C. Jue Heshang 率和尚; J. Kaku Oshō). Tiantong Zongjue (1091–1157), the Forty-eighth Ancestor of the Sōtō Lineage according to the *Denkōroku*.

² It says (*iwayuru* 謂ゆる). The block of quoted text that follows is a Japanese transcription of a nearly identical passage in Chinese that appears in the Northern text of the *Sūtra of the Great Nirvāṇa*:

《大般涅槃經》爾時迦葉菩薩白佛言。世尊。如佛所説諸佛世尊有祕密藏。是義不然。何以故。諸佛世尊唯有密語無有密藏。譬如幻主機關木人。人雖観見屈伸俯仰。莫知其內而使之然。佛法不爾咸令衆生悉得知見。云何當言諸佛世尊有祕密藏。佛讚迦葉。善哉善哉。善男子。如汝所言。如來實無祕密之藏。何以故。如秋滿月處空顯露。清淨無翳人皆観見。如來之言亦復如是。開發顯露清淨無翳。愚人不解謂之祕藏。智者了達則不名藏。(T 374.12.390b15-24).

³ “have secret words” (*himitsugo ari* 祕密語あり). There is an obvious mistake in the Japanese text here. The corresponding phrase in the Chinese original says, “have a secret treasury” (C. *you mimi zang* 有祕密藏; J. *himitsu zō ari* 祕密藏あり), and that is consistent with the argument that follows in the *Nirvāṇa Sūtra*. The Japanese text, as it stands, contradicts itself by first saying it is “not correct” that buddhas have secret words, and then saying that buddhas “only have secret words,” but no secret treasury.

And why is that? Imagine a full autumn moon that hangs in the sky fully exposed, clear and unobstructed, such that people all see it. The words of the Tathāgata are also like this. They are open and manifest, pure and unclouded. Foolish people do not understand and call it a secret treasury. The wise fully comprehend and thus do not use the name ‘treasury.’”

然しより此語、祖師門下に用ひ來ること久し。故に今も舉するに智鑑開悟す。實に覆藏せず。

However, this term¹ has long been used by *followers* of the ancestral teachers. Thus, in the present case as well, when it was raised, Zhijian awakened. Truly, things are “not concealed.”

INVESTIGATION 【拈提】

夫れ一切の言を聞かんに必ず心を會すべし。言に滞ること勿れ。火と謂ふ是れ火に非ず、水と謂ふ是れ水に非ず。故に火を語るに口を焼かず、水を語るに口を湿ほさず。知りぬ、水火實に言に非ず。

Now, in order to hear all words, certainly you must understand their intention. Do not get stuck on the words. To say “fire” is not itself fire; to say “water” is not itself water. Thus, “to speak of fire does not burn the mouth,”² and to speak of water does not wet the mouth. We know that water and fire, in reality, are not words.

石頭和尚曰く、

Reverend Shitou said:³

言を承ては須らく宗を會すべし。自ら規矩を立すること勿れと。

“When listening to words, you should understand the axiom. Do not establish rules on your own.”

又藥山曰く、

¹ this term (*kono go* 此語). That is, the term “secret treasury.” It is, in fact, used in Chapter 44 of the *Denkōroku*, where Keizan says that the Sōtō Lineage “is a secret treasury of the buddha-dharma” (*buppō no hizō* 佛法の祕藏).

² “to speak of fire does not burn the mouth” (*hi wo kataru ni kuchi wo yakazu* 火を語るに口を焼かず). This phrase is a quotation of Yunmen Wenyan (864–949). The original Chinese appears in the *Extensive Record of Chan Master Yunmen Kuangzhen* (and various later Chan collections):

“Speaking of fire cannot burn the mouth.”

《雲門匡真禪師廣錄》道火不能燒口。(T 1988.47.545c28-29).

This same phrase, with a slight variation that makes it a rhetorical question, is also found in a longer quotation of Yunmen that appears below in this chapter of the *Denkōroku*.

³ Reverend Shitou said (*Sekitō Oshō iwaku* 石頭和尚曰く). This refers to Shitou Xiqian (700–790). The quotation that follows is a Japanese transcription of a line in Chinese that appears in Reverend Nanyue Shitou’s *Harmony of Difference and Equality*, a short text found in fascicle 30 of the *Jingde Era Record of the Transmission of the Flame*:

《景德傳燈錄》承言須會宗。勿自立規矩。(T 2076.51.459b18-19).

Also, Yaoshan said:¹

更に宜しく自ら看るべし。言語を絶することを得ず。我今汝が爲に這箇の語を説て、無語底を顯はす。他、那箇か本來耳目等の貌なしと。

“Furthermore, you should see this on your own. It is not possible to cut off language. I am now speaking these words for your sake, revealing the one who is wordless. Who is that? Fundamentally, he lacks features such as ears, eyes, and so on.”

又長慶曰く、

Also, Changqing said:²

二十八代、皆傳心と説て傳語と説かず。

“The twenty-eight generations³ all taught the transmission of mind; they did not teach the transmission of words.”

又雲門大師曰く、

Also, Great Master Yunmen said:⁴

¹ Yaoshan said (*Yakusan iwaku* 藥山曰く). This refers to Yaoshan Weiyan (745–828). The quotation that follows is a Japanese transcription of an identical saying in Chinese that appears in the *Jingde Era Record of the Transmission of the Flame* under the heading of “Reverend Yaoshan Weiyan of Lizhou, at a convocation in the dharma hall, said”:

《景德傳燈錄》更宜自看不得絕却言語。我今爲汝説遮箇語顯無語底。他那箇本來無耳目等貌。(T 2076.51.440b23-25).

The part of the quotation that begins, “I am now speaking these words...” also appears in Chapter 36 of the *Denkōroku*.

² Changqing said (*Chōkei iwaku* 長慶曰く). Changqing Huileng (854–932) was a dharma heir of Xuefeng Yicun (822–908). The quotation that follows is a Japanese transcription of an identical saying in Chinese that is attributed to Changqing in *Shimen's Record of Monastic Groves*:

《石門林間錄》長慶曰。二十八代祖師皆説傳心。且不説傳語。(CBETA, X87, no. 1624, p. 250, a5-6 // Z 2B:21, p. 297, d15-16 // R148, p. 594, b15-16).

The same saying is also quoted in Case #95 of the *Empty Valley Collection* (CBETA, X67, no. 1303, p. 319, b22-23 // Z 2:22, p. 317, c17-18 // R117, p. 634, a17-18).

³ “twenty-eight generations” (*nijūhachi dai* 二十八代). As is made explicit in the Chinese original, the reference here is to the “twenty-eight generations of ancestral teachers” who are said to comprise the Chan/Zen Lineage in India, from Mahākṣyapa on down to Bodhidharma.

⁴ Great Master Yunmen said (*Unmon Daishi iwaku* 雲門大師曰く). Yunmen Wenyan (864–949). The quotation that follows is a Japanese transcription of an identical saying in Chinese that is found in the *Extensive Record of Chan Master Yunmen Kuangzhen*:

《雲門匡真禪師廣錄》祇此箇事。若在言。語上。三乘十二分教豈是無言語。因什麼道教外別傳。若從學解機智。祇如十地聖人說法如雲如雨。猶被訶責見性如隔羅縠。以此故知。一切有心天地懸殊。雖然如此若是得底人。道火何曾燒口。終日說事。未嘗挂著脣齒。未曾道著一字。(T 1988.47.545c24-546a1).

The same passage also appears in the biography of “Chan Master Yunmen Wenyan of Shaozhou” in the *Jingde Era Record of the Transmission of the Flame* (T 2076.51.356c19-

祇だ此れ箇の事、若し言語上に在ては三乗十二分教、豈是れ言語ながらんや。什麼に因て教外別傳と道ふや。若し學解機智よりせば、祇だ十地聖人の如し。說法雲の如く雨の如きも、猶ほ見性羅穀を隔つが如しと訶責せらる。此を以ての故に知りぬ、一切の有心は天地懸かに殊なり。然も是の如くなりと雖も、若し是れ得底の人ならば、火と道ふて何ぞ曾て口を焼かんや。終日説て、事未だ嘗て唇齒に挂着せず、未だ曾て一字を道著せず。

“If this matter consisted only in words, well then, the twelve divisions of the teachings belonging to the three vehicles are certainly not lacking in words, are they? [If that sufficed,] why would anyone speak of a ‘separate transmission apart from the teachings’? If you proceed on the basis of scholarly interpretations and intellectual cleverness, you are simply like the sages of the tenth stage. Although they preach the dharma like clouds and like rain,¹ they are still criticized for being separated, as if by a veil of gauze, from seeing the nature.² From this we know that all kinds of having mind are as distant [from seeing the nature] as heaven is from earth. Nevertheless, if there is someone who gets this, how could speaking about fire burn his mouth? He can talk about the matter all day long without ever tasting it or having it stick to his lips or teeth, and he will not yet have made a single statement.”

故に諸人言なきのみに非ず、又口なき者あることを知るべし。豈口なきのみならんや、眼もなく四大六根本より一毫もなし。是の如くなりと雖も、是れ空なるに非

25) and many subsequent Chan records. It is raised as a *kōan* by Dahui Zonggao (1089–1163) in his *Treasury of the True Dharma Eye* (CBETA, X67, no. 1309, p. 611, c17-p. 612, a5 // Z 2:23, p. 56, d1-13 // R118, p. 112, b1-13). Dahui’s laconic comment on the *kōan* is: “The guy’s a sleepyhead” (C. *keshui han* 瞳睡漢; J. *kassui kan*).

1 “preach the dharma like clouds and like rain” (*seppō kumo no gotoku ame no gotoki* 説法雲の如く雨の如き). This simile alludes to the highest of the ten stages of the bodhisattva path: the “stage of the dharma-cloud” (C. *fayun di* 法雲地; J. *hōun ji*). Buddhist texts speak of the buddha-dharma metaphorically as a “dharma-cloud” (C. *fayun* 法雲; J. *hōun*; S. *dharma-megha*) that rains down salvation and worldly blessings. The expression “dharma-rain” (C. *fayu* 法雨; J. *hōu*), likewise, is a metaphor for the effortless and abundant dispensing of the buddha-dharma to all living beings, like the rain that falls indiscriminately on the earth and sustains all forms of life. The latter metaphor is best known in Japanese Buddhism from the *Lotus Sūtra*, which compares Buddha’s preaching of the dharma to raining down a great dharma-rain, blowing a great dharma-conch, beating a great dharma-drum, and explaining the great dharma-meaning.

《妙法蓮華經》雨大法雨、吹大法螺、擊大法鼓、演大法義。(T 262.9.3c13-14).

2 “criticized for being separated, as if by a veil of gauze, from seeing the nature” (C. *bei heze jianxing ru ge luohu* 被訶責見性如隔羅穀; J. *kenshō rakoku wo hedatsu ga gotoshi to kashaku seraru* 見性羅穀を隔つが如しと訶責せらる). In the *Sūtra of Stages of the Bodhisattva Path*, Buddha says that the awareness of “bodhisattvas of the final [i.e. tenth] stage” (C. *jiujingdi pusa* 究竟地菩薩; J. *kukyōji bosatsu*) is “like seeing through a veil of gauze,” whereas the awareness of *tathāgatas* is “like removing that veil of gauze.” For a translation of the entire passage, → *veil of gauze*. Yunmen no doubt had that text in mind when he spoke of the sages of the ten stages being “criticized” (C. *heze* 訶責; J. *kashaku*) by Buddha, but he added a distinctively Chan element by equating the clear vision of the *Tathāgata* with “seeing the nature.”

ず、物なきに非ず。謂ゆる汝等、物を見るも聲を聞くも、此眼の見に非ず耳の聞に非ず、是れ箇の無面目的漢の如是なるなり。汝等の身心と具へ来る所、是れ箇の漢の作し来る所なり。故に此身心、悉く是れ造作の法に非ず。

Thus, you all should know that there is one who not only has no words, but also has no mouth. And how could it possibly only lack a mouth? It also lacks eyes, and fundamentally has not an iota of the four primary elements or six sense faculties. And, although it is like this, it is not vacuity and it is not nothingness. That is to say, even if all of you see things and hear sounds, this is not the seeing of these eyes or the hearing of these ears. It is the *thusness* of this guy without a face. That all of you have come to be equipped with *body and mind* is the doing of this fellow. Thus, this *body and mind*, in their entirety, are not created dharmas.

此に到らずして乃ち思はく、或は父母縁起の身と、又業報所生の身と。故に赤白二滴の身なりと思ひ、皮肉を帶せる身なりと思ふ。悉く自己を明らめざるに依りて是の如し。

Not having arrived at this [understanding], you think that it is a body that arises from the connection between a father and a mother, or that it is a body born from karmic recompense. Accordingly, you think that it is a body made of the two droplets, red and white,¹ and you think that it is a person who wraps himself in skin and flesh. That you think so is entirely based on the fact that you have not clarified your own self.

故に此處を知らしめんとして、知識無量の方便手段を以て、六根悉く亡ぜしめ、一切皆止ましむ。此時、更に亡じ得ざる物あり、破れ得ざる物あり。必ず識得し来るに空有に落ちず明暗に非ず。故に迷へる者とも謂ひ難し、悟れる者とも謂ひ難し。故に此田地を佛とも謂はず法とも謂はず、心とも謂はず性とも謂はず。

Therefore, because he wishes to make others understand *this place*, a good friend uses countless *skillful means* and devices to completely do away with the six sense faculties and bring everything to a stop. At this time, however, there is still something that cannot be done away with, and something that cannot be destroyed. For sure, when you gain consciousness of this, you will not fall into [erroneous views of] emptiness or existence. It is not a matter of clarity or obscurity. Thus, we cannot say that it is something deluded, and we cannot say that it is something awakened. Thus, this *standpoint* is not called “*buddha*,” it is not called “*dharma*,” it is not called “*mind*,” and it is not called “*intrinsic nature*.”

唯赫赫たる光り明確と有るばかりなり。故に火光水光にも非ず。唯廓然として明確たるのみなり。故に窺はんとすれども窺はれず、得んとすれども得られず。惺惺たるのみなり。

It is just brightly shining luminosity, clearly and obviously existing; that is all. Thus, it is not the light of fire or the light of water. It is just expansive, clear and obvious; that is all. Thus, even if you try to catch a glimpse of it, it cannot be seen; even if you try to obtain it, it cannot be obtained. It is perfect alertness; that is all.

¹ the two droplets, red and white (C. *chibai erdi* 赤白二滴; J. *shakubyaku niteki*). “Red” refers to the mother’s blood and “white” refers to the father’s sperm. This expression thus refers euphemistically to the act of procreation.

故に水火風の三災起りて世界壞する時、此物壞れず。三界六道起りて萬像森羅儼然たる時、此物変ぜず。故に佛も如何ともせず、祖師も如何ともせず。

Therefore, when the three calamities of water, fire, and wind occur and the world is destroyed, this thing is not destroyed. When the three realms and six destinies arise, and the luxuriant web of myriad phenomena is awe-inspiring, this thing does not change. Thus, the buddhas do not say what it is like, nor do the ancestral teachers say what it is like.

諸仁者、先づ此處に親く到らんと思はば、且らく兩眼を閉ぢ、一息断て此身終て、掩ふべき家なくして、一切の用處悉く以て要とせず。恰かも青天に雲なきが如く、大海に波浪なきが如くにして少分相應あり。

Gentlemen, if you think that, above all, you would like to reach *this place* in an intimate way, then close both eyes for a while, stop breathing, bring this body to an end, get rid of any home in which you could hide away, and do not regard any function whatsoever as essential. You will have, so to speak, some degree of accord, like the blue sky when it has no clouds, or like the great ocean when it has no waves.

此時、又汝をして如何ともするなしと雖も、更に一段の光明あり。是れ青天に月あり日あるが如きに非ず。漫天是れ月なり、都て物を照すことなし。盡界是れ日なり。敢て輝く所なし。子細にして承當すべし。若し此處を見得せんば、徒に僧俗男女に迷へるのみに非ず、三界六道に輪回す。佛弟子として形を僧形に具へながら、尚ほ閻羅老子の手に掛らん、豈耻辱に非ざらんや。

At this time, although there is nothing further for you to say about it, still there is the singular radiance. This is not like the presence of the moon or the presence of the sun in a blue sky. The entire sky itself is the moon, so there is no illuminating of any *thing* at all. The entire world is the sun, so there is absolutely no place where it shines. You must accede to this *in detail*. If you do not gain sight of *this place*, not only will you be deluded with regard to monk and lay, male and female, you will pointlessly revolve in rebirth among the three realms and six destinies. Even though, as *disciples of Buddha*, you are now outfitted with the appearance of a monk, you will still be dangling from the hands of Old Yama. Is this not shameful and humiliating?

釋尊の佛法、沙界に充ち満ちて、到らざる所なし。參到せんに何ぞ到らざらん。此人身、容易く受る所に非ず、昔の善根力に依て受け来る所なり。若し一度此處に到らば悉く解脱せん。男女に非ず神鬼に非ず、凡聖に非ず僧俗に非ず、收めんとするに處なし、見んとするに眼到らず。

The *buddha-dharma* of Śākyā the Honored One fills innumerable realms. There is nowhere it does not reach. If you inquire until you arrive at understanding, how could you fail to arrive? This human body is not easy to receive. It is something you came to receive through the strength of good karmic roots in the past. If you once reach *this place*, you will be entirely *liberated*. It is neither male nor female, neither god nor demon, neither ordinary nor sagely, neither monk nor lay. There is no place where it might be gathered up. When you try to see it, it does not reach your eyes.

若し此田地に到り得ば、僧なりと雖も僧に非ず、俗なりと雖も俗に非ず。六根に惑はされず六識に使はれず。若し到らずんば、是の如き事に悉く惑ひ縛られてもゆかん。豈惡しからざらんや。元來具足す、尚ほ嘗みて到るべくは力を費すべし。

何に況や、人人に欠たる所なしと雖も、一度眼見に惑ひしより、幾許流轉を受ること悲むべし。

If you are able to reach this standpoint, although you are called a monk, you are not a monk; although you are called a lay person, you are not a lay person. You will not be confused by the six sense faculties, and you will not be controlled by the six consciousnesses. If you do not reach it, you will go on in this way, being completely confused and bound by matters. Wouldn't that be awful? Originally, you are fully equipped, but you still must spend energy in working to reach it. It is all the more regrettable that, although people are lacking nothing, they undergo any number of transmigrations because they are confused once by what their eyes see.

唯根境を亡じ心識に依らず、低細にして見よ。必ず到るべし。唯漸漸に到るべきに非ず。一度憤發の勢を起して契ふべし。暫時なりと雖も一知半解を起すことなく、直に根源を識得して到るべし。一度到りなば、四稜躋地にして八風吹けども動せず。古人曰く、

Just do away with sense faculties and objects, do not rely on mind and consciousness, and look carefully! You are sure to reach it. But, you cannot reach it little by little. If you once give rise to vigorous energy, you will surely tally with it. Even if it is only temporary, you will not give rise to “one bit of knowledge, half understood,” but will directly gain consciousness of the root source and will surely reach it. If you once reach it, you will be as [stable as] four edges resting on the ground, such that even if the eight winds blow, you will be unmoved. An ancient said:¹

學道は火を鑽るが如し。煙に逢て且くも休すること莫れと。

“Studying the way is like making a fire by drilling:² when you encounter smoke, you must not rest even a bit.”

一度力を盡す時、火を得るなり。謂ゆる煙と云は是れ何れの處ぞ。若し知識の好手に逢ふ時、一念不起の處、是れ煙に逢ふ時節なり。此に滞りて頓て休むは、是れ暖かなるに休むるが如し。然れば進で火を見るべし。謂ゆる不起一念なる者を能く知るなり。

¹ An ancient said (*kojin iwaku* 古人曰く). The quotation that follows is a Japanese transcription of a nearly identical saying in Chinese that is found in numerous Chan records, sometimes raised as a *kōan* and commented on. The oldest occurrence that uses exactly the same Chinese glyphs is found in the *Discourse Record of Chan Master Dahui Pujue*, where it is attributed to “a virtuous ancient” (C. *gude* 古德; J. *kotoku*). A version with slightly different wording in the second phrase occurs in the *Discourse Record of Chan Master Yuanwu Foguo*, where the saying is attributed to Longya (835–923), a dharma heir of Dongshan Liangjie (807–869). For a full translation of Longya’s verse, → “studying the way is like making a fire by drilling: when you encounter smoke, you must not rest even a bit.”

² “making a fire by drilling” (C. *zuan huo* 鑽火; J. *hi wo kiru* 火を鑽る). This refers to a technique in which a bow is used to continuously revolve a wooden dowel back and forth in a shallow hole in a wooden board, generating enough heat from friction to create smoke and then start a fire. Any pause in the drilling allows the heat to dissipate, rendering the previous effort futile.

When one makes full use of one's power in a single go, this is "attaining fire." As for the "smoke" mentioned here, what situation does it represent? Suppose that, when one encounters the skillful instruction of a good friend, there is a situation where a single moment of thought does not arise: this is the moment when one "encounters smoke." To come to a standstill here, to suddenly rest, is like "resting" when it [the wooden drill bit] becomes warm. But if one keeps going, one will see a flame. In other words, it is to know well the state of not giving rise to a single moment of thought.

若し自己を識得せんば、今は休するに似たりとも、之を以て枯木の如くなりとも、魂不散底の死人なり。故に此處に親く承當せんと思はば參徹して得べし。坐定に依らず蝦蟆の語を爲さず。

If you do not gain consciousness of your own self, this may seem similar to "resting" for a while [while drilling to make fire], but even if you become like a withered tree on account of this [resting], you are a "corpse whose soul has not dispersed." Thus, if you think you would like to accede to this place in an intimate way, you must thoroughly investigate and get it. This does not depend on sitting still, and it does not produce the words of a frog.¹

如何ならんか、是れ此密語覆藏せざる道理。

What are we to make of the principle of this "secret words that are not concealed"?

VERSE ON THE OLD CASE 【頌古】

可謂金剛堅密身。其身空廓明々哉。

It could be called the adamantine secret body,
but that body is empty and vast, clear and obvious.

¹ words of a frog (*gama no go* 蝶蟆の語). The meaning of this expression is unclear in the present context. Because it is paired with "sitting still," it could refer to another standard Buddhist practice: the recitation of *sūtras*, which Dōgen likened to the croaking of frogs in spring paddies. In Chapter 37 of the *Denkōroku*, however, the expression "utterings of frogs" (*gama no kusetsu* 蝶蟆の口説) seems to refer to ordinary, commonsense language, knowledge of which does not prepare one to grasp the meaning of Chan sayings. The editors of the Shūmūchō edition of the *Denkōroku* gloss *gama no go* 蝶蟆の語 (p. 284 note) as "useless words and phrases" (*muda na gonku* 無駄な言句). Later in the history of Japanese Buddhism, there were Zen masters who disparaged *nembutsu* — the Pure Land practice of repeatedly chanting "Hail Amitābha Buddha" (*namu Amida Butsu* 南無阿彌陀佛) — as the "croaking of frogs," but that is probably not the meaning in the present chapter.

ROOT CASE¹ 【本則】

第五十祖、天童淨和尚、參雪竇。竇問曰、淨子、不曾染污處、如何淨得。師經一歲餘、忽然豁悟曰、打不染污處。

The Fiftieth Ancestor, Reverend Tiantong Jing,² sought instruction from Xuedou.³ Xuedou asked, “Mr. Jing,⁴ how can you purify that which has never been defiled?”⁵ The Master [Rujing] spent over a year [reflecting on this], and then suddenly awakened, saying, “I have hit on that which is *undefiled*.”⁶

¹ Root Case (C. *benze* 本則; J. *honsoku*). The passage given under this heading is presented as a block of Chinese text, but it is not a quotation of any known Chinese source, which raises the possibility that it was contrived in Japan.

² Reverend Tiantong Jing (C. Tiantong Jing Heshang 天童淨和尚; J. Tendō Jō Oshō). Dōgen’s teacher in China, Tiantong Rujing (1163–1228).

³ Xuedou 雪竇 (J. Setchō). Xuedou Zhijian (1105–1192). The Forty-ninth Ancestor of the Sōtō Lineage according to the *Denkōroku*.

⁴ “Mister Jing” (C. *Jingzi* 淨子; J. *Jōsu*). This is a respectful way of addressing the young monk Rujing, taking the second glyph of his personal name — *Jing* 淨 (J. *Jō*), which means “Purify” — and combining it with the glyph *zi* 子 (J. *shi, su*). The latter does not mean “child” in this context, but is rather a male honorific title comparable to “monsieur” in French, or “sir” or “mister” in English.

⁵ “how can you purify that which has never been defiled?” (C. *bu zeng ranwu chu, ruhe jing de* 不曾染污處、如何淨得; J. *katsute zenna sezaru tokoro, ikan ga jōtoku sen* 曾て染汚せざる處、如何が淨得せん). This question puns on Rujing’s name, which means “Like (*ru* 如) Purity (*jing* 淨).” It asks how — literally, “like what?” (*ikan* 如何) — he could “attain purity” (*jō wo uru* 淨を得る), i.e. get the name “Jing,” if he was never defiled in the first place. At the same time, the question alludes to a famous kōan involving the Sixth Ancestor, Huineng, and his disciple Nanyue Huairang (677–744), in which Huineng asked, “Does it depend on practice and verification?” Nanyue replied, “It is not that it lacks practice and verification, but it is not defiled by them.” Huineng approved him, saying: “Just this ‘not-defiled’ is what the buddhas bear in mind. You are also like this; I am also like this.” For full details concerning this kōan, which was also referenced by Dōgen in a number of his writings and sermons, → “you are also like this; I am also like this.” In the present context, when Xuedou asks Rujing about “that which has never been defiled,” he is in effect asking, “Have you seen the innate buddha-nature,” or, “Are you awakened?”

⁶ suddenly awakened, saying, “I have hit on that which is *undefiled*” (C. *huran huowu yue, da bu ranwu chu* 忽然豁悟曰、打不染污處; J. *kotsunen katsugo shite iwaku, fuzenna no tokoro wo tasu* 忽然豁悟して曰く、不染汚の處を打す). This account of Rujing’s awakening has no precedent in extant Chinese sources. However, there are several Chinese records that give an entirely different account. For example, the biography of “Chan Master Changweng Rujing of Tiantong in Mingzhou” found in the *Abbreviated Continuation of the Collated Essentials of the Five Flame Records* says:

[Rujing] sought instruction from Zhijian at [Mount] Xuedou and gained insight while contemplating the saying “cypress in front of the garden.”

《五燈會元續略》參足菴於雪竇。看庭前柏樹子話有省。(CBETA, X80, no. 1566, p. 452, b7 // Z 2B:11, p. 426, a14 // R138, p. 851, a14).

師は越上の人事なり。諱は如淨。十九歳より教學を捨て祖席に參ず。雪竇の會に投じて便ち一歳を経る。尋常坐禪すること抜群なり。

The Master was a man of Yueshang.¹ His personal name was Rujing. From the age of nineteen he abandoned the study of teachings and sought instruction from holders of the ancestral seat.² He joined Xuedou's assembly, and one year passed. In his regular practice of seated meditation he stood out from the crowd.

有時因て淨頭を望む。時に竇問て曰く、曾て染汚せざる處、如何が淨得せん。若し道ひ得ば汝を淨頭に充てん。師、措くことなし。兩三箇月を経るに猶ほ未だ道ひ得ず。有時、師を請し方丈に到らしめて問て曰く、先日の因縁道得すや。師擬議す。時に竇示して曰く、淨子曾て染汚せざる處、如何が淨め得ん。

Once, when he [Rujing] sought the position of toilet manager,³ Xuedou asked: "How can you purify that which has never been defiled? If you are able to speak [to that question], I will assign you as toilet manager." The Master [Rujing] did not put [the question] aside, but when two or three months had passed, he still was not able to speak. Once, [Xuedou] invited the Master [Rujing] and had him go to the abbot's quarters, where he [Xuedou] asked, "Are you able to speak about the episode from the other day?"⁴ The Master [Rujing] hesitated. At that time,

¹ The Master was a man of Yueshang (*Shi wa Etsujō no ninji nari* 師は越上の人事なり). This sentence, and several details of Rujing's biography that follow it, are also found in the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Continuous Practice, Part 2" (*Gyōji, ge 行持、下*). Various details of Rujing's biography are also repeated in another work by Keizan: *Brief Record of the Awakenings and Activities of the Five Elders of the Flame Transmission Cloister of Tōkoku Monastery*. Although it is written in classical Chinese, there are no known Chinese sources (i.e. texts composed in China) for that text. In the final analysis, almost all of what the *Denkōroku* has to say about Rujing's career and teachings is based on the recollections of Dōgen. However, the *Denkōroku* could also have drawn on other Chinese accounts that Keizan might have heard from Jakuen, Giin, or Gikai.

² he abandoned the study of teachings and sought instruction from holders of the ancestral seat (*kyōgaku wo sute soseki ni sanzu* 教學を捨て 祖席に參ず). In other words, he went to practice in monasteries where the abbacy was held by members of the Chan Lineage and instruction focused on the records of Chan ancestral teachers, leaving behind monasteries where doctrinal study prevailed, such as those where the abbots were in the Tiantai (a.k.a. "Teachings") Lineage.

³ toilet manager (C. *jingtou* 淨頭; J. *chinjū*). This was a position of some importance in the bureaucracy of large Buddhist monasteries in Song China, where the number of residents could reach one or two thousand. The main duty of the manager was to oversee the emptying of toilet pots and the routine cleaning of the facilities. The term translated here as "toilet manager" literally means "head" (C. *tou* 頭; J. *zu*) of "purification" (C. *jing* 淨; J. *jō*). The latter glyph is the same as that found in Rujing's name. It is possible that this story about Rujing seeking that job came into being as a whimsical play on his name, which means "Like Purity."

⁴ "Are you able to speak about the episode from the other day?" (*senjitsu no innen dōtoku su ya* 先日の因縁道得すや). On one level, of course, Xuedou is asking Rujing if he is now able to respond to the original question: "How can you purify that which has never been

Xuedou presented him with the [same] words: “Mister Jing, how can you purify that which has never been defiled?”

答へずして一歳餘を経る。竇又問て曰く、道ひ得たりや。師、未だ道ひ得ず。時に竇曰く、舊窠を脱して當に便宜を得べし。如何ぞ道ひ得ざる。然しより師聞て得力勵志功夫す。一日忽然として豁悟し、方丈に上て即ち曰く、某甲道得すと。竇曰く、今回道得せよ。師、不染汚の處を打すと云ふ。聲、未だ畢らざるに竇即ち打つ。師、流汗して禮拜す。竇即ち許可す。

More than a year passed with him unable to reply. Xuedou again asked, “Are you able to speak?” The Master [Rujing] was still not able to speak. At that time, Xuedou said, “You must escape from your old nest and grab this precious opportunity. Why aren’t you able to speak?” Thereafter, the Master [Rujing], listening [to his teacher’s advice], gained strength and determination, and made a concentrated effort. One day, he suddenly awakened, went up to the abbot’s quarters, and said, “I am able to speak!” Xuedou said, “This time, speak.” The Master [Rujing] said, “I have hit on that which is undefiled.” Before he was done uttering that, Xuedou hit him. The Master [Rujing], sweat pouring, made prostrations. Xuedou thereupon gave his approval.

後、淨慈に在て彼の開發の因縁を報ぜん爲に淨頭たり。有時、羅漢堂の前を過ぎしに、異僧ありて師に向ひて曰く、淨慈淨頭淨兄主、報道報師報衆人と。言ひ訂りて忽然として見へず。大臣丞相、聞て占なふて曰く、聖の淨慈に主たることを許す兆なり。後に果して淨慈に主たり。諸方皆謂ふ、師の報徳實に到れりと。

Later, at Jingci Monastery, in order to requite the episode¹ that led to his epiphany, he served as toilet manager. Once, when he was passing in front of the arhats hall, there was a strange monk² who approached the Master [Rujing] and said: “Eldest Brother Jing, Toilet Manager of Jingci Monastery,³ has repaid the way, repaid his

defiled?” However, there is also an implicit reference here to the kōan in which the expression “undefiled” was first used: the episode involving Huineng and Nanyue Huairang. → “you are also like this; I am also like this.”

¹ in order to requite the episode (innen wo hōzen tame ni 因縁を報ぜん爲に). Rujing gained awakening through the sustained and rigorous contemplation of Xuedou’s words: “How can you purify that which has never been defiled? If you are able to speak, I will assign you as toilet manager.” Thus, he felt grateful to those words (here called an “episode”) and wanted to “repay” or “requite” (hō suru 報する) the blessings he had received from them by actually serving as toilet manager. If we regard this “episode” or story as a morality tale rather than a historical event (it could, of course, be both), then it is the narrative itself that is “repaid” or given closure by the poetic justice of the ending.

² strange monk (C. *yì sēng* 異僧; J. *i sō*). Obviously, this monk is supposed to be one of the sixteen arhats, or perhaps five hundred arhats, whose images are enshrined and worshipped in the arhats hall. In Song and Yuan Chinese monasteries and the Japanese Zen institutions modeled after them, the arhats were all depicted as monks with shaved heads and monkish robes, but their extraordinary physiognomies marked them as superhuman beings. They were usually regarded as invisible (except via the images of them), but there are many stories of them suddenly appearing “in the flesh” and then flying off or disappearing.

³ “Eldest Brother Jing, Toilet Manager of Jingci Monastery” (C. *Jingci jingtou Jing Xiong-zhu* 淨慈淨頭淨兄主; J. *Jinzu chinjū Jō Hinju*). This very formal mode of address puns

teacher, and repaid all people.” When [the strange monk] finished speaking, he suddenly vanished from sight. Hearing of this, ministers of state and the Grand Councilor prognosticated,¹ saying, “This is a sign that the sages approve him as head of Jingci Monastery.” Later that came to fruition and [Rujing] became head of Jingci Monastery. People everywhere² all said, “The Master’s [Rujing’s] reward for virtue has truly arrived.”

十九歳の時、發心してより後、叢林に掛錫して再び郷里に還らず、然のみならず郷人と物語りせず。都て諸寮舎に到ることなし。又上下肩隣位に相語らず。只管打坐するのみなり。誓て曰く、金剛坐を坐破せんと。是の如く打坐するに依て、有時、臀肉の穿てる時もあり。然も尚ほ坐を止めず。初發心より天童に住するに六十五歳に及ぶまで、未だ蒲團に礙へられざる日夜あらず。

When [Rujing] was nineteen years of age, after arousing the thought of *bodhi*, he hung up the staff in major monasteries³ and never again returned to his home-town. Not only that, but he did not talk about things with people from his home district. He never visited any of the administrative offices, and he did not converse with people at adjacent places, either above or below him.⁴ All he did was just

on the word “pure” or “purity” by using it three times: first, in the name of Jingci (“Pure Compassion”) Monastery; second, in the title of Toilet Manager (literally, “head of purification”); and finally in the personal name Jing (“Purity”). The polite title “Eldest Brother” (C. *xiongzhu* 兄主; J. *hinju*) is an unusual locution, not found in any Chinese or Japanese dictionaries and attested only a few times in the Chinese Buddhist canon. In the present context it suggests that the arhat who used it to address Rujing regarded him as the most senior in a cohort of equals: the arhats themselves, who are all highly accomplished disciples of Buddha.

¹ Hearing of this, the ministers of state and the Grand Councilor prognosticated (*daijin jōshō, kikite uranaute* 大臣丞相、聞て占なふて). This was something of a self-fulfilling prophecy, for such officials were in fact heavily involved in the selection of abbots at large public monasteries (including Jingci Monastery) in Song dynasty China. For a detailed discussion of the role that high government officials (all members of the educated elite or “literati”) played in the appointment of abbots at Chan monasteries, see Schlüter (pp. 69-74).

² People everywhere (C. *zhufang* 諸方; J. *shohō*). Literally, “in every direction.” In the present context, this is probably an abbreviation of “abbots everywhere” (C. *zhufang zhanglao* 諸方長老; J. *shohō chōrō*), meaning the present and former abbots of other public monasteries that are regarded as peer institutions.

³ hung up the staff in major monasteries (*sōrin ni kashaku shite* 叢林に掛錫して). To “hang up” (C. *gua* 掛; J. *ka, kakeru* 掛ける) the “staff” (C. *xi* 錫; J. *shaku*), an implement used by wandering monks, means to register in a monastery for a retreat, as opposed to going about on pilgrimage. Rujing did not spend his entire career in a single monastery, so the implication of this statement is that he spent the rest of his life living in one monastery or another.

⁴ people at adjacent places, either above or below him (C. *shangxia jian linwei* 上下肩隣位; J. *jōge ken rin’i*). Monks were assigned seats on the platforms in the *samgha* hall of monasteries on the basis of seniority: time elapsed since ordination. The monks whose sitting (and sleeping) places were to one’s right — literally, one’s “upper shoulder” (C. *shangjian* 上肩; J. *jōken*) — were one’s seniors, while those whose places were to one’s left — one’s “lower shoulder” (C. *xiajian* 下肩; J. *geken*) — were one’s juniors. The “adjacent

sitting. He made a vow, saying, “I will sit and wear out the vajra seat.” Because he sat in this way, there were also times, on occasion, when the flesh of his buttocks cracked open. Even so, he still did not stop sitting. From the time when he first aroused the thought of bodhi until he became abbot of Tiantong Monastery in his sixty-fifth year, there was never a day or night when he was not defined by his meditation cushion.¹

初め淨慈に住せしより瑞巖及び天童に到るまで、其操行他に異なり。謂ゆる誓て僧堂に一如ならんと言ふ。故に芙蓉より傳はれるる衲衣ありと雖も搭せず。上堂入室、唯黒色の袈裟裰子を著く。嘉定の皇帝より紫衣師號を賜はると雖も上表辭謝す。尚ほ神祕して平生卒に嗣承を顯はさず。終焉のきざみ法嗣の香を焼く。唯世間愛名を疎ぐするのみに非ず、又宗家の嘉名をも恐るるなり。

From the time when he [Rujing] served as abbot of Jingci Monastery down through [his abbacies] at Mount Ruiyan and Tiantong Monastery, his behavior was different from that of others. To wit, he made a vow saying, “In the *saṃgha hall*, I will be the same as everyone else.”² Thus, although he had a patched robe that had been passed down from Furong,³ he did not don it. For convocations in the *dharma hall* and meeting disciples who entered the room, he wore only a *kāṣāya* and long robe that were black in color.⁴ Although he was granted a purple

places” were the seats immediately next to one’s own, either on the right (upper) or left (lower) side. Because monks maintained the same order when they filed out of the *saṃgha hall* and lined up for ceremonies in the *dharma hall*, *buddha hall*, and other facilities, the “place” (C. *wei* 位; J. *i*) that an individual monk had included sitting or standing positions in a number of different buildings.

¹ there was never a day or night when he was not defined by his meditation cushion (*imada futon ni saerarezaru nichiyu arazu* 未だ蒲團に礙へられざる日夜あらず). This sentence uses a verb that usually means to “block,” “obstruct,” “hinder,” or “impede” (*saeru* 碓へる), in the passive voice with a negative ending; thus, it seems to mean that “there was never a day or night when he [Rujing] was not imprisoned by his meditation cushion.” The modern Japanese translation by Iida (p. 176) says that Rujing was a “prisoner” (*toriko* 虜) of the “meditation cushion” (*zafu* 坐蒲), or “enthralled” (*toriko* 虜) by it. However, the English translation given here reflects a usage found in the writings of Dōgen, where the verb often means to “be identified with” or “be defined by” something.

² “In the *saṃgha hall*, I will be the same as everyone else” (*sōdō ni ichinyo naran* 僧堂に一如ならん). In the public monasteries of Song China, the abbot had a special seat in the *saṃgha hall*, was treated with great ritual deference, and did not participate in many of the activities of the great assembly of monks who were based there, such as sleeping, taking meals, and practicing seated meditation. Rujing’s vow suggests that, although he was abbot, he wanted to minimize the differences between his own activities and those of the great assembly.

³ Furong 芙蓉 (J. *Fuyō*). Furong Daokai (1043–1118), the Forty-fifth Ancestor in the Sōtō Lineage according to the *Denkōroku*.

⁴ *kāṣāya* and long robe that were black in color (*kokushoku no kesa tossu* 黒色の袈裟裰子). When appearing on formal occasions such as convocations in the *dharma hall* or instructing disciples in the abbot’s quarters, abbots typically wore elegant *kāṣāya* made of multi-colored panels of silk over long robes of light brown or yellow. Black was the color of robes worn by young trainees and other junior members of the monastic order.

robe and master title by the Jiading era emperor,¹ in his formal reply to the emperor he declined the honor. Moreover, he was secretive about his inheritance and did not reveal it until the end of his life. Just before he died, he burned incense as a dharma heir.² He not only distanced himself from the worldly love of fame, he was also leery of his own lineage house having a prestigious name.³

實に道徳當世に並びなく、操行古今に不群なり。常に自稱して曰く、一二百年祖師の道すたる。故に一二百年より以來、我が如くなる知識未だ出でずと。故に諸方悉く恐れ慄のく。師は曾て諸方を譽めず。尋常に曰く、

Truly, [Rujing's] virtue in the way was without compare in this world, and his behavior was out of the ordinary, both in the past and at present. He himself always asserted: "Over the past one or two hundred years, the way of the ancestral teachers has fallen into disuse. Thus, for the past one or two hundred years, no good friend like me has yet emerged." Due to this, abbots everywhere shivered in apprehension. The Master [Rujing] never praised any of them. He routinely said:⁴
我れ十九歳より以來、發心行脚するに有道の人なし。諸方の席主、多くは祇管に官客と相見し、僧堂裏都て不管なり。常に曰く、佛法は各自理會すべし。是の如く道ふて衆を拵らふことなし。今大刹の主たる、尚ほ是の如く胸襟無事なるを以て道と思ひ、曾て參禪を要せず。他の那裏に何の佛法かあらん。若し渠が道ふが如くならば、何ぞ尋常訪道の老古錐あらんや。笑ひぬべし、祖師の道、夢にも見ざることあり。

¹ Jiading era emperor (C. *Jiading huangdi* 嘉定皇帝; J. *Katei no kōtai* 嘉定の皇帝). The emperor Ningzong 寧宗, who reigned during the Jiading era (1208–1225) of the Song dynasty.

² burned incense as a dharma heir (*hassu no kō wo taku* 法嗣の香を焼く). It was customary for a newly installed abbot, at his very first convocation in the dharma hall, a ceremony called "opening the hall" (C. *kaitang* 開堂; J. *kaidō*), to hold up incense and recite a verse in which he formally named and thanked the Chan master from whom he had received dharma transmission. According to the *Discourse Record of Reverend Rujing*, Rujing only performed this rite when he was on his deathbed in the *nirvāṇa* hall (infirmary), formally identifying his teacher as "Great Reverend Xuedou Zhuan" 雪竇足庵大和尚 (T 2002A.48.13a6-10).

³ also leery of his own lineage house having a prestigious name (*mata sōke no kamyō wo mo osoruru nari* 又宗家の嘉名をも恐るるなり). Most translators take this to mean that Rujing was concerned about maintaining the good reputation or "auspicious name" (C. *jiaming* 嘉名; J. *kamyō*) of his branch of the Chan Lineage. The grammar of the original Japanese does not entirely disallow that reading. However, the use of the conjunctive expression "not only... but also" (*nomi ni arazu, mata* のみに非ず、又) strongly suggests that Rujing not only rejected worldly fame, but also rejected "spiritual" fame of the sort that would accrue if his branch of the lineage developed a good reputation. Moreover, the claim in the two preceding sentences that Rujing declined to publicly announce what his lineage house was until just before he died is consistent with the interpretation that he did not want it to have a prestigious name.

⁴ He routinely said (*jinjō ni iwaku* 尋常に曰く). The block of text that follows these words is presented as a quotation of Rujing, but there is no known Chinese source for it. Some phrases that appear in it seem to be borrowed from the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Continuous Practice, Part 2" (*Gyōji, ge* 行持、下) (DZZ 1.197-198).

“Ever since I was nineteen years of age, when I aroused the thought of bodhi and set off on pilgrimage, there have been no people who possess the way.¹ Seat-holders of abbeys everywhere, for the most part, only have face-to-face encounters with visiting officials and are not concerned at all with the interior of the *saṅgha hall*. They always say, ‘The *buddha-dharma* is something that each person should figure out for himself.’ Speaking in this way, there is nothing they do for their congregations. At present there are heads of great monasteries who, in this manner, still think that the way is a state in which the *heart* has no concerns, and they have never deemed inquiring into *Zen* as necessary. What *buddha-dharma* could there be in that? If things are as they say, then why are there venerable old awls who routinely look for the way? They are ridiculous, and do not see the way of the ancestral teachers even in their dreams.”

平侍者が日録に多く師の有徳を記せる中に、趙提舉、州府に就て上堂を請せしに一句道得なかりし故に、一萬錠の銀子、卒に受ることなくして返しき。一句道得なき時、他の供養を受けざるのみに非ず、名利をも受けざるなり。故に國王大臣に親近せず、諸方の雲水の人事すら受けず。

Acolyte Guangping kept a daily ledger in which² he recorded many of the virtuous deeds of the Master [Rujing]. Among them, when Supervisor Zhao invited him to go to the prefectural capital to hold a convocation in the *dharma hall*, [Rujing] did not speak a single phrase. Accordingly, in the end he did not accept [Zhao's gift of] ten thousand bars of silver, but returned them instead. When he did not speak a single phrase, it was not just that he did not accept offerings from others, but that he did not accept fame and profit. Thus, he did not become close to the kings or grand ministers and did not even accept salutations from wandering monks from any other places.³

1 “there have been no people who possess the way” (*udō no hito nashi* 有道の人なし). In other words, Rujing has not met anyone who, by his standards, “possessed the way.” Later in this chapter, however, Keizan opines that “in the assembly of one [the abbot, Rujing] who possesses the way, there are many people who possess the way.”

2 Acolyte Guangping kept a daily ledger in which (*Hei Jisha ga nichiroku ni* 平侍者が日録に). The daily ledger of Acolyte Guangping is mentioned in the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyōji, ge* 行持、下), which seems to be a source for the account found in the *Denkōroku*:

This is in the daily ledger of Acolyte Ping. Acolyte Ping said, “This old reverend is the sort of person you do not find. Where could you easily meet him?” Ten thousand ingots of silver — is there anyone anywhere who would not accept it? An ancient has said, “Gold and silver, pearls and gems — we should see them as dung and dirt.” Even if we see them as gold and silver, not to accept them is the custom of a patch-robed one. My late master kept this; others do not.

のこと、平侍者が日録にあり。平侍者いはく、這老和尚、不可得人、那裡容易得見。たれか諸方にうけざる人あらむ、壱萬錠の銀子。ふるき人のいはく金銀珠玉、これをみんこと糞土のごとくみるべし。たとひ金銀のごとくみるとも、不受ならむは衲子の風なり。先師にこの事あり、餘人にこのことなし。(DZZ 1.201).

3 any other places (*shohō* 諸方). Literally, “in every direction.” In the present context, this expression probably refers to “various monasteries in the ten directions” (C. *shifang zhushan* 十方諸山; J. *jippō shozan*). In other words, Rujing did not extend the usual polite

道徳實に人に群せず。故に道家の流の長者に道昇といふあり、徒衆五人、誓ひて師の會に參す。我れ祖師の道を參得せんば一生古郷に還らじ。師、志を隨喜し、改めずして入室を許す。排列の時に乃ち比丘尼の次に著しむ。世に稀なりとする所なり。

[Rujing's] virtue in the way truly set him apart from the crowd of other people. For example, there was an elder of the Daoist tradition¹ named Daosheng. Together with five of his followers he sought instruction in the Master's [Rujing's] assembly, vowing that, "If we do not learn the way of the ancestral teachers, then for our whole lives we will never return to our hometowns." The Master [Rujing] responded with joy to their resolve and permitted them to enter the room without converting. At times for lining up he placed them right after the *bhikṣunīs*. It was something deemed very unusual by the world.

又善如と云ひしは、我れ一生師の會に在て、卒に南に向ひて一步を運ばじと。是の如く志を運び師の會を離れざる類多し。

Also, a man named Shanru² said, "All my life, I will remain in the Master's assembly, and to the end will not take a single step toward the south."³ There were many

greetings to visiting monks who came from other monasteries, where they may have held high office themselves or been the disciples of famous abbots. The point is that he was not interested in establishing close relations with powerful men, not only in the political realm, but in the Buddhist *samgha* as well.

1 an elder of the Daoist tradition (*Dōke no ryū no chōja* 道家の流の長者). The story of this Daoist teacher and his followers seems to draw on a similar account that appears in the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Continuous Practice, Part 2" (*Gyōji, ge 行持, 下*):

In the assembly of my late master, there was a native of Mianzhou in Western Shu named Daosheng, who was a follower of Daoism. A group of five of them took a vow together, saying, "We will pursue the great way of the buddhas and ancestors for our entire lives and will never again return to our homelands." My late master was especially delighted and, in walking about and other practices, let them join in with the monks. When they were lined up, they stood below the *bhikṣunīs*, a splendid example, rare through the ages.

先師の會に、西蜀の綿州人にて道昇とてありしは、道家流なり。徒僧行五人、ともにちかひていはく、われら一生に佛祖の大道を辨取すべし、さらに郷土にかへるべからず。先師、ことに隨喜して經行・道業、ともに衆僧と一如ならしむ。その排列のときは、比丘尼のしもに排立す、奇代の勝蹟なり。(DZZ 1.201-202).

2 a man named Shanru (*Zennyo to ii shi* 善如と云ひし). The account of this monk derives from the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled "Continuous Practice, Part 2" (*Gyōji, ge 行持, 下*):

Again, a monk from Fuzhou, whose name was Shanru, made a vow, saying, "For the rest of my life, [I] Shanru will never again take a single step toward the south, but will single-mindedly inquire into the great way of the buddhas and ancestors." There were many such people in the assembly of my late master, something I myself witnessed.

又、福州の僧、その名善如、ちかひていはく、善如、平生さらに一步をみなみにむかひてうつすべからず、もはら佛祖の大道を參ずべし。先師の會に、かくのごとくのたぐひあまたあり。まのあたりみしころなり。(DZZ 1.202).

3 "will not take a single step toward the south" (*minami ni mukaite ippo wo hakobaji* 南

of the type who, with resolve like this, never left the Master's [Rujing's] assembly.

普園頭と云ひしは曾て文字を知らず、六十餘に初て發心す。然れども師、低細に拵ひしに依て卒に祖道を明らめ、園頭たりと雖も、おりおり奇言妙句を吐く。故に有時、上堂に曰く、諸方の長老、普園頭に及ばずと。遷して藏主となす。實に有道の會には、有道の人多く道心の人多し。

A man name Garden Manager Pu,¹ who was entirely illiterate, first aroused the thought of bodhi when he was over sixty. Nevertheless, the Master [Rujing], using careful contrivances, made him clarify the way of the ancestors in the end. Although he was just the garden manager, every now and then he coughed up uncanny words and sublime phrases. Thus, once at a convocation in the dharma hall [Rujing] said, "Abbots everywhere fail to reach the level of Garden Manager Pu." [Rujing] transferred him and made him canon prefect.² Truly, in the assembly of one [abbot] who possesses the way, there are many people who possess the way, and many people with the way-seeking mind.

尋常只人をして打坐を勧む。常に云ふ、燒香禮拜念佛修懺看經を用みず、祇管に打坐せよと示して、只打坐せしめしのみなり。常に曰く、參禪は道心ある是れ初めなり。實に設ひ一知半解ありとも、道心なからん類所解を保持せず。卒に邪見に墮在し葛苴放逸ならん。附佛法の外道なるべし。

Routinely, [Rujing] simply encouraged people to sit. He always said: "There is no need for burning incense, making prostrations, recollecting buddhas, practicing repents, or reading sūtras. Just sit."³ With this proclamation, he just had them sit;

に向ひて一步を運ばじ). The force of the expression "facing south" or "toward the south" (*minami ni mukaita* 南に向ひて) is unclear. It obviously has to mean "leave Rujing's assembly," but why does it mean that? Some translators surmise that Shanru came from the south, so his vow was to never return home. A more likely explanation is that it is a metaphor for "turning away and withdrawing" from Rujing. In Chan monasteries of the day, both the image of Śākyamuni in the *buddha hall* and the abbot's *high seat* in the *dharma hall* faced south, like the emperor's seat in the imperial palace. To interact with the abbot at a convocation in the *dharma hall*, a monk would come out from the ranks lined up on the east and west sides of the hall, stand alone in the center of the hall, and face north toward the abbot. The end of such an encounter, therefore, involved turning away or "facing south."

¹ Garden Manager Pu (C. Pu Yuantou 普園頭; J. Fu Enjū; d.u.). The story about this man is based on the *Eihei Monastery Rules of Purity for Stewards*:

《永平寺知事清規》先師天童古佛會、西蜀老普、六旬餘齡、始而充職。一會不替。將三箇年雲水隨喜。先師深悅。若以老普比諸山之長老、諸山之長老、未及普園頭矣。 (Kosaka 1989, 6.120).

² canon prefect (C. *zangzhu* 藏主; J. *zōsu*). The implication, obviously, is that Garden Manager Pu not only gained awakening in his old age, he also learned to read. Otherwise, he could not have been put in charge of the Buddhist canon, which was housed in a "canon hall" (C. *zangdian* 藏殿; J. *zōden*). That facility usually contained a "revolving repository" (C. *luncang* 輪藏; J. *rinzō*) that was used to ritually "turn the canon" (C. *zhuanzang* 轉藏; J. *tenzō*) to generate merit for dedication in prayers.

³ "Just sit" (*shikan ni taza seyo* 祇管に打坐せよ). This admonition, together with the saying that it follows ("there is no need for burning incense, making prostrations, recollecting buddhas, practicing repents, or reading sūtras") is attributed to Rujing nine times in

that is all. He always said: “Inquiring into Zen starts with having a way-seeking mind.”¹ Truly, even if they have ‘one bit of knowledge, half understood,’ the type of people who lack the way-seeking mind do not hold on to what they have understood. In the end they fall into false views and become as unrestrained as floating weeds. They are surely “followers of other paths who attach themselves to the buddha-dharma.”²

故に諸仁者、第一道心の事を忘れず、一一に心を到らしめ、實を専らにして當世に群せず、進で古風を學すべし。

Therefore, gentlemen, what is foremost is that you not forget the matter of the way-seeking mind, and keep your mind focused on each and every thing. Concentrate on the real and do not follow the crowd in the present world. You must exert yourselves and study the style of the ancients.

INVESTIGATION 【拈提】

實に是の如くならば、自から設ひ會得せざと云とも、本來不曾染汚人ならん。若是れ不曾染汚ならば、豈是れ本來明淨人に非ざらんや。故に曰ふ、本來染汚せず、此何をか淨めん。舊窠を脱して便宜を得たりと。

Truly, if you are like this, then even if you yourself do not suppose that you will attain understanding, you will be a person who, from the start, “has never been defiled.”³ If you “have never been defiled,” how could you not be a person who, from the start, is clear and pure? Thus it was said: “Being without defilement from

the extant writings of Dōgen, who cites it both in Chinese and in Japanese transcription. However, the passage is not found in any Chinese sources, and the quotation given here actually comes from Dōgen. → “just sit.” The use of this quotation here in the *Denkōroku* is inspired by its appearance in the corresponding section of the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyōji, ge* 行持、下) (DZZ 1.198).

1 “Inquiring into Zen starts with having a way-seeking mind” (*sanzen wa dōshin aru kore hajime nari* 參禪は道心ある是れ初めなり). A similar phrase is attributed to Rujing in the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyōji, ge* 行持、下):

Inquiring into Zen and studying the way, the first thing is to have the way-seeking mind: this is the start of studying the way.

參禪學道は、第一有道心、これ學道のはじめなり。 (DZZ 1.197).

2 “followers of other paths who attach themselves to the buddha-dharma” (C. *fu fofa waidao* 附佛法外道; J. *fu buppō no gedō* 附佛法の外道). This expression is not unique to Rujing, but its attribution to him here in the *Denkōroku* is inspired by its appearance in the corresponding section of the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “Continuous Practice, Part 2” (*Gyōji, ge* 行持、下) (DZZ 1.197).

3 “has never been defiled” (*fuzō zenna* 不曾染汚). This is a direct quotation of the Root Case of this chapter.

the start, what is there to purify?¹ Escape from your old nest and grab this precious opportunity.”²

夫れ古佛の設け、本より一知半解を起さしめず。一處に修練せしめ志を一義にして私せず。故に十二時中、淨穢の所見なく自から是れ不染汚なり。然れども尚ほ染汚の所見を免がれず。掃箒を用ゐる眼あり。

The arrangements of this old buddha³ did not make [Rujing] give rise to “one bit of knowledge, half understood.” They made him train in a single place,⁴ focusing his resolve on a single meaning,⁵ without self-interest. Thus, throughout the twelve periods of the day, he did not have views of purity or defilement, and was himself undefiled in that regard. However, he still had not escaped [other] views that were defiled. He had an eye that used a broom.⁶

明らめずして一歳餘を経るに、一度皮膚のもぬくべきなく、身心の脱すべきなきことを得て、打不染汚處と道ふ。尚ほ恁麼なりと雖も早く一點を着くる。故に道聲、未だ畢らざるに即ち打す。時に通身に汗流れて早く身を捨て力を得畢りぬ。實に知りぬ、本來明淨にして都て染汚を受けざることを。故に尋常に曰く、參禪は身心脱落と。

Over a year passed, during which [Rujing] had no clarity. Then, on one occasion, he grasped the fact that there is no skin or dermis that needs to be shed, and there

¹ “Being without defilement from the start, what is there to purify?” (*honrai zenna sezu, kono nani wo ka kiyomen* 本來染汚せず、此何をか清めん). This is a gloss, not an exact quotation, of what Xuedou says to Rujing in the Root Case of this chapter: “How can you purify that which has never been defiled?”

² “Escape from your old nest and grab this precious opportunity” (*kyūka wo dasshite bengi wo etari* 舊窠を脱して便宜を得たり). This is a paraphrase, not quite a direct quotation, of what Xuedou says to Rujing in the Pivotal Circumstances section of this chapter: “You must escape from your old nest and grab this precious opportunity” (*kyūka wo dasshite masa ni bengi wo u beshi* 舊窠を脱して當に便宜を得べし).

³ The arrangements of this old buddha (*sore kobutsu no möke* 夫れ古佛の設け). The reference here is to the teaching devices, or skillful means, of Xuedou, here called an “old buddha.” Those were so laconic, this sentence goes on to suggest, they did not give Rujing anything that he could hang a half-baked intellectual interpretation on.

⁴ made him train in a single place (*issho ni shuren sesshime* 一處に修練せしめ). That is, Xuedou made Rujing focus his attention on a single question that consumed all of his energy.

⁵ focusing his resolve on a single meaning (*kokorozashi wo ichigi ni shite* 志を一義にして). In other words, Rujing became entirely focused on answering the question that Xuedou had posed to him: “How can you purify that which has never been defiled?”

⁶ He had an eye that used a broom (*sōsō wo mochiiru manako ari* 掃箒を用ゐる眼あり). This is a metaphor for having an understanding — an “eye” (*manako* 眼) — that the world around one (or one’s own person) needs to be cleaned up in some way — “swept with a broom” (*sōsō* 掃箒). In plain words, Rujing still felt that something was wrong in his life that could be corrected through Chan practice. This sentence also puns on the fact that, before his awakening, Rujing had asked to be appointed as *toilet manager*, a job that obviously calls for “an eye for keeping things clean.”

is no body or mind that needs to be sloughed off,¹ so he said, “I have hit on that which is *undefiled*.²” He was indeed “such,” but he immediately attached to that one point. Therefore, before the sound of his voice had ended, [Xuedou] immediately hit him. At that time, sweat pouring from his entire body, he just then abandoned his body, gained power, and that was it. He truly understood that, from the start, everything is clear and pure and never receives any defilement. Thus, he routinely said, “Inquiring into Zen is the sloughing off of body and mind.”

且らく道へ、如何が是れ這の不染汚底。

Now then, speak! What about this “*undefiled*”?

VERSE ON THE OLD CASE 【頌古】

道風遠扇堅金剛。匝地爲之所持來。

The wind of the way, fanned from afar, is diamond hard.
The entire earth, on account of this, comes to be supported.

¹ there is no skin or dermis that needs to be shed, and there is no body or mind that needs to be sloughed off (*bifu no mo nuku beki naku, shinjin no dassu beki naki* 皮膚のもぬぐべきなく、身心の脱すべきなき). This statement is based on one frequently made by Dōgen, in which he attributes the sayings “slough off body and mind” and “body and mind sloughed off” to Rujing. The *Extensive Record of Eihei*, for example, says:

At a convocation in the dharma hall [Dōgen] said, “A virtuous one of old said, ‘skin and dermis sloughed off entirely.’ My former teacher [Rujing] said, ‘Body and mind sloughed off.’ Having already arrived within this, how is it?”

《永平廣錄》上堂。古德云、皮膚脱落盡。先師云、身心脱落也。既到這裏且作麼生。(DZZ 4.10).

For the textual sources of all of Dōgen’s attributions of these sayings to Rujing, → “body and mind sloughed off.”

² “I have hit on that which is *undefiled*” (C. *da bu ranwu chu* 打不染汚處; J. *fuzenna no tokoro wo tasu* 不染汚の處を打す). This is a direct quotation of the Root Case of this chapter.

ROOT CASE 【本則】

第五十一祖、永平元和尚、參天童淨和尚。淨一日、後夜坐禪示衆曰、參禪者身心脫落也。師聞忽然大悟。直上方丈燒香。淨問曰、燒香事作麼生。師曰、身心脫落來。淨曰、身心脫落。脫落身心。師曰、這箇是暫時技倆、和尚莫亂印某甲。淨曰、我亂不印汝。師曰、如何是亂不印底。淨曰、脫落身心。師禮拜。淨曰、脫落脫落。時福州廣平侍者曰、外國人得恁麼地、實非細事。淨曰。此中幾喫拳頭、脫落雍容又霹靂。

The Fifty-first Ancestor, Reverend Eihei Gen,¹ sought instruction from Reverend Tiantong Jing.² One day, during late night seated meditation,³ Rujing addressed the congregation, saying, “Inquiring into Zen is the sloughing off of body and mind.”⁴ Hearing this, the Master [Dōgen] suddenly had a great awakening. He went straight to the abbot’s quarters and burned incense. Rujing asked, “Why are you burning incense?” The Master [Dōgen] said, “Body and mind have been sloughed off.” Rujing said, “Body and mind sloughed off; slough off body and mind.”⁵ The Master [Dōgen] said, “This is a temporary device.”⁶ You, Reverend, must not rashly approve me.” Rujing said, “I am not rashly approving you.” The Master [Dōgen] said, “What is it you are not rashly approving?” Rujing said, “Slough off body and mind.” The Master made prostrations. Rujing said, “Sloughed off, sloughed off.”⁷ At the time, Acolyte Guangping from Fuzhou Pre-

¹ Reverend Eihei Gen (Eihei Gen Oshō 永平元和尚). Eihei Dōgen (1200–1253), founder of the Japanese Sōtō Zen lineage.

² Reverend Tiantong Jing (C. Tiantong Jing Heshang 天童淨和尚; J. Tendō Jō Oshō). Tiantong Rujing (1163–1228). The Fiftieth Ancestor of the Sōtō Lineage according to the *Denkōroku*.

³ late night seated meditation (*goya zazen* 後夜坐禪). Typically understood as “dawn sitting” (*kyōten za* 曉天坐), in modern practice around 3:00–4:00 a.m. Some take *goya* 後夜 as the fourth watch (*shikō* 四更) of the night (roughly 1:00–3:00 a.m.).

⁴ “Inquiring into Zen is the sloughing off of body and mind” (C. *canchan zhe shenxin tuoluo ye* 參禪者身心脫落也; J. *sanzen wa shinjin datsuraku nari* 參禪は身心脱落なり). This saying, given in both Chinese and Japanese, is attributed to Rujing by Dōgen in a number of different works, but it has no known source in Chinese records. → “inquiring into Chan/Zen is the sloughing off of body and mind.”

⁵ “Body and mind sloughed off; slough off body and mind” (C. *shenxin tuoluo. tuoluo shenxin* 身心脱落。脱落身心; J. *shinjin datsuraku. datsuraku shinjin*). It is also possible to translate this as: “If body and mind are sloughed off, then slough off body and mind.” In other words, “If you have gained awakening, you should not cling to any idea of ‘body and mind,’ but slough that off as well.”

⁶ “This is a temporary device” (C. *zhege shi zhanshi jiliang* 這箇是暫時技倆; J. *shako wa kore zanji no giryō* 這箇は是れ暫時の技倆). The antecedent of “this” here is undoubtedly “sloughing off body and mind.” The expression “temporary device” suggests a skill or saying of less than ultimate significance.

⁷ “Sloughed off, sloughed off” (C. *tuoluo tuoluo* 脱落脱落; J. *datsuraku datsuraku*). The English translation here treats Rujing’s repetition of “sloughed off” as a device used for

fecture said, “It is no small matter that a foreigner could be like this.” Rujing said, “Among those here, how many have tasted the fist?¹ Sloughed off, composed, and thundering.”

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は道元。俗姓は源氏。村上天皇九代の苗裔。後中書王八世の遺胤なり。正治二年初て生る。時に相師見たてまつりて曰く、此子聖子なり。眼重瞳あり、必ず大器ならん。古書に曰く、人聖子を生ずる時は、其母命危うし。此兒七歳の時、必ず母死せん。母儀是を聞いて驚疑せず、怖畏せず。増す愛敬を加ふ。果して師八歳の時、母儀即ち死す。人悉く道ふ、一年違ひありと雖も、果して相師の言に合すと。

The Master’s personal name was Dōgen; his secular surname was Genji.² He was a ninth-generation descendant of Emperor Murakami,³ an eighth-generation descendant of Prince Go Chūsho.⁴ He was born in the beginning of the 2nd year of the Shōji era.⁵ At that time, a fortune-teller looked at him and said: “This son is a *sagely child*. His eyes have double pupils.⁶ He definitely is a great vessel. In the old books, it is said that the birth of a *sagely child* endangers the life of the mother. When this child is in his seventh year, his mother will certainly die.” His mother listened to this without becoming upset or fearful. She loved him all the more. Eventually, in the Master’s [Dōgen’s] eighth year, his mother died. Everyone said, “Even though it differs by one year, ultimately it accords with the fortune-teller’s words.”

即ち四歳の冬、初て李嶠が百詠を祖母の膝上に読み、七歳の秋、始て周詩一篇を慈父の閣下に獻ず。時に古老名儒悉く道く、此兒凡流に非ず、神童と稱すべしと。八歳の時、悲母の喪に逢て、哀歎尤も深し。即ち高雄寺にて香煙の上るを見て、生滅無常を悟り、其より發心す。九歳の春、始て世親の俱舍論を読む。耆年宿徳云く、利なること文殊の如し、眞の大乗の機なりと。師幼稚にして耳の底に是等の言を蓄へて苦學を作す。

emphasis. However, it is also possible to parse the first “slough off” as a verb and the second “slough off” as the object of that verb, which would yield a meaning something like: “You have sloughed off the saying (the temporary device) ‘slough off.’”

¹ “how many have tasted the fist?” (C. *ji chi quantou* 幾喫拳頭; J. *ikubaku ka kentō wo kissu* 幾か拳頭を喫す). That is, how many have actually experienced his teachings?

² his secular surname was Genji (*zokusei wa Genji* 俗姓は源氏). That is, he was a member of the Minamoto Clan (Minamoto Shi 源氏).

³ Emperor Murakami (Murakami Tennō 村上天皇). Reigned 946–967.

⁴ Prince Go Chūsho (Go Chūsho Ō 後中書王). Title used by Prince Tomohira (Tomohira Shinno 具平親王; 964–1009), son of Emperor Murakami. The identity of Dōgen’s parents is unknown; current scholarship favors Minamoto no Michitomo 源通具 (1171–1227) by a secondary wife.

⁵ the 2nd year of the Shōji era (*Shōji ni nen* 正治二年). Roughly equivalent to the year 1200. Dōgen’s birthday is usually given as the 2nd day of the 1st lunar month of that year, a date that corresponds to January 19, 1200.

⁶ “double pupils” (*jūdō* 重瞳). Traditionally considered an auspicious sign, especially of sagacity associated with the imperial line.

In the winter of his fourth year, he first read the *Hundred Songs* of Li Jiao,¹ on his grandmother's lap; and in the autumn of his seventh year, he first presented² a collection of the *Zhou Dynasty Poems*³ to his honored kind father.⁴ At that time, the elders and eminent Confucian scholars all said, "This child is no ordinary person. He should be called a divine youth." In his eighth year, upon encountering the death of his loving mother, he mourned very profoundly. Watching the incense smoke rise at Takao Temple,⁵ he awakened to arising and ceasing and to impermanence, thereby arousing the thought of bodhi. In the spring of his ninth year, he first read Vasubandhu's *Abhidharma Storehouse Treatise*. The seniors and respected elders said, "His intelligence is like that of Mañjuśrī, and he has a real affinity for the Mahāyāna." As a child, storing up such words in his ears, the Master [Dōgen] studied very hard.

時に松殿の禪定閣は、關白攝家職の者なり。天下に竝びなし。王臣の師範なり。此人、師を納て猶子とす。家の祕訣を授け、國の要事を教ゆ。

At that time, Zenjōkaku of the Matsudono⁶ served as regent.⁷ Without equal beneath the heavens, he was a teacher for kings and ministers. This person took in the Master [Dōgen] as his foster son. He initiated him into his family's secret lore and instructed him in the country's essential affairs of state.

十三歳の春、即ち元服せしめて、朝家の要臣となさんとす。師獨り人に知られずして、竊に木幡山の莊を出て、叡山の麓に尋ね到る。時に良觀法眼と云あり。山門の上綱、顯密の先達なり。即ち師の外舅なり。彼室に到て出家を求む。法眼大に驚て問て曰く、元服の期近し。親父猶父定て瞋りあらんか如何。時に師曰く、

¹ *Hundred Songs* of Li Jiao (*Ri Kyō ga Hyakuei* 李嶠が百詠). The *Hundred Songs* (C. *Baiyongshi* 百詠詩; J. *Hyakueishi*), by the Tang dynasty court poet Li Jiao (644–713).

² *presented* (*kenzu* 献ず). It is unclear whether the young Dōgen is supposed here to have simply copied out the poems or to have himself composed verses based on the text.

³ *Zhou Dynasty Poems* (C. *Zhoushi* 周詩; J. *Shūshi*). Another name for the *Book of Odes* (C. *Shi jing* 詩經; J. *Shi kyō*), a poetry collection that is one of the five classics of ancient China.

⁴ *honored kind father* (*jifu no kakka* 慈父の閣下). The term translated here as "honored" (C. *gexia* 閣下; J. *kakka*) means to "speak with reverence to a person of high status."

⁵ *Watching the incense smoke rise at Takao Temple* (*Takaodera ni te kōen no noboru wo mite* 高雄寺にて香煙の上るを見て). This was at the funeral for his mother at Jingo Monastery on Mount Takao outside of Kyōto.

⁶ *Zenjōkaku of the Matsudono* (*Matsudono no Zenjōkaku* 松殿の禪定閣). Matsudono was the name of a branch of the powerful Fujiwara clan. The name Zenjōkaku means "of the Meditation Pavilion," and it marks him as the founding donor (*kaiki* 開基) or chief lay patron (*danka* 檀家) of a Buddhist temple by that name; it was probably a family mortuary temple (*bodaiji* 菩提寺) or *stūpa* site (*tatchū* 塔頭) sub-temple. Zenjōkaku is sometimes said to be Fujiwara no Moroie 藤原師家 (1172–1238), but historians more often identify him as Fujiwara no Motofusa 藤原基房 (1144–1230).

⁷ *served as regent* (*kanpaku sekke shoku* 關白攝家職). In the Heian period (794–1185), this was the top position (*kanpaku* 關白) within a hereditary line of senior advisors (*sekke* 摄家) to the emperor, most of whom belonged to the Northern branch of the Fujiwara Clan. From the Kamakura period (1185–1333) onward, the title of "regent" was arrogated by a series of warlords who ran military dictatorships in the name of the emperor, but that system was just taking shape in the time of Dōgen's youth.

悲母逝去の時、囑して曰く、汝、出家學道せよと。我也又是の如く思ふ。徒に塵俗に交らんと思はず。但出家せんと願ふ。悲母及び祖母姨母等の恩を報ぜんが爲に出家せんと思ふと。法眼感涙を流して、入室を許す。

In the spring of his thirteenth year, [Dōgen] was about to undergo the capping ceremony¹ and become an important minister in the imperial household. Acting alone, without telling anyone, he secretly left the estate [of his adoptive father] at Mount Kobata² and went to the base of Mount Hiei.³ At that time, a man called Ryōkan Dharma Eye⁴ was superior of the Mountain Branch of Tendai and a guide to the exoteric and esoteric teachings.⁵ He was the Master's [Dōgen's] maternal uncle. [Dōgen] went to his room and asked to go forth from household life. Greatly surprised, the Dharma Eye asked: "The time for your capping ceremony is near. Won't your birth father and foster father be angry? What about that?" Thereupon the Master [Dōgen] said: "When my loving mother passed away, she made a request, saying, 'You should go forth from household life and become a student of the way.' I, too, have similar intentions. I do not want to be pointlessly involved in the dust of the world. I only wish to go forth from household life. I want to go forth from household life in order to repay the blessings of my grandmother, aunts, and mother." Shedding tears of emotion, the Dharma Eye permitted [Dōgen] to enter his room.

¹ capping ceremony (*genpuku* 元服). The coming-of-age ritual for members of the aristocracy, both male and female, that marked the transition from childhood into adulthood. For males in Dōgen's day, this generally took place between the ages of twelve and sixteen. It was held before the shrine of the clan *kami* and involved donning adult clothing (*fuku* 服), the most important item of which was the cap (*kanmuri* 冠) of a courtier, and changing the hairstyle to the "under-cap topknot" (*kanmuri shita no motodori* 冠下の髪) of an adult.

² Mount Kobata (Kobayama 木幡山). A hill located about 15 kilometers south of the Heian capital (Kyōto), in modern Uji 宇治.

³ Mount Hiei (Eizan 穀山). A mountain on the northeast side of the Heian capital (Kyōto), and the site of Enryaku Monastery, the headquarters of the Mountain Branch of the Japanese Tendai school of Buddhism.

⁴ Ryōkan Dharma Eye (Ryōkan Hōgen 良觀法眼). Ryōkan is the personal name of a Tendai school monk, unknown apart from his mention in the *Denkōroku*. A variant name, Ryōken 良顯, appears in Pre-Edo-period manuscripts. → Ryōkan. "Dharma Eye" (*hōgen* 法眼) was one in a set of three ecclesiastical titles awarded official *saṅgha* administrators in Heian and Kamakura period Japan. From highest to lowest, they were: Dharma Seal (*Hōin* 法印), Dharma Eye (*Hōgen* 法眼), and Dharma Bridge (*Hōkyō* 法橋). Each title corresponded to certain ecclesiastical offices and to certain court ranks. During the medieval period, children of aristocrats who became Buddhist monks would automatically receive an ecclesiastical title commensurate with their family's hereditary court rank.

⁵ exoteric and esoteric teachings (*kenmitsu* 顯密). In this context, the reference is to two sets of teachings promulgated by the Tendai School of Buddhism in Japan: (1) the "exoteric" (*ken* 顯) teachings and practices of the Chinese Tiantai School, introduced to Japan by Saichō (766–822); and (2) the "Esoteric Tendai" (*Taimitsu* 台密) teachings and practices that developed subsequently in Japan, with influence from both the Japanese Shingon School of esoteric Buddhism (*mikkyō* 密教) and the progenitor of the latter in Tang China, the style of Tantric Buddhism imported from India.

即ち横川首楞嚴院の般若谷の千光房に留學せしむ。卒に十四歳、建保元年四月九日、座主公圓僧正を禮して剃髪す。同十日延暦寺の戒壇院にして、菩薩戒をうけ、比丘となる。然しより山家の止觀を學し、南天の祕教を習ふ。十八歳より、内に一切經を披閱すること一遍。

Thus, [Dōgen] became a resident student at the Senkō Dormitory of the Shuryōgon Cloister in the Hannya Valley of the Yokawa District.¹ Finally, during his fourteenth year, on the 9th day of the 4th month in the 1st year of the Kenpō era,² he paid obeisance to the prelate, Samgha Prefect Kōen,³ and his head was shaved. On the 10th day of the same month, at the Kaidan Cloister of Enryaku Monastery,⁴ he received the bodhisattva precepts and became a bhikṣu.⁵ After that, he studied the *Calming and Contemplation*⁶ of the Mountain House⁷ and learned the secret teachings of South India. From his eighteenth year, within [the monastery], he opened and read once through the complete Buddhist canon.⁸

¹ *Senkō Dormitory of the Shuryōgon Cloister in the Hannya Valley of the Yokawa District* (*Yokawa Shuryōgon'in no Hannyadani no Senkōbō* 横川首楞嚴院の般若谷の千光房). The Shuryōgon Cloister was the central ritual hall (*chūdō* 中堂) in the Yokawa District, one of the three major areas into which the Buddhist monastic complex on Mt. Hiei was divided. The Hannya Valley was one of the six administrative subdivisions of the Yokawa District. → Mount Hiei.

² 9th day of the 4th month in the 1st year of the Kenpō era (*Kenpō gan nen shi gatsu kōkō-noka* 建保元年四月九日). The date corresponds to May 1, 1213.

³ *Samgha Prefect Kōen* (Kōen Sōjō 公圓僧正). The seventieth head abbot of the Tendai school, Kōen 公圓 (1168–1235), who served as the preceptor (*wajō* 和上; S. *upādhyāya*) for Dōgen's ordination.

⁴ *Kaidan Cloister of Enryaku Monastery* (*Enryakuji no Kaidan'in* 延暦寺の戒壇院). The cloister on Mount Hiei that housed a state-approved ordination platform.

⁵ *he received the bodhisattva precepts and became a bhikṣu* (*bosatsu kai wo uke, biku to naru* 菩薩戒をうけ、比丘となる). In the Japanese Tendai school of Dōgen's day, one could become a bhikṣu on the basis of receiving the bodhisattva precepts in a state-approved ceremony, without receiving the full precepts traditionally required of fully ordained monks and nuns in India, China, and Nara period Japan. For historical details on the various ways and capacities in which a person could formally join the Buddhist *samgha* as a monk, nun, or lay follower, → ordination.

⁶ *Calming and Contemplation* (*Shikan* 止觀). Abbreviated title of the *Great Calming and Contemplation*, attributed to Tiantai Zhiyi (538–597), founder of the Tiantai School in China. A massive compendium of meditation techniques and their doctrinal underpinnings, and a basic text for the study of Tendai Buddhism in Japan.

⁷ *Mountain House* (C. *Shanjia* 山家; J. *Sange*). In Song dynasty China, this term referred to the Tiantai teachings of Simin Zhili (960–1028) and his followers, who were based on Mount Tiantai. In the context of Japanese Buddhism, that original meaning (with its implicit claim to legitimacy) was not lost, but the term referred more directly to the teachings that were promulgated in the Mountain Branch of Tendai, which was based at Enryaku Monastery on Mt. Hiei.

⁸ *opened and read once through the complete Buddhist canon* (*issai kyō wo hetsu suru koto ippō* 一切經を披閱すること一遍). To "unroll" or "open" (*hi* 披) and "read" (*etsu* 閱) the complete Buddhist canon means to actually run one's eyes over and take in the meaning of every word in each of the thousands of fascicles: a truly monumental (not to say impossible) undertaking. It was necessary to specify that Dōgen "opened and read" the

後に三井の公胤僧正、同く又外叔なり。時の明匠世に竝びなし。因て宗の大事を尋ぬ。公胤僧正示して曰く、吾宗の至極、今汝が疑處なり。傳教慈覺より累代口訣し来る所なり。此疑をして晴さしむべきに非ず。遙に聞く、西天達磨大師東土に來て方に佛印を傳持せしむと。其宗風今天下に布く、名けて禪宗と曰ふ。若し此事を決擇せんと思はば、汝建仁寺榮西僧正の室に入て、其故實を尋ね、遙かに道を異朝に訪ふべしと。

Thereafter, [Dōgen visited] Samgha Prefect Kōin¹ of Mii,² another maternal uncle and an illustrious teacher without peer in the world at the time, to inquire about the great matter of the axiom.³ Samgha Prefect Kōin instructed him, saying: “What you are doubting now is whether our [Tendai] axiom reaches the ultimate attainment. It has been passed down from Dengyō and Jikaku⁴ through successive generations of oral transmission, but it is not likely to clear up this doubt of yours. I have long heard that the Great Master Bodhidharma of Western Lands came to the Eastern Land to have people there receive transmission of the buddha-seal. His lineage style, now spreading throughout the world, is called the Zen Lineage. If you wish to resolve this matter, you should enter the room of Samgha Prefect Eisai⁵ of Kennin Monastery,⁶ inquire into the source of his teachings, and seek the way in a different kingdom, far away.”

canon, lest the reader assume that he engaged in the ritual act of “revolving reading” (C. *zhuandu* 轉讀; J. *tendoku*), in which all the sūtras were “read” at once (without opening a single fascicle) by turning the giant “revolving sūtra repository” (C. *lun jingzang* 輪經藏; J. *rin kyōzō*) that was used in many monasteries as a merit-generating machine.

1 Samgha Prefect Kōin (Kōin Sōjō 公胤僧正). Kōin (1145–1216?), abbot of Onjō Monastery, better known by the popular name of Mii Temple.

2 Mii (Mii 三井). The reference is to Mii Temple, the popular name for Onjō Monastery. This monastery, located at the foot of Mount Hiei on the eastern side, was the center of the so-called Temple Branch of Tendai. It competed, at times in violent confrontations, with the Mountain Branch of Tendai that was based at Enryaku Monastery on the top of Mount Hiei. When Dōgen left Mount Hiei to study under a teacher at Mii Temple, that was a “defection” of sorts that probably would have prevented him from ever rejoining the Mountain Branch of Tendai.

3 great matter of the axiom (*shū no daiji* 宗の大事). In the present context, this refers to the fundamental teachings of the Tendai School.

4 “Dengyō and Jikaku” (Dengyō Jikaku 傳教慈覺). “Great Master Dengyō” is the posthumous honorific title of Saichō (766–822), founder of the Japanese Tendai lineage. “Great Master Jikaku” is the posthumous honorific title of his most prominent disciple, Ennin (794–864).

5 “Samgha Prefect Eisai” (Eisai Sōjō 榮西僧正). An eminent Japanese monk of the Tendai School who trained in China on two separate trips and became the dharma heir of Chan Master Xuan Huaichang (d.u.) in the Linji (Rinzai) Lineage of Huanglong Huinan (d.u.). Eisai is often called the “founder” of the Rinzai Lineage in Japan, but he was only the first of at least twenty eminent monks (both Japanese and Chinese) who received dharma transmission in some branch of the Linji Lineage in China and subsequently passed that on to one or more dharma heirs in Japan during the Kamakura period. → Zen School.

6 “Kennin Monastery” (Kenninji 建仁寺). A monastery founded in 1202 in the Heian capital (Kyōto) by Eisai (1141–1215), who modeled it after the great public Chan monasteries of Song China where he had trained. Kennin Monastery was originally affiliated

因て十八歳の秋、建保五年丁丑八月二十五日に、建仁寺明全和尚の會に投じて僧儀を具ふ。彼の建仁寺僧正の時は、諸の唱導、初て參ぜしには、三年を経て後に衣を更しむ。然るに師の入りしには、九月に衣を更しめ、即ち十一月に僧伽梨衣を授けて、以て器なりとす。

As a result, in the autumn of his eighteenth year, on the 25th day of the 8th month in the 5th year of the Kenpō era, Junior Fire Year of the Ox,¹ [Dōgen] joined the assembly of Reverend Myōzen² at Kennin Monastery, and was fully equipped with monkish deportment.³ During the time of the Samgha Prefect of Kennin Monastery,⁴ preachers⁵ had to wait three years after they first arrived before they could change robes.⁶ Nonetheless, when the Master [Dōgen] entered, [Myōzen] regarded him as a vessel, allowing him to change robes in the 9th month and giving him a *saṃghāṭi* robe in the 11th month.

彼明全和尚は、顯密心の三宗を傳へて、獨り榮西の嫡嗣たり。西和尚建仁寺の記を錄するに曰く、法藏は唯明全のみに囑す。榮西が法を訪はんと思ふ輩は、須らく全師を訪ふべし。

with the Mountain Branch of Tendai based at Enryaku Monastery on Mount Hiei, but Eisai used it to promote Zen teachings and establish the Zen Lineage in Japan, so it is generally regarded by modern scholars as the first Zen monastery in that country. Scholars often claim that Kennin Monastery was not a “pure Zen” institution because it had halls for Tantric rites and Pure Land meditation practices of the sort taught in the Tendai School, but such “syncretism” was actually the norm in all the Chinese Chan monasteries that Eisai (and later Dōgen) visited.

¹ 25th day of the 8th month in the 5th year of the Kenpō era, Junior Fire Year of the Ox (*Kenpō go nen hinoto ushi hachi gatsu nijūgo nichi* 建保五年丁丑八月二十五日). The date corresponds to September 27, 1217.

² Reverend Myōzen (Myōzen Oshō 明全和尚). Myōzen (1184–1225), a Tendai monk who became a Zen disciple of Eisai. In 1223, he traveled to China, taking Dōgen and other followers; he died at Mount Tiantong on the 27th day of the 5th month (August 4) of 1225. His relics were returned to Kennin Monastery by Dōgen.

³ fully equipped with monkish deportment (*sōgi wo sonau* 僧儀を具ふ). The implication of this statement is that monks at Kennin Monastery wore Chinese-style monastic robes, which they considered to be true and proper monkish deportment, as opposed to whatever was worn by Japanese Tendai and Shingon school monks.

⁴ Samgha Prefect of Kennin Monastery (Kenninji Sōjō 建仁寺僧正). The reference is to Eisai, the founding abbot of Kennin Monastery, who in 1213 was awarded the title of Adjunct Samgha Prefect (Gon Sōjō 權僧正).

⁵ preachers (C. *changdao* 唱導; J. *shōdō*). In the present context this evidently refers to Buddhist monks (e.g. of the Tendai, Shingon, or Nara schools) who are new to the study of Zen. In the Chinese Buddhism of the day, it indicated monks who recited and lectured on sūtras, often for lay audiences. Perhaps Keizan used it to refer to followers of so-called “teachings” lineages, as opposed to the Zen Lineage.

⁶ change robes (e wo kaeshimu 衣を更しむ). This refers to changing to Chinese-style robes, which Eisai had introduced at Kennin Monastery. The change signaled becoming a full-fledged disciple of the abbot, Eisai, and conversion to the Chinese-style (i.e. “Zen”) Buddhism that he taught.

This Reverend Myōzen transmitted three axioms, which were the exoteric, esoteric, and *mind* [lineages].¹ He alone was Eisai's legitimate heir. Reverend Eisai wrote in the records of Kennin Monastery:² "I entrust the dharma treasury³ to Myōzen alone. Those people who wish to ask about Eisai's dharma should ask Master Myōzen."

師、其室に參じ、重て菩薩戒を受け、衣鉢等を傳へ、兼て谷流の祕法一百三十四尊の行法、護摩等を受け、竝びに律藏を習ひ、又止觀を學す。初めて臨濟の宗風を聞て、大凡顯密心三宗の正脈、皆以て傳受し、獨り明全の嫡嗣たり。

The Master [Dōgen] sought instruction in [Myōzen's] room, received the bodhisattva precepts again, and was transmitted the robe and bowl, etc.⁴ Simultaneously, he received [initiation into] the secret practices of the Taniryū school,⁵ including its ritual procedure of "one hundred thirty-four honored ones,"⁶ its *homa*,⁷ and so on. Along with that, he trained in the *vinaya* collection⁸ and studied the *Calming and Contemplation*.⁹ For the first time, he heard of the *lineage* style of

¹ three axioms, which were the exoteric, esoteric, and mind (*ken mitsu shin no sanshū* 顯密心の三宗). The exoteric and esoteric teachings of the Tendai School were the first two axioms (*shū* 宗, also translatable here as "lineages") that Eisai is said to transmit; the third was the axiom of the *buddha-mind*, meaning the Zen Lineage of Bodhidharma, which was also called the Buddha-Mind Lineage. During the Heian period, well before the transmission of Song-style Chinese Chan to Japan in the Kamakura period, the Tendai School already claimed that its founder Saichō had inherited the Buddha-Mind Lineage in Tang China and brought it to Japan. In the present context, however, the term "mind lineage" clearly refers to the Chan Lineage that Eisai inherited during his second visit to Song China, which was something new in Japan.

² records of Kennin Monastery (*Kenninji no ki* 建仁寺の記). An otherwise unknown source.

³ "dharma treasury" (*hōzō* 法藏). This probably refers to Eisai's Zen teachings in particular, as opposed to the exoteric and esoteric teachings of Tendai that he is also said to have transmitted.

⁴ was transmitted the robe and bowl, etc. (*e hatsu tō wo tsutae* 衣鉢等を傳へ). This is a claim that Dōgen was formally recognized by Myōzen as his dharma heir.

⁵ Taniryū school (Taniryū 谷流). A "tradition" or "school" (*ryū* 流) of esoteric Tendai said to have been founded by the monk Kōkei 皇慶 (977–1049), who lived in a certain "valley" (*tani* 谷) on Mount Hiei.

⁶ ritual procedure of "one hundred thirty-four honored ones" (*ippkyaku sanjūshi son no gyōhō* 一百三十四尊の行法). This procedure is not attested in any other historical sources. Nor is it necessarily a single ritual involving 134 deities or "honored ones" (*son* 尊) all at once; it could be a collection of rites for different sets of deities that add up to 134.

⁷ *homa* (*goma* 護摩). The fire ritual practiced in esoteric Buddhism, which has its roots in brahmanic sacrificial rites.

⁸ trained in the *vinaya* collection (*ritsuzō wo narai* 律藏を習ひ). In this context, the verb to "train" (*narau* 習ふ) could mean that Dōgen simply studied *vinaya* texts, or it could mean that he was also instructed in the practical application of moral restraints and ritual procedures laid out in the *vinaya*.

⁹ *Calming and Contemplation* (*Shikan* 止觀). Abbreviated title of the Great *Calming and Contemplation*, attributed to Tiantai Zhiyi (538–597), founder of the Tiantai School in China. A basic text for the study of Tendai Buddhism in Japan.

Linji¹ and, more broadly, received transmission of the main bloodlines of all three lineages: exoteric, esoteric, and *mind*. He alone was the legitimate heir of Myōzen.

稍や七歳を経て、二十四歳の春、貞應二年二月二十二日、建仁寺の祖塔を禮辭して、宋朝に赴き天童に掛錫す。大宋嘉定十六年癸未の暦なり。

Eventually, seven years passed. In the spring of his twenty-fourth year, on the 22nd day of the 2nd month of the 2nd year of the Jōō era,² [Dōgen] bid farewell to the ancestral stūpa at Kennin Monastery,³ went to the [land of the] Song Dynasty, and hung up his staff at Tiantong Monastery.⁴ According to the calendar of the Great Song, it was the 16th year of the Jiading era,⁵ Junior Water Year of the Ram.

在宋の間、諸師を訪ひし中に、初め徑山琰和尚に見ゆ。琰問て云く、幾時か此間に到る。師答て曰く、客歲四月。琰曰く、群に隨て恁麼にし来るや。師曰く、群に隨はず恁麼にし来る時作麼生。琰曰く、也た是れ群に隨て恁麼にし来る。師曰く、既に是れ群に隨て恁麼にし来る、作麼生か是ならん。琰一掌して曰く、者の多口の阿師。師曰、多口の阿師は即ち無にしもあらず、作麼生か是ならん。琰曰く、且坐喫茶。

In Song China, while visiting various masters, [Dōgen] first saw Reverend Ruyan⁶ of Mount Jing.⁷ Ruyan asked, “When did you arrive here [in China]?” The Master [Dōgen] replied, “The 4th month of last year.”⁸ Ruyan asked, “Did you come in such a way, following the crowd?” The Master [Dōgen] said, “When one does *not* come in such a way, following the crowd, what is that?” Ruyan said, “That is also coming in such a way, following the crowd.” The Master [Dōgen] said, “Well, then, I definitely came in such a way following the crowd, but what would be

¹ lineage style of Linji (*Rinzai no shūfū* 臨濟の宗風). The teachings of the Linji/Rinzai Lineage of Chan/Zen descended from Linji Yixuan (-866), to which Eisai and Myōzen belonged.

² 22nd day of the 2nd month of the 2nd year of the Jōō era (*Jōō ni nen ni gatsu nijūni nichi* 貞應二年二月二十二日). The date corresponds to March 25, 1223.

³ ancestral stūpa at Kennin Monastery (*Kenninji no sotō* 建仁寺の祖塔). This refers to the stūpa of Eisai, founding abbot of Kennin Monastery.

⁴ Tiantong Monastery (C. Tiantong 天童; J. Tendō). The Jingde Monastery on Mount Tiantong, near Ningbo, a monastery where Eisai had stayed. Keizan neglects to mention here that Dōgen was accompanying his teacher, Myōzen, on this trip.

⁵ 16th year of the Jiading era (*Katei jūroku nen* 嘉定十六年). The year corresponds roughly to 1223.

⁶ Reverend Ruyan (C. Yan Heshang 琰和尚; J. En Oshō). Zheweng Ruyan (1151–1225), a disciple of Zhuoan Deguang (1121–1203), in the lineage of Dahui Zonggao (1089–1163).

⁷ Mount Jing (C. Jingshan 經山; J. Kinzan). The Xingsheng Wanshou Chan Monastery on Mount Jing (C. Jingshan Xingsheng Wanshou Chansi 經山興聖萬壽禪寺; J. Kinzan Kōshō Manju Zenji), the most prestigious public monastery in China during the Southern Song and Yuan dynasties. Zheweng Ruyan was appointed abbot there in 1218.

⁸ “The 4th month of last year” (*kyakusai shi gatsu* 客歲四月). It is thought that Dōgen arrived at Mingzhou 明州 (modern Ningbo) in the 4th month of the 16th year of the Jiading era, a date that corresponds roughly to May 1223. Early manuscripts of the *Den-kōroku* do not give the year here.

appropriate?”¹ Ruyan slapped him and said, “What a talkative little monk!” The Master [Dōgen] said, “I am not saying there is no talkative little monk here, but what would be appropriate?” Ruyan said, “Sit a while and drink some tea.”

又台州の小翠巖に造る。卓和尚に見て便ち問ふ、如何か是れ佛。卓曰く、殿裏底。師曰く、既に是れ殿裏底。什麼としてか恆沙界に周遍す。卓曰く、遍沙界。師曰く、話墮也。

[Dōgen] also went to Xiaocuigan in Taizhou Prefecture.² Upon seeing Reverend Zhuo,³ he asked, “What is buddha?” Sizhuo replied, “The thing in the hall.”⁴ The Master [Dōgen] said, “Granted, it is the thing in the hall; so how can it pervade realms as innumerable as the sands of the Ganges?” Sizhuo said, “It pervades innumerable realms.” The Master [Dōgen] said, “That saying loses.”⁵

是の如く諸師と問答往來して、大我慢を生じ、日本大宋に、我に及ぶ者なしと思ひ、歸朝せんとせし時に、老碓と云ふ者あり。勧めて曰く、大宋國中獨り道眼を具するは淨老なり。汝見へば必ず得處あらん。是の如く言へども、一歳餘を経るまで、参ぜんとするに暇なし。

Going back and forth in questions and answers with various masters in this manner, [Dōgen] became very arrogant, thinking, “In Japan and in the Great Song, there is no one who can compare to me.” Just when he had decided to return to Japan, a man called Old Jin⁶ encouraged him, saying: “In the Country of the

¹ “what would be appropriate?” (somosan ka ze naran 作麼生か是ならん). Dōgen’s point would seem to be that if you conflate the two ways of coming, and neither is acceptable to you, how do you think someone should come?

² Xiaocuigan in Taizhou Prefecture (Taishū no Shō Suigan 台州の小翠巖). The reference is uncertain. Early manuscripts read only Cuigan 翠巖, presumably a reference to the monastery on Mount Cuigan (C. Cuiganshan 翠巖山; J. Suigansan) in Taizhou Prefecture, present-day Zhejiang.

³ Reverend Zhuo (C. Zhuo Heshang 卓和尚; J. Taku Oshō). Panshan Sizhuo (d.u.)

⁴ “The thing in the hall” (C. dianli de 殿裏底; J. denri tei). This expression refers both to the image enshrined in the buddha hall of a monastery and metaphorically to that which is “within the hall” (C. dianli 殿裏; J. denri) of one’s own mind. Sizhou’s answer here recalls the well-known conversation of the Chan Master Zhaozhou Congshen (778–897):

A monk asked, “What is buddha?” The Master said, “The thing in the hall.” The monk said, “The thing in the hall — that is nothing but a molded image in a clay shrine.” The Master said, “Right.” The monk said, “So what is buddha?” The Master said, “The thing in the hall.”

《景德傳燈錄》僧問、如何是佛。師云、殿裏底。僧云、殿裏者豈不是泥龕塑像。師云、是。僧云。如何是佛。師云。殿裏底。(T 2076.51.277c3).

⁵ “That saying loses” (C. huaduo 話墮; J. wada). An expression that comes from a well-known kōan found in the *Extensive Record of Chan Master Yunmen Kuangzhen* and the *Gateless Barrier*: “Yunmen’s ‘That Saying Loses’” (C. Yunmen huaduo 雲門話墮; J. Unmon wada). → “that saying loses.”

⁶ Old Jin (C. Laojin 老碓; J. Rōshin). An epithet for Juejin 覚碓 (J. Kakushin; d.u.). Apart from this and related accounts of Dōgen’s experiences in China, nothing is known about this person.

Great Song, the only one fully equipped with the eye of the way is Elder Jing.¹ If you see him, you will definitely attain something.” In spite of being told this, [Dōgen] did not have free time to seek instruction [from Rujing] until more than a year had passed.

時に派無際去て後、淨慈淨和尚天童に主となり来る。即ち有縁宿契なりと思ひ、参じて疑を尋ね、最初に鉾先を折る。因て師資の儀とす。委悉に參ぜんとして、即ち狀を奉るに曰く、

Then, after Pai Wuji² died, Reverend Jing of Jingci Monastery³ became the head of Tiantong Monastery. Thinking that this was a karmic connection that had been contracted in a past life, [Dōgen] went to seek instruction from him regarding his doubts, but at the very start he broke his spear point.⁴ As a result, they conducted the ceremony of master and disciple.⁵ Wanting to seek instruction that was complete, he presented a letter, in which he said:⁶

某甲幼年より菩提心を發し、本國にして道を諸師に訪ひて、聊か因果の所由を知ると雖も、未だ佛法の實歸を知らず、名相の懷標に滯る。後に千光禪師の室に入て、初て臨濟の宗風を聞く。今全法師に隨て、大宋に入り、和尚の法席に投ずることを得たり。是れ宿福の慶幸なり。和尚大悲、外國遠方の小人、願くは時候に拘はらず、威儀不威儀を擇ばず、頻頻に方丈に上り、法要を拜問せんと思ふ。大慈大悲、哀愍聽許したまへ。

“Since arousing the thought of *bodhi* at a young age, I have asked various masters in my home country about the way. While I learned a little about

¹ “Elder Jing” (C. Jing Lao 淨老; J. Jō Rō). The reference is to Dōgen’s future teacher, Rujing 如淨 (J. Nyojō; 1163–1228).

² Pai Wuji 派無際 (J. Ha Musai). Wuji Liaopai (1150–1224). A monk who served as the abbot of Tiantong Monastery from sometime after 1220 until his death in 1224, when he was succeeded by Rujing.

³ Reverend Jing of Jingci Monastery (C. Jingci Jing Heshang 淨慈淨和尚; J. Jinzu Jō Oshō). This refers to Rujing, who was abbot of Jingci Monastery before taking over the abbacy at Tiantong Monastery.

⁴ broke his spear point (*hoko saki wo oru* 鉾先を折る). That is to say, Dōgen was defeated in his very first question and answer with Rujing, an instance of metaphorical “dharma combat” (C. *fazhan* 法戰; J. *hossen*).

⁵ ceremony of master and disciple (*shishi no gi* 師資の儀). A rite in which Dōgen formally became Rujing’s disciple. Dōgen’s previous master, Myōzen, with whom he had entered Tiantong Monastery, had died there on the 27th day of the 5th month.

⁶ he presented a letter, in which he said (*jō wo tatematsuru ni iwaku* 狀を奉るに曰く). The content of the letter given here represents a Japanese transcription of parts of the opening entry in the *Record of the Hōkyō Era*, Dōgen’s diary of his private interviews with Rujing, which is written in Chinese:

《寶慶記》幼年發菩提心、在本國訪道於諸師、聊識因果之所由。雖然如是、未明佛・法・僧之實歸、徒滯名相之懷標。後入千光禪師之室、初聞臨濟之宗風。今隨全法師而入炎宋。航海萬里、任幻身於波濤、遂達大宋、得投和尚之法席。蓋是宿福之慶幸也。和尚、大慈大悲、外國遠方之小人所願者、不拘時候、不具威儀、頻頻上方丈、欲拜問愚懷。無常迅速、生死事大。時不待人、去聖必悔。本師堂上大和尚大禪師、大慈大悲、哀愍、聽許。(DZZ 7.2).

the basis of cause and effect, I did not yet know the true refuges of the buddha and the dharma,⁷ and I was blocked by the cherished markers that are name and form. Subsequently, I entered the room of Zen Master Senkō⁸ and first heard the Linji lineage style. Now, following Dharma Master Myōzen, I have entered the Great Song and been able to join your dharma seat, Reverend. This is a happy occurrence that is due to good karma from previous lives. O Reverend of great compassion, I am an insignificant person from a far-away foreign land, but I would like to go up to the abbot's quarters from time to time to respectfully inquire about the essentials of the dharma, without being concerned about the hour, and without distinguishing between proper and improper deportment. In your great kindness and great compassion, please have pity on me and approve my request.”

時に淨和尚示して曰く、元子、今より後は著衣袴衣を言はず、晝夜參問すべし。我れ父子の無禮を恕するが如し。然しより晝夜堂奥に參じ、親く真訣を受く。

At that time, Reverend Rujing instructed him, saying: “Mister Gen,⁹ from now on, whether wearing your robe or folding your robe,¹⁰ day or night, come seek instruction from me. I will be like a father excusing his son's lack of ritual propriety.” Accordingly, day and night [Dōgen] sought instruction in the innermost recesses of the hall, personally receiving the true inside meaning.

有時、師を侍者に請せらるるに、師辭して曰く、我是外國の人なり。辱けなく大國大刹の侍司たらんこと、頗る叢林の疑難あらんか、只晝夜に參ぜんと思ふのみなり。時に和尚曰く、實に汝が言ふ所、尤も謙卑なり。其謂なきに非ず。因て只問答往來して、提訓を受るのみなり。

⁷ “true refuges of the buddha and the dharma” (*buppō no jikki* 佛法の實歸). This could also be translated as “the true refuge of the buddha-dharma,” but the corresponding phrase in the *Record of the Hōkyō Era* says “the true refuges of buddha, dharma, and *saṅgha*” (*buppōsō no jikki* 佛法僧之實歸).

⁸ “Zen Master Senkō” (Senkō Zenji 千光禪師). A posthumous honorific title bestowed on Eisai.

⁹ “Mister Gen” (C. Yuanzi 元子; J. Gensu). This is a respectful way of addressing the young monk Dōgen, taking the second glyph of his personal name, Yuan 元 (J. Gen), and combining it with the glyph *zi* 子 (J. *shi, su*). The latter does not mean “child” in this context, but is rather a male honorific title comparable to “monsieur” in French and “sir” or “mister” in English.

¹⁰ “wearing your robe or folding your robe” (C. *zhaoyi chayi* 著衣袴衣; J. *chakue shae*). In other words, “whether you are formally attired or not.” The “robe” in question here is the *kāṣāya*. “Folding the robe” (C. *chayi* 袴衣; J. *shae*), in Dōgen's day, meant “removing” or “not wearing” the *kāṣāya*, i.e. taking it off, folding it properly, and putting it away. In Japanese Zen since the Edo period, the expression “folding the robe” (*shae* 袴衣) has come to be confused with the expression “removed robe” (*shae* 卸衣), which refers to the ritual posture of carrying the folded *kāṣāya* draped over one's left forearm. Originally, however, “folded robe” (C. *chayi* 袴衣; J. *shae*) and “removed robe” (C. *xieyi* 卸衣; J. *shae*) were two different things.

At that time, the Master [Dōgen] was asked to serve as an acolyte,¹ but he declined, saying: “I am a person from a foreign land. I am sorry, but if I were to join the office of acolytes at this great monastery in this great land, would there not be trouble from skeptics within the major monasteries? I wish only to seek instruction from you day and night, nothing more.” The Reverend said, “Truly, your words are most modest, and what you say is not wrong.” As a result, [Dōgen] only came for questions and answers, and to receive instruction.

然るに一日後夜の坐禪に、淨和尚入堂し、大衆の睡を諫むるに曰く、

Then, one day during late night seated meditation, Reverend Jing entered the hall and admonished the great assembly for sleeping, saying:²

參禪は身心脱落なり。燒香禮拜念佛修懺看經を要せず。祇管に打坐して始て得んと。

“Inquiring into Zen is the sloughing off of body and mind. There is no need for burning incense, making prostrations, recollecting buddhas, practicing repents, or reading sūtras. Just sit; only then will you attain it.”

時に師聞て忽然として大悟す。今の因縁なり。

At that time, hearing this, the Master [Dōgen] immediately had a great awakening, as in the episode under discussion here.³

大凡淨和尚に見へてより、晝夜に辯道して、時暫らくも捨てず。故に脇席に至らず。淨和尚尋常示して曰く、汝古佛の操行あり。必ず祖道を弘通すべし。我汝を得たるは、釋尊の迦葉を得たるが如し。

In sum, after meeting Reverend Rujing, [Dōgen] pursued the way day and night without wasting even a moment. Therefore, he never touched his ribs to a mattress.⁴ Reverend Rujing routinely instructed him, saying: “You have the behavior

¹ the Master was asked to serve as an acolyte (*Shi wo jisha ni shō seraruru* 師を侍者に請せらるる). This assertion is based on a passage in the *Record of Things Heard* (DZZ 7.52).

² saying (*iwaku* 曰く). The quotation of Rujing that appears here has no known source in Chinese records. It derives from one or another of the works of Dōgen in which these words are attributed to Rujing. → “inquiring into Chan/Zen is the sloughing off of body and mind.”

³ episode under discussion here (*ima no innen* 今の因縁). That is, the Root Case of this chapter.

⁴ never touched his ribs to a mattress (*waki seki ni itarazu* 脇席に至らず). This refers to the traditional ascetic practice of constantly sitting and never reclining, even to sleep. This practice is also attributed to Yaoshan Weiyian (743–828), the Thirty-sixth Ancestor of the Chan/Zen Lineage, in Chapter 36 of the *Denkōroku*. A Chinese precedent for this trope is found in Case #89 of the *Blue Cliff Record*:

Yunyan and Daowu studied together under Yaoshan, and for forty years their ribs never touched a mattress. Yaoshan produced the entire lineage of Caodong. There were three men whose dharma words flourished: Yunyan’s disciple Dongshan; Daowu’s disciple Shishuang; and Chuanzi’s disciple Jiashan.

《碧巖錄》雲巖與道吾同參藥山。四十年脇不著席。藥山出曹洞一宗。有三人法道盛行。雲巖下洞山。道吾下石霜船子下夾山。(T 2003.48.213c28-214a2).

of an old buddha. You are sure to propagate the way of the ancestors. My finding you [as a disciple] is like Śākyā the Honored One having found Mahākāśyapa.”

因て寶慶元年乙酉、日本嘉祿元年忽ちに五十一世の祖位に列す。即ち淨和尚囑して曰く、早く本國に還り、祖道を弘通すべし。深山に隱居して、聖胎を長養すべしと。

As a result, in the 1st year of the Baoqing era,¹ Junior Wood Year of the Rooster — in Japan, the 1st year of the Karoku era² — [Dōgen] straight away joined the ranks of the ancestors in the fifty-first generation. Thereupon, Reverend Jing entrusted him [with a mission], saying: “Quickly return to your home country and propagate the way of the ancestors. Retire deep in the mountains and nourish the sacred embryo.”³

然のみならず、大宋にて五家の嗣書を拜す。謂ゆる、最初廣福寺前住惟一西堂と云に見ゆ。

In addition, while in the Great Song, [Dōgen] made prostrations to inheritance certificates from each of the five houses. As is said,⁴ first he met someone named West Hall Weiyi, a former abbot of Guangfu Monastery.⁵

西堂曰く、古蹟の可觀は人間の珍玩なり。汝幾許か見來せる。師曰、未だ曾て見ず。時に西堂曰く、吾が那裏に一軸の古蹟あり。老兄が爲に見せしめんと云て、携へ来るを見れば法眼下の嗣書なり。西堂曰く、或老宿の衣鉢の中より得來れり。惟一西堂のには非ず。

In Chapter 10 of the *Denkōroku*, the Tenth Ancestor, Pārśva, is also said to have vowed “never to touch my ribs to a mattress” (*waki wo seki ni tsukezu* 脇を席に著けず).

¹ 1st year of the Baoqing era (C. *Baoqing yuan nian* 寶慶元年; J. *Hōkyō gan nen*). The year corresponds roughly to 1225.

² 1st year of the Karoku era (*Karoku gan nen* 嘉祿元年). The Karoku era began on May 28, 1225.

³ “nourish the sacred embryo” (*shōtai wo chōyō su* 聖胎を長養す). In the Chan/Zen tradition, this refers to a period of training after awakening that should precede a monk’s assumption of formal teaching duties by being appointed to the office of abbot.

⁴ As is said (*iwayuru* 謂ゆる). This expression acknowledges the fact that the following account of Dōgen’s viewing of various lineage certificates is based on the chapter of his *Treasury of the True Dharma Eye* entitled “Inheritance Certificate” (*Shisho* 嗣書; DZZ 1.426 ff.).

⁵ West Hall Weiyi, a former abbot of Guangfu Monastery (C. *Guangfusi qianzhu Weiyi Xitang* 廣福寺前住惟一西堂; J. *Kōfukaji zenjū Itsu Seidō*). The honorific title of “West Hall” was given to monks who had formerly served as abbot at some monastery other than the one in which they were currently residing. The identity of West Hall Weiyi is uncertain. He is sometimes identified as Huanxi Weiyi 環溪惟一 (J. Kankei Itsu [or Iichi]; 1202–1281), a Linji monk from present-day Szechuan, but this seems unlikely. In the “Inheritance Certificate” (*Shisho* 嗣書) chapter of his *Treasury of the True Dharma Eye*, Dōgen describes him as a man of Rujing’s homeland of Yue (present-day Zhejiang), who was enrolled at Tiantong Monastery. There were several places named Guangfu Monastery (Guangfusi 廣福寺), so the one in question here is uncertain.

The West Hall said,¹ “Being able to inspect old calligraphy is one of the rare pleasures of being human. How many have you seen?” The Master [Dōgen] said, “I have yet to see any.” Then the West Hall said, “I have a scroll of old calligraphy here. I will show it to you.”² When it was brought out and [Dōgen] looked at it, he saw that it was an inheritance certificate in the Fayan line.³ The West Hall said, “I got it from the personal possessions of some old venerable.”⁴ It was not West Hall Weiyi’s own.⁵

其書き様ありと雖も、委く舉するに遑あらず。

There is a description of its written format, but I do not have the time now to present the details.⁶

又宗月長老は天童の首座たりしに就て、雲門下の嗣書を拜す。

¹ The West Hall said (*Seidō iwaku* 西堂曰く). The quoted block of text that begins with these words comes from the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dōgen’s *Treasury of the True Dharma Eye*:

《正法眼藏、嗣書》西堂いはく、古蹟の可觀は人間の珍玩なり、いくばくか見來せる。道元いはく、見來すくなし。時に西堂いはく、吾那裏に一軸の古蹟あり、甚麼次第なり、與老兄看といひて、携來をみれば、嗣書なり。すなはち法眼下のにてありけるを、老宿の衣鉢のなかより得たりけり。惟一長老のにはあらざりけり。(DZZ 1.426).

² “you” (C. *laoxiong* 老兄; J. *rōhin*). The first glyph here, *lao* 老 (J. *rō*), can either mean “old” in the sense of “senior and highly respected,” or “old” in the sense of “very familiar and regarded with affection.” The second glyph, *xiong* 兄 (J. *hin*, *kyō*, *kei*), indicates one’s “elder brother,” or a colleague of the same generation who is slightly senior. Japanese Zen dictionaries say that the expression *laoxiong* 老兄 (J. *rōhin*) is a polite way of saying “you” when addressing someone who is basically equal in rank. In the present context, however, it is obvious that West Hall Weiyi is far senior in both years and rank to the young Dōgen, so he seems to be using the expression as a friendly way of putting the latter at ease.

³ Fayan line (C. *Fayan xia* 法眼下; J. *Hōgen ka*). The lineage of Fayan Wenyi (885–958), regarded in Song China as one of the five houses of Chan.

⁴ “I got it from the personal possessions of some old venerable” (*aru rōshuku no chatsu no naka yori e kitareri* 或老宿の衣鉢の中より得來れり). When a monk died, all of his personal possessions, referred to by synecdoche as his “robe and bowl,” were auctioned off to other monks in the same community. Such property could include clothing, utensils, ritual implements, scriptures, and works of art. West Hall Weiyi’s statement indicates that he obtained the inheritance certificate following the previous owner’s death, probably in an auction.

⁵ It was not West Hall Weiyi’s own (*Iitsu Seidō no ni wa arazu* 惟一西堂のには非ず). In other words, it was not the inheritance certificate that Weiyi himself had received from his own master at the time he became a dharma heir.

⁶ There is a description of its written format (*sono kaki yō ari to iedomo* 其書き様ありと雖も). The reference here is to a line written on the scroll that Dōgen quotes in the “Inheritance Certificate” (*Shisho* 嗣書) chapter of his *Treasury of the True Dharma Eye*:

The First Ancestor, Mahākāśyapa, was awakened under Śākyamuni Buddha; Śākyamuni Buddha was awakened under Kāśyapa Buddha.

《正法眼藏、嗣書》初祖摩訶迦葉悟於釋迦牟尼佛、釋迦牟尼佛悟於迦葉佛。(DZZ 1.427).

Also,¹ “when Elder Zongyue² served as head seat at Tiantong Monastery,” [Dōgen] made prostrations to an inheritance certificate of a follower of Yunmen.

即ち宗月に問て曰く、今五家の宗派を列ぬるに聊か同異あり。其意何如。西天、東土、嫡嫡相承せば何ぞ同異あらんや。月曰く、設ひ同異遙かなりとも、唯當に、雲門山の佛法は是の如くなりと學すべし。釋迦老子何に依てか、尊重他なる。悟道に依て尊重なり。雲門大師何に依て尊重他なる。悟道に依て尊重なり。師此語を聞くに聊か領覽あり。

Then he [Dōgen] asked Zongyue:³ “Now, when the branch lineages that are the five houses are lined up, there are slight discrepancies. What does that mean? If there was a face-to-face inheritance through successor after successor from the Western Lands to the Eastern Land, then how can there be discrepancies?” Zongyue said: “Even if we suppose that the discrepancies are vast, you should simply understand that the *buddha-dharma* of Mount Yunmen⁴ is like this. Why was Old Śākyā revered? He was revered because he awakened to the way. Why was Great Master Yunmen revered? He was revered because he awakened to the way.” Upon hearing these words, the Master [Dōgen] had a slight understanding.

又龍門の佛眼禪師清遠和尚の遠孫にて、傳藏主と云ふ人ありき。彼の傳藏主又嗣書を帶せり。嘉定の初に、日本の僧隆禪上座、彼傳藏主疾しけるに、隆禪懸ろに看病しける勤勞を謝せんが爲に、嗣書を取出して禮拜せしめけり。見難き物なり。汝ぢが爲に禮拜せしむと道ひけり。

Also, there was a person named Canon Prefect Chuan.⁵ He was a distant descendant of Reverend Qingyuan, who was Chan Master Foyan of Long-

¹ Also (mata 又). The quotation that follows comes from the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dōgen’s *Treasury of the True Dharma Eye*:

《正法眼藏、嗣書》宗月長老の、天童の首座職に充せしとき、(DZZ 1.427).

² “Elder Zhongyue” (C. Zhongyue Zhanglao 宗月長老; J. Sōgetsu Chōrō). A monk who is unknown apart from his mention in accounts of Dōgen’s experiences in China.

³ Then he asked Zongyue (*sunawachi Sōgetsu ni toite iwaku* 即ち宗月に問て曰く). The quoted block of text that begins with these words is based on the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dōgen’s *Treasury of the True Dharma Eye*:

《正法眼藏、嗣書》ときに道元、宗月首座に問ふ、和尚、いま五家宗派をつらぬるに、いささか同異あり、そのこころいかん。西天より嫡嫡相嗣せられば、なんぞ同異あらんや。宗月いはく、たとひ同異はるかなりといえども、ただまさに雲門山の佛はかくのごとくなる、と學すべし。釋迦老子、なにによりてか尊重他なる、悟道によりて尊重なり。雲門大師、なにによりてか尊重他なる、悟道によりて尊重なり。道元、この語をきくに、いささか領覽あり。(DZZ 1.427-428).

⁴ “*buddha-dharma of Mount Yunmen*” (*Unmonzan no buppō* 雲門山の佛法). The corresponding line in the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dōgen’s *Treasury of the True Dharma Eye* (DZZ 1.427) reads “*buddha(s) of Mount Yunmen*” (*Unmonzan no butsu* 雲門山の佛). Mount Yunmen was the location of Dajue Monastery (C. Dajues 大覺寺; J. Daikakuji) in Guangdong Province (Guangdong Sheng 廣東省), where Yunmen Wenyen (864-949) was abbot. Yunmen’s lineage was one of the five houses.

⁵ Canon Prefect Chuan (C. Chuan Zangzhu 傳藏主; J. Den Zōsu). A monk who is unknown apart from his mention in accounts of Dōgen’s experiences in China.

men.¹ This Canon Prefect Chuan also held an *inheritance certificate*. At the beginning of the Jiading era, there was a Japanese monk [at Tiantong Monastery], Senior Seat Ryūzen.² When Canon Prefect Chuan became ill, Ryūzen attentively nursed him. To thank him for his labors, [Chuan] took out the *inheritance certificate* and had him make prostrations to it. He said, “This is something hard to ever see, but for your sake, I will allow the making of prostrations to it.”

其より半年を経て、嘉定十六年癸未の秋の頃、師天童山に寓止するに、隆禪上座懇ろに、傳藏主に請して、師に見せしむ。是れは楊岐下の嗣書なり。

Half a year later, in autumn of the 16th year of the Jiading era,³ Junior Water Year of the Ram, when the Master [Dōgen] took up lodging at Mount Tiantong, Senior Seat Ryūzen kindly requested Canon Prefect Chuan to show it to him. It was an *inheritance certificate* in the Yangqi line.⁴

又嘉定十七年甲申正月二十一日に、天童無際禪師了派和尚の嗣書を拜す。無際曰く、此一段の事、見知を得ること少なり。如今老兄知得す。便ち是れ學道の實歸なりと。時に師、喜感勝ることなし。

Also, on the 21st day of the 1st month in the 17th year of the Jiading era, Senior Wood Year of the Monkey,⁵ [Dōgen] made prostrations to the *inheritance certificate* of Chan Master Wuji of Tiantong, Reverend Liaopai.⁶ Wuji said: “Getting

¹ Reverend Qingyuan, who was Chan Master Foyan of Longmen (Ryūmon no Butsugen Zenji Seion Oshō 龍門の佛眼禪師清遠和尚). Longmen Qingyuan (1067–1120).

² Senior Seat Ryūzen (Ryūzen Jōza 隆禪上座). Identity uncertain; possibly the monk Butsugen Ryūzen 佛眼隆禪 of the Kongō Zanmai Cloister (Kongō Zanmai'in 金剛三昧院) on Mount Kōya (Kōyasan 高野山).

³ 16th year of the Jiadeng era (C. *Jiading shiliu nian* 嘉定十六年; J. *Katei jūroku nen*). The year corresponds roughly to 1223, when Dōgen arrived at Tiantong Monastery. There is clearly some confusion in the dates here, for Jiadeng 16 was not “half a year later” than “the beginning of the Jiading era.” Earlier manuscripts of the *Denkōroku* just say “years later” (*toshi wo hete* 年を経て). The “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dōgen’s *Treasury of the True Dharma Eye* (DZZ 1.429) gives “eight years later” (*hachi nen no nochī* 八年ののち).

⁴ Yangqi line (C. *Yangqi xia* 楊岐下; J. *Yōgi ka*). The Yangqi line was one of the two main sub-branches of the Linji Lineage in the Southern Song. → five houses and seven lineages.

⁵ 21st day of the 1st month in the 17th year of the Jiading era, Senior Wood Year of the Monkey (C. *Jiading shiqi nian jiashen zheng yue ershiyi ri* 嘉定十七年甲申正月二十一日; J. *Katei jūnana nen kōshin shō gatsu niijūichi nichī*). The date corresponds to February 11, 1224.

⁶ Chan Master Wuji of Tiantong, Reverend Liaopai (Tendō Musai Zenji Ryōha Oshō 天童無際禪師了派和尚). Wuji Liaopai (1150–1224). Although Keizan passes over this event quite quickly, Dōgen devotes considerable space to it in the “Inheritance Certificate” (*Shisho* 嗣書) chapter of his *Treasury of the True Dharma Eye* (DZZ 1.430–431), recording the content of the certificate and describing the circumstances under which he was able to see it.

to see and know this one fundamental matter is rare.¹ Now you got to learn about it. This will be a true refuge for studying the way." At that time, the Master's [Dōgen's] joy was unsurpassed.

又

Also,²

寶慶年中、師、台山雁山等に雲遊せし序に、平田の萬年寺に到る。時の住持は福州の元鼎和尚なり。人事の次でに、昔よりの佛祖の家風を往来せしむるに、大渦仰山の令嗣話を舉するに元鼎曰く、曾て我箇裏の嗣書を見るや也た否や。師曰、鼎、如何にして見ることを得ん。鼎自ら立て嗣書を捧げて曰く、這箇は設ひ親き人なりと雖も、設ひ侍僧の年を経たると雖も、之を見せしめず。是即ち佛祖の法訓なり。然あれども、元鼎日頃出城し、見知府の爲に在城の時、一夢を感ずるに曰く、大梅山法常禪師と覺しき高僧あり。梅華一枝をさしあげて曰く、若し既に船舷を踰る實人あらんには、華を惜むこと勿れと云て、梅華を我に與ふ。元鼎覺ゑずして、夢中に吟じて曰く、未だ船舷に跨がらざるに好し三十棒を與へんと。然るに、五日を経ざるに老兄と相見す。況や既に、船舷に跨り来る。此嗣書亦梅華綾に書けり。大梅の教ふる所ならん。夢中と符合する故に取出すなり。老兄若し我に嗣法せんと求むや。設ひ求むとも惜むべきに非ず。師信感措く所なし。嗣書を請すべしと云ふとも、唯燒香禮拜して恭敬供養するのみなり。時に燒香侍者法寧と云あり。初て嗣書を見ると言ひき。時に師竊かに思惟しき。此一段の事、實に佛祖の冥資に非ざれば、見聞尚ほ難し。邊地の愚人として何の幸ありてか、數番之を見ると。感涙に袖を霑す。

1 "one fundamental matter" (*ichidan no koto* 一段の事). The "matter" (C. *shi* 事; J. *koto*) here is obviously the *inheritance certificate*, but there could be a double meaning, for this expression is used elsewhere in the *Denkōroku* to refer to the great matter of "causing living beings to acquire buddha-knowledge." → *single great matter*.

2 Also (mata 又). The quoted block of text that follows this word is based on the "Inheritance Certificate" (*Shisho* 嗣書) chapter of Dōgen's *Treasury of the True Dharma Eye*:

《正法眼藏、嗣書》寶慶のころ、道元台山・雁山等に雲遊するついでに、平田の萬年寺にいたる。ときの住持は福州の元鼎和尚なり。宗鑑長老退院ののち、元鼎和尚、補す、叢席を一興す。人事のついでに、むかしよりの佛祖の家風を往来せしむるに、大渦・仰山の令嗣話を舉するに、長老いはく、曾看我這裏嗣書也否。道元のいはく、いかでか看ることをえん。長老すなはちみづからたちて、嗣書をささげていはく、這箇は縱ひ親しき人なりとも、またたとひ侍僧のとしをへたるといへども、これを見せしめず。これすなはち佛祖の法訓なり。しかあれども元鼎ひごろ出城し、見知府のために在城のとき、一夢を感ずるにいはく、大梅山法常禪師とおぼしき高僧ありて、梅華一枝をさしあげていはく、もし既に船舷をこゆる實人あらんには、華を惜むことなけれ、といひて、梅華をわれにあたふ。元鼎おぼえずして夢中に吟じていはく、未跨船舷好與參十棒。しかあるに、不經五日、與老兄相見す。いはんや老兄すでに船舷跨來、この嗣書、また梅華の綾にかけり。大梅のをしゆるところならん、夢想と符合するゆえにとりいだすなり。老兄、もしわれに嗣法せんともとむや、縱いもとむとも、おしむべきにあらず。道元、信感さしおくところなし。嗣書を請すべしといへども、ただ燒香禮拜して、恭敬供養するのみなり。ときに燒香侍者法寧といふ人あり、はじめて嗣書を見る、といひき。道元ひそかに思惟しき、この一段の事まことに佛祖の冥資にあらざれば、見聞なほかたし。邊地の愚人として、なんのさいはひありてか、數番、これをみる。感涙霑袖。(DZZ 1.432-433).

during the Baoqing era, in the course of making a pilgrimage to Mount Tai,¹ Mount Yan,² and the like, the Master [Dōgen] came to Wannian Monastery of Pingtian.³ At the time, the abbot was Reverend Yuannai⁴ of Fuzhou Prefecture. After salutations, while going back and forth about the house styles of the buddhas and ancestors from former times, [the *kōan*] “Dawei and Yangshan’s talk on designating an heir”⁵ was raised.⁶ With regard to that, Yuannai said, “Have you ever seen my inheritance certificate?” The Master [Dōgen] said, “Yuannai, how could I have seen it?” Yuannai himself got up and presented the *inheritance certificate*, saying:

This is something I will not show even to my friends, not even to monks who have been my acolytes for many years. That⁷ is the

¹ **Mount Tai** (C. Taishan 台山; J. Taizan). An abbreviated reference to Mount Tiantai, which was home to a number of monasteries, including the Guoqing Monastery (C. Guoqingsi 國清寺; J. Kokuseiji) that was founded by Tiantai Zhiyi (538–597) and served as the headquarters of the Tiantai School, and the Wannian Monastery mentioned here, which during the Song had only Chan Lineage abbots.

² **Mount Yan** (C. Yanshan 雁山; J. Ganzan). The mountain name of Nengren Monastery (C. Nengrensi 能仁寺; J. Nōninji) in Wenzhou Prefecture.

³ **Wannian Monastery of Pingtian** (Heiden no Mannenji 平田の萬年寺). A Chan monastery on Mount Tiantai that was known both as the Wannian 萬年 (“Ten Thousand Years [for the Song dynasty]”) Monastery and as the Pingtian 平田 (“Level Field”) Monastery. The wording in the *Denkōroku* suggests that Pingtian is a toponym, to wit, the name of a place on Mount Tiantai, but that is not necessarily the case.

⁴ **Reverend Yuannai** (C. Yuannai Heshang 元鼐和尚; J. Gensai Oshō). A monk who is unknown apart from his mention in accounts of Dōgen’s experiences in China. In the “Inheritance Certificate” (*Shisho* 嗣書) chapter of Dōgen’s *Treasury of the True Dharma Eye* (DZZ 1.432), the name appears as Yuanzi 元鼐 (J. Genshi or Gensu), but the 1857 woodblock edition on which the Shūmūchō edition of the *Denkōroku* is based mistakenly gives the name as Yuannai 元鼐 (J. Gennai) and glosses the pronunciation of *nai* 鼐 as *sai* (サイ).

⁵ “Dawei and Yangshan’s talk on designating an heir” (*Daii Kyōzan no reishiwa* 大爲仰山の令嗣話). This conversation, between Weishan Lingyou (771–853) and his future dharma heir Yangshan Huiji (803–887), is recorded in Dōgen’s *Treasury of the True Dharma Eye in Chinese Characters* (DZZ 5.180). → “Dawei and Yangshan’s talk on designating an heir.”

⁶ **was raised** (*ko suru* 擧する). The Japanese verb is in the active voice here, but the English translation uses the passive voice because the Japanese text does not name the person who brought up the topic of the conversation between Weishan and Yangshan. It would seem from the context that it was Dōgen who raised the old case, because Yuannai is said to speak “[in response] to (*ni* に) the raising.” However, some scholars argue that it was Yuannai who raised the case, as a means of comparing Dōgen’s attainment with that of Yangshan.

⁷ “That” (*kore* 是). The referent of the word *kore* 是 (“this” or “that”), which is the grammatical subject of this sentence, is unclear. The subject could be “the act of not showing the *inheritance certificate*,” which is what the English translation “that” is meant to suggest. However, the subject could also be the *inheritance certificate* itself, in which case the English should read “this.” The expression “*dharma standard*,” which is the predicate of the sentence, is also ambiguous; see the following note.

*dharma standard*¹ of the buddhas and ancestors. However, recently I went out to the city to see the prefect,² and when I was staying in the city, I experienced a dream. In it, there was an eminent monk who I realized was Chan Master Fachang³ of Mount Damei.⁴ He held up a single branch of plum blossoms⁵ and said, “If you encounter a real person who has just crossed over the sides of a ship,⁶ then do not begrudge him these flowers.” Then he gave me the plum blossoms. Without realizing it, in the middle of the dream, I recited: “Even before you stepped over the sides of a ship, I should have given you thirty blows.”⁷ Then, sure enough, without five days going by [since my dream], I have this face-to-face encounter with you. Not only have you “just stepped over the sides of a ship,” but this *inheritance certificate*, too, is written on damask silk with a

¹ “**dharma standard**” (C. *faxun* 法訓; J. *hōkun*). The meaning of this term is uncertain here. It probably has the sense of an “admonition” (C. *xun* 訓; J. *kun*) not to show one’s *inheritance certificate* to anyone, lest they make a copy and use it in an unauthorized way to claim *dharma inheritance*; Dōgen rails against that sort of abuse in the “Inheritance Certificate” (*Shisho* 緊書) chapter of his *Treasury of the True Dharma Eye*. However, it is also possible that the certificate itself is being called a “model” (C. *xun* 訓; J. *kun*) or standard of authenticity, one that should be kept secret lest someone copy it.

² “**prefect**” (C. *zhifu* 知府; J. *chifu*). Presumably, the prefect (governor) of Taizhou Superior Prefecture (C. *Taizhou Fu* 台州府; J. *Taishū Fu*), in which Mount Tiantai was located. The (walled) city (C. *cheng* 城; J. *jō*, *shiro*) where Yuannai went to visit the prefect would have been the prefectural capital, Taizhou 台州 (J. *Taishū*).

³ “**Chan Master Fachang**” (C. *Fachang Chanshi* 法常禪師; J. *Hōjō Zenji*). Damei Fachang (752–839), a disciple of Mazu Daoyi (709–788) and the founding abbot of the Husheng Monastery (C. *Hushengsi* 護聖寺; J. *Goshōji*) on Mount Damei. In Yuannai’s dream, there is an association of his sobriquet — Damei 大梅, literally “Great Plum” — with the plum blossom that he proffers.

⁴ “**Mount Damei**” (C. *Dameishan* 大梅山; J. *Taibaisan*). Literally “Great Plum Mountain.” The mountain name of Husheng Monastery (C. *Hushengsi* 護聖寺; J. *Goshōji*), later known as Baofu Chan Monastery (C. *Baofu Chansi* 保福禪寺; J. *Hofuku Zenji*), located in Mingzhou 明州. The founding abbot was Damei Fachang (752–839), a.k.a. Chan Master Fachang.

⁵ “**plum blossoms**” (C. *meihua* 梅華; J. *baika*). The title of a chapter of Dōgen’s *Treasury of the True Dharma Eye*. In Chan/Zen poetry, the small white or pink blossoms that appear on plum trees in early spring, when there may still be snow on the branches, are a symbol of awakening in a mind that has been “frozen” in delusion. For examples, → *plum blossoms*.

⁶ “**a real person who has just crossed over the sides of a ship**” (*senken wo koyuru jitsunin* 船舷を踰る實人). That is, an authentic practitioner from across the sea.

⁷ “**Even before you stepped over the sides of a ship, I should have given you thirty blows**” (C. *weikua chaunxian hao yu sanshi bang* 未跨船舷好與三十棒; J. *imada senken ni matagarazaru ni yoshi sanjū bō wo ataen* 未だ船舷に跨がらざるに好し三十棒を與へん). This quotation is the punch line of a well-known *kōan*, spoken by Chan Master Deshan Xuanjian (780–865), to a monk from the Korean kingdom of Silla. The *kōan* appears (among other places) in the *Jingde Era Record of the Transmission of the Flame*, the *Treasury of the True Dharma Eye* compiled by Dahui Zonggao (1089–1163), and Dōgen’s *Treasury of the True Dharma Eye in Chinese Characters*. → “even before you stepped over the sides of a ship, I should have given you thirty blows.”

plum-blossom pattern. This [set of circumstances] must be what Damei¹ instructed me about. Because everything is in accord with the dream, I brought this [certificate] out. If you wish to inherit the dharma from me, I will not begrudge you what you seek.

The Master [Dōgen] could not help but believe him. Though told that he should ask for an inheritance certificate, he merely burned incense and made prostrations as an offering of reverence. At the time, there was an incense acolyte named Faning² present. He said that it was the first time he had ever seen an inheritance certificate. At that time, the Master [Dōgen] thought to himself: “Truly, without mysterious help from the buddhas and ancestors, it would be impossible to see and hear this one fundamental matter. How fortunate it is for a stupid person [like me] from a peripheral land to see several of them!” Tears of emotion wet his sleeve.

是故に師、遊山の序に、大梅山護聖寺の旦過に宿するに、大梅祖師來て開華せる一枝の梅華を授くる靈夢を感ず。

Because of this, in the course of his pilgrimage to various monasteries, when the Master [Dōgen] lodged in the overnight quarters of Husheng Monastery on Mount Damei,³ he experienced a numinous dream in which Ancestral Teacher Damei⁴ came and presented him with a single branch of plum blossoms in full bloom.

師、實に古聖と齊く、道眼を開く故に、數軸の嗣書を拜し、冥應の告げあり。是の如く、諸師の聽許を蒙り、天童の印證を得て、一生の大事を辨じ、累祖の法訓を受て、大宋寶慶三年、日本安貞元年丁亥歳、歸朝し、初めに本師の遺跡建仁寺に落ち着き、且らく修練す。時に二十八歳なり。

The Master [Dōgen] was truly equal to the old sages. Because he opened his eye of the way, he made prostrations to several scrolls of inheritance certificates and reported some mysterious responses. In this manner, the Master [Dōgen] got the approval of various masters, obtained the seal of verification from Tiantong, accomplished the great matter of his entire life, and received the dharma standards of the line of ancestors. Then, during the 3rd year of the Baoqing era⁵ of the Great

¹ Damei 大梅 (J. Taibai). Damei Fachang (752–839), a.k.a Chan Master Fachang, the eminent monk who appeared in Yuannai's dream.

² Faning 法寧 (J. Hönei; d.u.) A monk who is unknown apart from his mention in accounts of Dōgen's experiences in China.

³ overnight quarters of Husheng Monastery on Mount Damei (*Taibaizan Goshōji no tan-ga* 大梅山護聖寺の旦過). The dormitory for wandering monks at the monastery founded on Mount Damei by Chan Master Fachang, a.k.a. Damei Fachang (752–839). In the “Inheritance Certificate” (*Shisho* 嗣書) chapter of his *Treasury of the True Dharma Eye* (DZZ 1.433), Dōgen reports that he stayed at Husheng Monastery (located in Mingzhou 明州) on his way back to Mount Tiantong from Mount Tiantai.

⁴ Ancestral Teacher Damei (C. Damei Zushi 大梅祖師; J. Taibai Soshi). Damei Fachang (752–839), a.k.a Chan Master Fachang, the founding abbot of Husheng Monastery, who also appeared in Yuannai's dream.

⁵ 3rd year of the Baoqing era (C. Baoqing san nian 寶慶三年; J. Hōkyō san nen). The year corresponds roughly to 1227.

Song, which by the Japanese calendar was the 1st year of the Antei era,¹ Junior Water Year of the Boar, he returned to Japan. First, he laid to rest the remains of his original master² at Kennin Monastery and trained [there] for a while. At the time, he was in his twenty-eighth year of age.

其後勝景の地を求め、隠栖を卜するに、遠國畿内有縁檀那の施す地を歴観すること一十三箇處、皆意に適はず。且らく洛陽宇治郡深草の里、極樂寺の邊に居す。即ち三十四歳なり。宗風漸く仰ぎ、雲水相集まる。因て半百に過ぎたり。

After that, [Dōgen] sought land with excellent features, divining where he could dwell in seclusion. Donors with whom he had connections, some based in distant provinces³ and some within the imperial domain,⁴ offered him land, some thirteen parcels of which he traveled around to inspect, but none met his expectations. He resided for a while in the vicinity of Gokuraku Temple⁵ in Fukakusa village, which was in the Uji District of Rakuyō.⁶ That was in his thirty-fourth year. His lineage style gradually came to be admired, and wandering monks gathered, with the result that their numbers exceeded fifty.

十歳を経て後、越州に下る。志比の莊の中に、深山を開き、荆棘を拂て茅茨を葺き、土木を曳きて、祖道を開演す。今の大和寺是なり。興聖に住せし時、神明來て聽戒し、布薩毎に參見す。永平寺にして龍神來て八齋戒を請し、日日廻向に預

¹ 1st year of the Antei era (*Antei gan nen* 安貞元年). The year corresponds roughly to 1227. Dōgen is thought to have arrived in Japan in the 8th month. In the 10th month, Dōgen recorded his deposit of Myōzen's remains at Kennin Monastery in his *Record of the Transmission of Relics* (DZZ 7.216-18).

² remains of his original master (*bonshi no iseki* 本師の遺跡). Myōzen, who died at Tian-tong Monastery in China, is called Dōgen's "original master" here because Dōgen is said to have received dharma transmission from him. The "remains" (*iseki* 遺跡) in question were Myōzen's relics (bones and ashes remaining from cremation), and perhaps some of his personal effects (his so-called "robe and bowl"). The former would have been enshrined in a stūpa at Kennin Monastery.

³ distant provinces (*ongoku* 遠國). Literally, "far away countries." Territories far enough away from the imperial capital (Heiankyō 平安京, modern Kyōto) to be effectively ruled by powerful local clans; by this point in Japan's history, those were mostly of samurai descent.

⁴ within the imperial domain (*kinai* 畿内). Territories in the vicinity of the capital (Heiankyō 平安京, modern Kyōto) and under direct imperial rule, at least in theory: the five "countries" (*kuni* 國) of Yamato 大和, Yamashiro 山城, Kawachi 河内, Izumi 和泉, and Settsu 摂津.

⁵ vicinity of Gokuraku Temple (*Gokurakuji no hotori* 極樂寺の邊). The Gokuraku Temple was already in existence at the time, but its precise location is now uncertain. Historians think that in 1230 Dōgen moved to a place near Gokuraku Temple called An'yō Cloister (Anyō'in 安養院), and that in 1233 he built Kōshō Monastery, a new facility, on the site of that cloister.

⁶ Uji District of Rakuyō (Rakuyō Ujigun 洛陽宇治郡). "Rakuyō" 洛陽 (C. Luoyang) was a poetic name for the capital city, Heiankyō (modern Kyōto 京都), which was the seat of the imperial court. Luoyang was one of the two capital cities of Tang dynasty China (the other was Chang'an 長安), so the epithet "Rakuyō" amounted to calling Heiankyō the "Luoyang of Japan." Present-day Uji City is located 20 kilometers south of Kyōto.

からんと願ひ出て見ゆ。之に依て日日八齋戒をかき廻向せらる。今に到るまで怠ることなし。

After ten years had passed, [Dōgen] went down to Etsu Province.¹ Within the Shibi Domain,² he opened the deep mountains,³ cleared away brambles, built thatched huts, hauled earth and wood,⁴ and expounded the way of the ancestors. At present, that place is Eihei Monastery.⁵ When he served as abbot at Kōshō Monastery,⁶ the *luminous spirits* would come, *listening to the precepts* and joining the audience every time a *poṣadha*⁷ was held. At Eihei Monastery, dragon spirits came and requested the eight precepts.⁸ They emerged, visible, and begged to

¹ went down to Etsu Province (*Esshū ni kudaru* 越州に下る). The verb here, literally to “go down” (*kudaru* 下る), is used to indicate any movement away from the capital (Heiankyō 平安京, modern Kyōto), regardless of direction. Etsu Province was a large area on the Sea of Japan, straddling the modern prefectures of Fukui 福井, Toyama 富山, and Niigata 新潟. In Dōgen’s day it was considered a very remote, backward area. It had no major population centers, just small farming and fishing villages.

² Shibi Domain (*Shibi no shō* 志比の莊). The landed estate of the Hatano 波多野 clan of warriors, located in the Echizen 越前 region (roughly equivalent in area to modern Fukui Prefecture) of Etsu Province. Dōgen moved there from Fukakusa after the summer retreat of 1243, at the invitation of Hatano Yoshishige 波多野義重 (-1258), the lay donor who offered to build him a monastery in Echizen.

³ opened the deep mountains (*shinzan wo hiraku* 深山を開き). There is a double meaning here. To “open” (*biraku* 開く) “deep mountains” (*shinzan* 深山, *fukai yama* 深い山) means to build a road into a range of mountains, making a previously inaccessible area available for some kind of human enterprise (e.g. timbering, mining, agriculture). The second meaning of “open a mountain” (C. *kaishan* 開山; J. *kaisan*) is to build a monastery and serve as its first abbot. Dōgen was the “mountain opening ancestor” (C. *kaishan zu* 開山祖; J. *kaisan so*), a.k.a. founding abbot (C. *kaishan* 開山; J. *kaisan*) of Eihei Monastery.

⁴ hauled earth and wood (*doboku wo hikite* 土木を曳きて). “Earth and wood” (C. *tumu* 土木; J. *doboku*) is a fixed expression that originally indicated a large-scale civil engineering project, such as a dam or canal, where earth and wood were the main building materials. Over time it came to mean any big, expensive construction. The idea expressed here is that the building of a monastery for Dōgen started from scratch on the mountainside, with monks and workers living in huts while the project of building stone retaining walls and moving earth to terrace the hillside, then erecting a complex of many large and small wooden structures, took place.

⁵ Eihei Monastery (Eiheiji 永平寺). The name of this monastery dates from 1246; it was originally constructed during 1244–1245 with the name Daibutsu Monastery.

⁶ Kōshō Monastery (Kōshōji 興聖寺). The monastery that Dōgen had built in 1233 in the Uji District south of the capital.

⁷ *poṣadha* (*fusatsu* 布薩). The communal confession ritual. The exact nature of this event at Kōshō Monastery is unknown. The term can refer to the fortnightly monastic ceremony of confession of violations of the *bodhisattva* precepts, but here it is more likely a ceremonial gathering for lay followers. → eight precepts.

⁸ eight precepts (*hassaikei* 八齋戒). An enhanced set of precepts for lay followers (eight instead of the usual five) featuring additional “abstentions” (C. *zhai* 齋; J. *sai*) to be adhered to on certain days of the month, or certain months of the year, to bring them more in line with the precepts for monks. → eight precepts.

be included in the daily dedications of merit.¹ Accordingly, every day the eight precepts were written and a dedication of merit was performed.² There has been no lapse in this practice down to the present day.

COMMENTARY 【提唱】

夫れ、日本佛法流布せしより七百餘歳に、初て師、正法を興す。謂ゆる佛滅後一千五百年、欽明天皇一十三壬申歳、初て新羅國より佛像等渡り、十四歳癸酉に即ち佛像二軸を入れて渡す。然しより漸く佛法の靈驗顯はれて、後十一年と云ひしに、聖德太子佛舍利を握りて生る。用明天皇三年なり。法華、勝鬘等の經を講ぜしより以來、名相教文天下に布く。

Now, during the seven hundred and some odd years that had gone by since the propagation of the *buddha-dharma* in Japan began, it was the Master [Dōgen] who first promoted the *true dharma*. That is to say, one thousand five hundred years after Buddha's *nirvāṇa*, in the 13th year of Emperor Kinmei,³ Senior Water Year of the Monkey, the first *buddha image* and related items crossed over [to Japan] from the Country of Silla. In the 14th year, Junior Water Year of the Rooster, two scrolls with *buddha images* [painted] on them crossed over. Thereafter, miraculous signs of the *buddha-dharma* gradually began to appear. Eleven years later, it is said, Prince Shōtoku was born clutching *relics of Buddha*. That was the 3rd year of Emperor Yōmei.⁴ After he [Shōtoku] lectured on *sūtras* such as the *Lotus* and *Queen Śrīmāla*, texts teaching name and form spread throughout the land.

¹ begged to be included in the daily dedications of merit (*nichi nichi ekō ni azukaran to negai* 日日廻向に預からんと願ひ). The daily services (*nikka gongyō* 日課勤行) at Zen monasteries involve generating merit by chanting various *sūtras* and *dhāraṇis* (and by other means, such as offerings to Buddha), after which a verse for the dedication of merit is recited by the rector (C. *weina* 維那; J. *ino*). The latter act formally transfers the merit that has just been produced to whatever recipients are named in the verse, and gives voice to general prayers and specific requests for benefits. What the dragon spirits begged for, therefore, was to have their names included (as recipients) in a routine verse for the dedication of merit, together with prayers for their well-being. Such prayers also include what humans want: the spirits' help in protecting the monastery from natural disasters.

² every day the eight precepts were written and a dedication of merit was performed (*nichi nichi hassaikai wo kaki ekō seraru* 日日八齋戒を書き廻向せらる). What this seems to mean is that, as a part of the daily services, merit was produced by copying the text of the eight precepts and then transferred to the dragon spirits in a dedicatory verse. However, it is also possible that what was "written" (*kaki* 書き) was a verse for the dedication of merit, meant for daily use, that explicitly dedicated merit earned by keeping the eight precepts to the dragon spirits.

³ 13th year of the Emperor Kinmei (*Kinmei Tennō ichijūsan* 欽明天皇一十三). The year corresponds roughly to 552. It is the traditional date for the introduction of Buddhism to Japan, provided by a notice in the *Chronicles of Japan*, which famously states that the king of Paekche (not Silla) sent an image of Śākyamuni Buddha to the Japanese court in that year. Other sources suggest that Buddhism had arrived earlier in the sixth century. The calculation here of fifteen hundred years since the *nirvāṇa* of Buddha is based on the common East Asian tradition that Buddha's death took place in 948 BCE.

⁴ 3rd year of Emperor Yōmei (*Yōmei Tennō san nen* 用明天皇三年). The year corresponds roughly to 587.

橘の太后所請として唐の齊安國師下の人、南都に來りしかども、其碑文のみ残りありて、兒孫相嗣せざれば、風規傳はらず。後、覺阿上人は瞎堂佛海遠禪師の眞子として歸朝せしかども、宗風興らず。又東林惠敞和尚の宗風、榮西僧正相嗣して、黃龍八世として、宗風を興さんとして、興禪護國論等を作て奏聞せしかども、南都北京より支へられて、純一ならず。顯密心の三宗を置く、

Although there was a person in the lineage of National Teacher Qi'an¹ of the Tang who, having been invited by Queen Mother Tachibana,² came to the Southern Capital,³ only the epitaph inscribed on his gravestone remains.⁴ Because no descendants received his *face-to-face inheritance*, his style and standards were not transmitted. Later, Holy Man Kakua⁵ returned to Japan as the true son of Chan Master Xiatang Fohai Yuan, but his *lineage style* did not flourish. Also, Samgha Prefect Eisai had a *face-to-face inheritance* of the *lineage style* of Reverend Donglin Huichang.⁶ As an eighth-generation descendant of Huanglong,⁷ [Eisai]

¹ a person in the lineage of the National Teacher Qi'an (*Sai'an Kokushi ka no hito* 齊安國師下の人). National Teacher Qi'an was Yanguan Qi'an 鹽官齊安 (J. Enkan Saian; -842), a disciple of the famed Mazu Daoyi (709–788). The “person in his lineage” is not identified here, but it is clear from the context that he was a *dharma heir* of Qi'an, and thus a Chan master in his own right.

² Queen Mother Tachibana (*Tachibana no taikō* 橘の太后). The reference is to Tachibana no Kachiko 橘嘉智子 (786–850), consort of Emperor Saga 嵯峨天皇. According to *Genkō Era Records of Buddhism* (74b–75a), written in 1322 by Kokan Shiren (1278–1346), Tachibana no Kachiko sponsored the building of the very first Zen Lineage monastery in Japan. She arranged for a Chinese monk named Anguo Yikong 安國義空 (J. Ankoku Gikū; d.u.), a disciple of National Teacher Qi'an (~843), to come to Japan. She then built the Danrin Monastery (Danrinji 檀林寺) for him. When she died, however, Yikong returned to China, and Zen training at the monastery was abandoned.

³ Southern Capital (Nanto 南都). The capital of Japan during the Nara period (710–794), which was called Heijōkyō 平城京. It was located near the present-day city of Nara 奈良, which grew out of settlements near Kōfuku Monastery and Tōdai Monastery.

⁴ only the epitaph inscribed on his gravestone remains (sono himon nomi nokori arite 其碑文のみ残りありて). In his *Genkō Era Records of Buddhism* (74b–75a), Kokan Shiren (1278–1346) reports that a stele inscription entitled “An Account of the Initial Transmission of the Zen Lineage to Japan” (*Nihonkoku shuden Zenshū ki* 日本國首傳禪宗記) once stood near the Rajō Gate (Rajōmon 羅城門, a.k.a Rashōmon) at the entrance to the Heian capital (Heiankyō 平安京, modern Kyōto). The stele told the story of Tachibana Kachiko and her efforts to sponsor the Chinese monk Anguo Yikong and the Danrin Monastery, a Zen temple, in Kyōto. However, when Kokan Shiren searched for the stele, he could find only four broken pieces of it in storage at Tō Monastery, a Shingon School monastery in the city.

⁵ Holy Man Kakua (Kakua Shōnin 覺阿上人; 1143–). A Japanese monk, associated with the Tendai school on Mount Hiei. He spent the years 1171 to 1173 training in China, where he became the *dharma heir* of Xiatang Huiyuan (1103–1176), a.k.a. Great Master Fohai, of the Yangqi Lineage of the Linji House of Chan.

⁶ Reverend Donglin Huichang (C. Donglin Huichang Heshang 東林惠敞和尚; J. Tōrin Eshō Oshō). Huichang of Donglin Monastery, a.k.a. Xuan Huaichang (d.u.). The Chan master from whom Eisai received *dharma transmission*.

⁷ as an eighth-generation descendant of Huanglong (*Ōryū hasse toshite* 黃龍八世として). Eisai's teacher in China, Xuan Huaichang (d.u.), belonged to the Huanglong Lineage of

wanted to promote that lineage style, so he wrote the *Treatise on Promoting Zen for the Protection of the Nation*¹ and other works, presenting them to the court. Nevertheless, he was rebuffed by both the Southern Capital and the Northern Capital,² and his [teachings] were not pure. He established three lineages: exoteric, esoteric, and *mind*.

然るに師其嫡孫として、臨濟の風氣に通徹すと雖も、尚ほ淨和尚を訪ひて、一生の事を辯じ、本國に歸り、正法を弘通す。實に是れ國の運なり。人の幸なり。恰かも西天二十八祖達磨大師の初て唐土に入るが如し。是れ唐土の初祖とす。師亦是の如し。大宋國五十一祖なりと雖も、今は日本の元祖なり。故に師は此門下の初祖と稱し奉る。

Therefore, although the Master [Dōgen], as his [Eisai's] legitimate descendant, thoroughly understood the style of Rinzai Zen, he still visited Reverend Rujing, discerned the matter of one's entire life, returned to his home country, and widely propagated the true dharma. Truly, this was fortunate for the country and good luck for the people. It is exactly the same as when Great Master Bodhidharma, Twenty-eighth Ancestor in the Western Lands, first entered the Land of Tang³ and became the Founding Ancestor in the Land of Tang. The Master [Dōgen] was also like this. Although he is the Fifty-first Ancestor in the Country of the Great Song, now he is the original ancestor in Japan. Thus, we respectfully refer to the Master [Dōgen] as the founding ancestor of this line of heirs.⁴

the Linji house of Chan, “founded” by Huanglong Huinan (d.u.).

¹ *Treatise on Promoting Zen for the Protection of the Nation* (*Kōzen gokoku ron* 興禪護國論). Eisai's most famous writing, which he presented to the court in 1198. It contains an extended argument for the orthodoxy and benefit to the state of Chinese-style public monasteries and the teachings of the Zen Lineage. In it, Eisai accurately highlighted the social and political conservatism of Chan monastic institutions in China. His aims were to counter the impression, created by the discourse records of Chan masters, that Zen is an iconoclastic and anarchic movement, and to persuade the court to lift its ban on proselytizing by Zen masters. His efforts were ultimately successful, paving the way for the establishment of Chinese-style (i.e. “Zen”) monasteries in Japan.

² *Southern Capital and the Northern Capital* (*Nanto Hokkyō* 南都北京). The “Southern Capital” had long since ceased to be the seat of the imperial court, so the meaning here is probably that Eisai was rebuffed by leaders of the old schools of Buddhism centered in Nara, the former capital. Nara is “southern” in relation to the “northern” capital, Heiankyō (present-day Kyōto), where the imperial court was actually situated.

³ *Land of Tang* (C. *Tangtu* 唐土; J. *Tōdo*). In Japanese, this is a generic name for China, which is used even when the events in question predate or postdate the Tang Dynasty (618–907) proper.

⁴ *foundling ancestor of this line of heirs* (*kono monka no shoso* 此門下の初祖). This claim is ambiguous, perhaps deliberately so. On the one hand, the expression “this line of heirs” (*kono monka* 此門下) could refer to the entire Lineage of Bodhidharma (i.e. the Zen Lineage), especially since Keizan directly compares Dōgen's status as the “original ancestor in Japan” to Bodhidharma's role as the founding ancestor of the Zen Lineage in China. If we interpret his words in this way, then Keizan is directly refuting a claim made on behalf of Eisai in the Preface to the *Treatise on Promoting Zen for the Protection of the Nation*:

“The Master [Eisai] is the founding ancestor of the Buddha-Mind Lineage in this country of Japan.”

抑も正師大宋に満ち、宗風天下に徧ねくとも、師若し真師に逢て參徹せんば、今日如何が祖師の正法眼藏を開明することあらん。時澆運に向ひ、世の末法に遭て、大宋も佛法既に衰微して、明眼の知識まれなり。故に派無際、琰済翁等皆、甲刹の主となると雖も、尚ほ到らざる所あり。故に大宋にも人なしと思ふて、歸朝せんとせし所に、淨和尚獨り、洞山の十二世として、祖師の正脈を傳持せしに、尚ほ神祕して以て嗣承を顯はさずと雖も、師に隠す所なく、親訣をのこさず祖風を傳通す。實に是れ奇絶なり、殊特なり。

Now, even if the Great Song had been teeming with true masters whose *lineage styles* spread throughout the world, if the Master [Dōgen] had not encountered his *real master* and thoroughly investigated [with the latter's guidance], then how could we today hope to shed light on the treasury of the true *dharma eye* of the ancestral teachers? But the times were headed toward misfortune, the world was encountering the *enfeebled dharma*, even in the Great Song the *buddha-dharma* was already languishing, and *good friends with clear eyes* were rare. Thus, although Pai Wuji,¹ Yan Zheweng,² and so on were all the heads of *first-class monasteries*, they still had shortcomings. Just when [Dōgen] thought, on that account, that there was no one for him in the Great Song and was about to return to Japan, Reverend Jing alone [was there for him]. [Rujing], in the twelfth generation following Dongshan, had received transmission of the main *bloodline* of that ancestral master, although he had kept it secret and had not disclosed his *inheritance*. He transmitted the *ancestral style* to the Master [Dōgen], hiding nothing from him, and not leaving out any personal secrets. Truly it was miraculous. It was fantastic.

然も幸に彼門派として、辱けなく、祖風を訪はん。恰かも震旦の三祖四祖に相見せしが如し。宗風未だ地に落ちず。三國に跡ありと雖も、其傳通する所、毫末も未だ改まらず。參徹する旨豈他事あらんや。

Moreover, happily, as his [Dōgen's] followers, we have the blessing of being able to inquire into his *ancestral style*. It is just as if we had a *face-to-face encounter* with the *Third Ancestor* or *Fourth Ancestor* in *Cinasthāna*. [Our] *lineage style* has yet to fall to the ground. Although its *traces span three countries*,³ what it

《興禪護國論》師者本邦佛心宗之初祖也。(T 80.2543.1a6-7).

Because the name “Buddha-Mind Lineage” was synonymous in Song China with “Lineage of Bodhidharma” and “Chan Lineage,” this amounts to a claim that Eisai was the *founding ancestor* of the entire Zen Lineage in Japan. On the other hand, the expression “this line of heirs” (*kono monka* 此門下) could refer only to the lineage “descended from Dongshan” (*Tōka* 洞下), in which case Keizan’s claim would be far less controversial. If he had wanted to assert unambiguously that Dōgen was the *founding ancestor* of the entire Zen Lineage in Japan, he could have used language similar to that found in the *Treatise on Promoting Zen for the Protection of the Nation*.

¹ Pai Wuji 派無際 (J. Ha Musai). Chan Master Wuji Liaopai (1150–1224). A monk who served as the abbot of Tiantong Monastery from sometime after 1220 until his death in 1224; mentioned earlier in this chapter.

² Yan Zheweng 琰済翁 (J. Tan Setsuō). Chan Master Zheweng Ruyan (1151–1225); mentioned earlier in this chapter.

³ Although its *traces span three countries* (*sangoku ni ato ari to iedomo* 三國に跡ありと雖も). That is to say, the Zen Lineage has a history that spans the three countries of India, China, and Japan.

widely transmits has never changed one iota. How could the gist that we thoroughly investigate be any matter other than that?

先づ須らく明心すべし。謂ゆる師、最初得道の因縁。參禪は、身心脱落なりと。實に夫れ參禪は、身を捨て心を離るべし。若し未だ身心を脱せんば、即ち是れ道に非ず。將に謂へり、身は是れ皮肉骨髓と。子細に見得せし時、一毫末も得来る一氣なし。今謂ふ所の心といふは二あり。一つには思量分別、此了別識を心と思へり。二つには寂湛として動せず、一知なく半解なし。此心即ち是れ精明湛然なるを心と思へり。知らず、此は是れ識根未だ免かれざることを。古人之を呼て、精明湛不搖の所とす。汝等此に住まりて、心なりと思ふこと勿れ。

In the first place, one must *clarify mind*.¹ This has to do with the saying that appears in the episode about the Master's [Dōgen's] initial gaining of the way: "inquiring into Zen is the sloughing off of body and mind." Truly, to inquire into Zen, one must throw away the body and separate from the mind. If body and mind are not yet sloughed off, then this is not the way. I was about to say that "body" is skin, flesh, bones, and marrow,² but when one has been able to see it in detail, there is not an iota of physical matter to be had.³ The "mind" that is spoken of here is of two types. In the first place, *thinking and discriminating* — this consciousness that works through discriminating cognition — is thought of as "mind." Secondly, something that is tranquil and unmoving, without "one bit of knowledge, half understood" — this mind, which is to say, this thing that is lucid and deeply calm — is thought of as "mind." However, it is not appreciated that this [second kind of "mind"] is not yet free from consciousness and its sense faculties.⁴ The ancients called it the "place that is lucid, placid, and unshaken."⁵ You

¹ In the first place, one must clarify mind (*mazu subekaraku myōshin subeshi* 先づ須らく明心すべし). This can be taken either as general spiritual advice or, perhaps more likely here, as an introduction to the following discussion of mind.

² skin, flesh, bones, and marrow (*bi niku kotsu zui* 皮肉骨髓). Although this expression is closely associated with the story of Bodhidharma's assessment of the attainments of his four disciples, in the present context it refers simply to the parts of the physical body.

³ there is not an iota of physical matter to be had (*ichi gōmatsu mo ekitaru ikki nashi* 一毫末も得来る一氣なし). The term *yiqi* 一氣 (J. *ikki*), translated here as "physical matter," has several different meanings in Chinese philosophy and vernacular speech. It is used in early Daoist texts to refer to the "one pneuma" or "single vital force" that existed in a state of primal chaos that preceded the separation into heaven and earth and the emergence of myriad phenomena. The meaning that Keizan seems to have in mind, however, comes from the Neo-Confucian philosophy of Zhu Xi 朱熹 (J. *Shu Ki*; 1130–1200), who divided the universe into "principle" (C. *li* 理; J. *ri*) and "vital force" or "matter" (C. *qi* 氣; J. *ki*). The latter is the fundamental "stuff" of the material world, which is shaped and organized by "principle" (something akin to the DNA of an organism). Keizan explains that what it means to "slough off body" is to realize that "body" is an empty concept: that "not one iota" of anything that meets the description of "body" or "physical matter" can be found when one examines things "meticulously."

⁴ consciousness and its sense faculties (*shiki kon* 識根). This seems to refer to the six consciousnesses (S. *vijñāna*) and the sense faculties (S. *indriya*) that give rise to them. However, some modern commentators take the compound *shiki kon* 識根 as referring to a "root of consciousness."

⁵ "place that is lucid, placid, and unshaken" (C. *jingming zhan buyao chu* 精明湛不搖處; J. *seimei tan fuyō no tokoro* 精明湛不搖の所). This expression appears in a number of

must not dwell there, or think of it as *mind*.

子細に見得する時、心と曰ひ、意と曰ひ、識と曰ふ。三種の差別あり。夫れ識と謂ふは、今の憎愛是非の心なり。意と謂は、今冷暖を知り、痛痒を覺ゆるなり。心と謂ふは、是非を辨まへず、痛痒を覺へず、墙壁の如く、木石の如し。能く實に寂寂なりと思ふ。此心、耳目なきが如し。故に心に依て言ふ時、恰かも木人の如く鐵漢の如し。眼あれども見ず。耳あれども聞かず。此に到りて、言慮の通すべきなし。是の如くなるは、即ち是れ心なりと雖も、此は是れ冷暖を知り、痛痒を覺ゆる種子なり。意識ここより建立す。これを本心と思ふこと勿れ。

When we are able to see this *in detail*, there is a distinction into three categories: that which is called “*mind*,” that which is called “*mentation*,” and that which is called “*consciousness*.¹ “*Consciousness*” refers to the present *mind* of hate and love, affirmation and negation. “*Mentation*” is our present knowing of hot and cold, or the sensation of pain and itching. “*Mind*²” does not distinguish between “*is or is not*,” and it does not sense pain or itching. It is like “*fences and walls*,” like “*wood and stone*.³ We can well think of it as truly tranquil. This *mind* is like something that has no ears or eyes. Thus, when speaking in accordance with *mind*, [Liangshan said:] “It is just as if you were a wooden doll,⁴ or an iron [statue

Chan texts, including the *Records that Mirror the Axiom* and the *Jingde Era Record of the Transmission of the Flame*, where it occurs in the biography of Xuansha Shibei (835–908). In every context, the point is made that even if one arrives at a “place” (C. *chu* 處; J. *sho*, *tokoro* 所) of perfect mental tranquility, presumably through meditation practice, one “has not escaped from the aggregate of consciousnesses” (C. *buchu shiyin* 不出識陰; J. *fushutsu shikion*). → “place that is lucid, placid, and unshaken.”

¹ that which is called “*mind*,” that which is called “*mentation*,” and that which is called “*consciousness*” (*shin to ii*, *i to ii*, *shiki to iu* 心と曰ひ、意と曰ひ、識と曰ふ). This statement invokes a standard formula concerning three aspects of “*mind*” that has a technical meaning in Abhidharma (pre-Mahāyāna) texts, and a different technical meaning in Yogācāra school texts translated into Chinese. In Chan/Zen literature, the formula is sometimes used in a loose sense to refer to all mental activity, but in the present context Keizan does seem to be trying to draw distinctions along Yogācāra lines, albeit in a slightly unorthodox way. → *mind*, *mentation*, and *consciousness*.

² “*Mind*” (*shin to iu wa* 心と謂ふは). The “*mind*” (*shin* 心) referred to here is the storehouse-consciousness: the eighth in the Yogācāra system of eighth consciousnesses. → *mind only*.

³ It is like “*fences and walls*,” like “*wood and stone*” (*shōheki no gotoku*, *bokuseki no gotoshi* 墙壁の如く、木石の如し). In Chan/Zen literature, these are two common similes in which buddha-mind — what in Yogācāra philosophy is called the “storehouse-consciousness” — is compared to insentient things. Keizan may be recalling the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “Bringing Forth the Mind of Bodhi” (*Hotsu bodai shin* 發菩提心), where two such sayings are quoted in close proximity:

National Teacher Dazheng said, “Fences, walls, tiles, and pebbles — these are the old buddha-mind.”

《正法眼藏、發菩提心》大證國師曰、牆壁瓦礫、是古佛心。(DZZ 2.161)

The First Ancestor of Cinasthāna said, “Each mind is like wood and stone.”

《正法眼藏、發菩提心》震旦初祖曰、心心如木石。(DZZ 2.160).

→ “*fences, walls, tiles, and pebbles*.”

⁴ “*It is just as if you were a wooden doll*” (*atakamo bokujin no gotoku* 怖かも木人の如く). The quotation that begins with this phrase is attributed to the Forty-second Ancestor,

of a] man: you have eyes, but do not see; you have ears, but do not hear." When you reach this, there is no possibility of communicating it in speech or thought. Although the thing that is like this is "mind," it embodies the seeds¹ of knowing cold and hot, and of sensing pain and itching. Mentation consciousness is established from here.² You must not think of this³ as the *original mind*.

學道は心意識を離るべしと云ふ。是れ身心と思ふべきに非ず。更に一段の靈光、歴劫長堅なるあり。子細に熟看して必ずや到るべし。若し此心を明らめ得ば、身心の得来るなく、敢て物我の携へ来るなし。故に曰ふ、身心脱け落つと。此に到りて熟見するに、千眼を回し見るとも、微塵の皮肉骨髓と稱すべきなく、心意識と分くべきなし。如何が冷暖を知り、如何が痛痒を辨まへん。何をか是非し、何をか憎愛せん。故に曰ふ、見るに一物なしと。此處に承當せしを、即ち曰ふ、身心脱落し來ると。乃ち印して曰く、身心脱落、脱落身心。卒に曰ふ、脱落脱落と。

It is said that *studying the way* should be "separate from mind, mentation, and consciousness."⁴ It is not that you should think, "This is body and mind." Beyond

Liangshan Yuanguan (d.u.), in Chapter 43 of the *Denkōroku*. For the meanings of this metaphor, → wooden doll.

¹ seeds (C. *zhongzi* 種子; J. *shūji*, *shūji*; S. *bija*). The "mind" under discussion here — the storehouse-consciousness (C. *zangshi* 藏識; J. *zōshiki*; S. *ālaya-vijñāna*) in the Yogācāra system of eight consciousnesses — is also called the "consciousness containing all seeds" (C. *yiqie zhongzi shi* 一切種子識; J. *issai shūji shiki*; S. *arpa-bija-vijñāna*). The notion of "seeds" is used as a metaphor to explain how the storehouse-consciousness can undergo transformations in accordance with karmic conditioning. All actions (those of body, speech, and mind) are likened to seeds planted or "stored" in the storehouse-consciousness, which germinate and produce results (experienced through the first six consciousnesses) when the conditions are right. → *mind only*.

² **mentation consciousness is established from here** (*ishiki koko yori konryū su* 意識ここより建立す). "Mentation consciousness" (C. *yishi* 意識; J. *ishiki*; S. *mano-vijñāna*) is a term used in reference to both the sixth consciousness and the seventh consciousness (C. *mona shi* 末那識; J. *mana shiki*; S. *manas*) in the Yogācāra scheme of eight consciousnesses. In the present context, Keizan probably intends the seventh consciousness, which mistakenly interprets the storehouse-consciousness as *self*. His point is that deluded attachment to *self* arises within and on the basis of the storehouse-consciousness, here called "mind." → *mind only*.

³ **this** (*kore* これ). The referent here, which is the grammatical subject of the sentence, is unclear. There are two possibilities. On the one hand, "this" could refer to the "mentation consciousness" that is the subject of the previous sentence. It is the nature of that consciousness to divide all experience into "subject" and "object" and deludedly imagine the workings of a "self," so Keizan could be warning not to confuse one's own self-consciousness (roughly, "ego") with the "original mind." On the other hand, "this" could refer to the Yogācāra idea of the storehouse-consciousness, in which case Keizan's warning has a different thrust: do not think of *anything* (including the storehouse-consciousness) as the "original mind," because the latter is utterly beyond all conceptual constructs and designations. If the latter interpretation is correct, and it probably is, then Keizan's overall point about "sloughing off mind" is that any and all notions of "mind" should be dropped, including the Yogācāra notion of "storehouse-consciousness" and the Zen idea of "buddha-mind."

⁴ It is said that *studying the way* should be "separate from mind, mentation, and con-

them is a *singular numinous light*, always steady across the *kalpas*. Intently contemplate this *in detail*, and you are certain to reach it. If you are able to clarify this mind, then there is no grasping of body or mind, and no things or self whatsoever to bear. Therefore, it is said, “body and mind sloughed off” Upon reaching this and looking intently, even if you look around with a thousand eyes,¹ there is not an *infinitesimal mote of dust* that can be called *skin, flesh, bone, or marrow*, or anything that can be divided into *mind, mentation, and consciousness*. How can it know cold or hot, and how can it distinguish pain or itching? What is there to affirm or negate? What is there to hate or love? Therefore, it is said, “When you look, there is not a single thing.”² Upon acceding to this place, [Dōgen] said, “I have come to ‘body and mind sloughed off’” [Rujing] then gave his seal of approval, saying, “Body and mind sloughed off; slough off body and mind.” Finally, [Rujing] said, “Sloughed off, sloughed off.”

一度此田地に到りて無底の籃子の如く、穿心の椀子に似て、もれどももれどもつきず、入れども入れども満たざることを得べし。此時節に到る時、桶底を脱し去るといふ。若し一毫も悟處あり、得處ありと思はば、道に非ず。唯弄精魂の活計ならん。

Once you reach *this standpoint*, you will be like a *bottomless basket*, and you will resemble a cup with a hole in the center:³ however much is piled in, [the basket] is never replete; however much is poured in, [the cup] can never be filled. When you reach this occasion, it is called “*dropping off the bottom of the bucket*.”⁴ But *sciousness* (*gakudō wa shin i shiki wo hanaru beshi to iu* 學道は心意識を離るべしと云ふ). The reference here is to a well-known Chan saying: “inquire separate from *mind, mentation, and consciousness*.” The saying appears in a number of Chan texts, including the pointer to Case #36 in the *Congrong Hermitage Record*. It is attributed to Mazu Daoyi (709–788) in the *Record of Contemplating the Lankāvatāra Sūtra* by Hanshan Deqing (1546–1623). → “inquire separate from *mind, mentation, and consciousness*.”

1 a thousand eyes (*senzen 千眼*). Perhaps a reference to the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (C. *qianshou qianyan Guanyin* 千手千眼觀音; J. *senju senzen Kannon*).

2 “When you look, there is not a single thing” (*miru ni ichimotsu nashi* 見るに一物なし). This is a Japanese rendering of a phrase from the *Song of Realizing the Way*, attributed to Yongjia Xuanjue (675–713):

When you see clearly, there is not a single thing, nor any people, nor any buddhas.
《景德傳燈錄》了了見無一物。亦無人亦無佛。(T 2076.51.461a29).

3 you will be like a *bottomless basket*, and you will resemble a cup with a hole in the center (*mutei no ransu no gotoku, senshin no wansu ni nite* 無底の籃子の如く、穿心の椀子に似て). Although these two similes appear to be about capacities that are defective, in the Chan/Zen tradition they signify spiritual liberation because being “full” is a function of deluded attachment to things. The first simile comes from an oft-repeated *kōan*: → *bottomless basket*.

4 “*dropping off the bottom of the bucket*” (*tsūtei wo dasshi saru* 桶底を脱し去る). A common metaphor in Chan texts for a sudden, unexpected awakening; → “bottom of the bucket drops out.” The Japanese transcription here deviates from the Chinese because it treats “bottom of the bucket” (*tsūtei* 桶底) as the object of a transitive verb, “drop off” (*dasshi saru* 脱し去る). In the Chinese original, “bottom of the bucket” is the grammatical subject and “drop off” is an intransitive verb.

if you think that there is even an iota of awakening,¹ or that there is something attained, then it is not the way; it is merely the occupation of “fiddling around with the spirit.”²

諸仁者、子細に承當し、委悉に參徹して、皮肉骨髓を帶せざる身あることを知るべし。此身卒に脱せんとすれども、脱不得なり。捨てんとすれども、捨不得なり。故に此處を道ふに、一切皆盡て、空不得の處ありと。

Gentlemen, *meticulously accepting and thoroughly investigating in great detail*, you should realize that there is a body that is not involved with skin, flesh, bones, and marrow. Even if you try suddenly to *slough off* this body, it cannot be sloughed off. Even if you try to discard it, it cannot be discarded. Thus, it is said of this place, “When everything is entirely exhausted, there remains a place that is empty and cannot be grasped.”³

若し子細に明らめ得ば、天下の老和尚、三世の諸佛の舌頭を疑はじ。如何ならんか此道理。聞かんと要や。

If you are able to clarify this *in detail*, then you will not be perplexed by the tongues of the *old* reverends throughout the world or the *buddhas of the three times*. What about *this principle*? Do you wish to hear?

VERSE ON THE OLD CASE 【頌古】

明皎皎地無中表。豈有身心可脱來。

Clear and perfectly bright, there is no interior or surface;
how could there be any body or mind to shed?

¹ there is even an iota of awakening (*ichigō mo gosho ari* 一毫も悟處あり). Elsewhere in the *Denkōroku* the Chinese expression *wuchu* 悟處 (J. *gosho*) is translated as “place of awakening,” but that does not fit the nuance of its present occurrence. The point here is that there is no “perceptual field” (C. *chu* 處; J. *sho*; S. *āyatana*) or sense datum that could be called “awakening.” In plain words, “awakening” is not a “thing” that one could attain.

² the occupation of “fiddling around with the spirit” (*rō seikon no kakkei* 弄精魂の活計). The “occupation” (C. *huoji* 活計; J. *kakkei*) of Chan/Zen masters and disciples is to raise and comment on the sayings of ancestral teachers, but if one is attached in a deluded manner to the things under discussion, then the exercise does not amount to anything more than “toying” or “fiddling around with” (C. *nong* 弄; J. *rō, moteasobu* 弄ぶ) one’s own mind. This pejorative expression is found throughout the literature of Chan/Zen, including the chapter of Dōgen’s *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kōjō ji* 佛向上事) (DZZ 1.288). → “fiddling around with the spirit.”

³ “When everything is entirely exhausted, there remains a place that is empty and cannot be grasped” (*issai mina tsukite, kū futoku no tokoro ari* 一切皆盡て、空不得の處あり). Although this phrase (given in Japanese) is presented as a quotation, digital search of the Chinese Buddhist canon for an original that employs the same glyphs comes up empty. However, the saying is probably inspired by a passage found in the *Extensive Record of Chan Master Hongzhi*. → “empty and cannot be grasped.”

ROOT CASE 【本則】

第五十二祖、永平弁和尚、參元和尚。一日請益次、聞一毫穿衆穴因縁卽省悟。晚間禮拜、問曰、一毫不問、如何是衆穴。元微笑曰、穿了也。師禮拜。

The Fifty-second Ancestor, Reverend Eihei Jō,¹ sought instruction from Reverend Dōgen. One day, during the rite of requesting edification, [Ejō] heard the episode of “a single hair pierces multiple holes”² and thereby had an *introspective awakening*. In the evening, he made prostrations [to Dōgen] and said, “I do not ask about the ‘single hair,’ but what are the ‘multiple holes?’” Dōgen smiled slightly and said, “Pierced.” The Master [Ejō] made prostrations.

PIVOTAL CIRCUMSTANCES 【機縁】

師諱は懷弁。俗姓は藤氏。謂ゆる九條大相國四代の孫、秀通の孫なり。叡山の圓能法印の房に投じて十八歳にして落髮す。然しより俱舍成實の二教を學し、後に摩訶止觀を學す。此に名利の學業は頗ぶる益なきことを知りて竊かに菩提心を起す。然れども且らく師範の命に隨ひて學業を以て向上の勧とす。

The Master’s personal name was Ejō. His secular family name was Tōshi.³ He was a fourth-generation descendant of Prime Minister Kujō,⁴ a descendant of

¹ Reverend Eihei Jō (Eihei Jō Oshō 永平弁和尚). Ejō (1198–1280), a disciple of Dōgen and the teacher of Keizan’s teacher, Gikai (1219–1309).

² episode of “a single hair pierces multiple holes” (C. *yihao chuan zhongxue yinyuan* 一毫穿衆穴因縁; J. *ichigō shuketsu wo ugatsu no innen* 一毫衆穴を穿つの因縁). A famous *kōan* found in many Chan/Zen texts, including the *Jingde Era Record of the Transmission of the Flame* and Dōgen’s *Treasury of the True Dharma Eye in Chinese Characters*. The *kōan* involves Shishuang Qingzhu (809–888), who was asked, “What about when ‘a single hair pierces multiple holes?’” His reply, and that of many other Chan/Zen masters who subsequently commented on the case, amount to an interpretation of the meaning of the question itself, which is far from clear. The expression “single hair” (C. *yihao* 一毫; J. *ichigō*), also translated herein as “an iota,” represents the smallest conceivable thing in the universe. To believe that any such “thing” exists is the fundamental delusion that Chan/Zen masters strive to disabuse their students of. As Keizan says in Chapter 42 of the *Denkōroku*, in awakening, “there will not be an iota of anything to attain” (*ichigō mo ekitarazu* 一毫も得來らず). → “a single hair pierces multiple holes.”

³ Tōshi 藤氏. That is, the Fujiwara 藤原 clan (*shi* 氏), the most powerful clan in medieval Japan.

⁴ Prime Minister Kujō (Kujō Daisōkoku 九條大相國). A title held by Fujiwara Itsū 藤原伊通 (1093–1165), whose name has also been pronounced since the 17th century as “Fujiwara no Koremichi.”

Shūtsū.¹ Entering the quarters of Dharma Seal Ennō² of Mount Hiei,³ he was tonsured in his eighteenth year. Thereafter, he studied the two teachings of the Abhidharma Storehouse School and the Jōjitsu School, and subsequently studied the *Great Calming and Contemplation*.⁴ From this, he learned that there is no benefit whatsoever from scholastic work⁵ for the sake of fame and profit, and he inwardly aroused the thought of bodhi. However, for some time he followed his teacher's orders and took scholastic work as the effort needed for advancement.⁶

然るに有時、母儀の處に往く。母便ち命じて曰く、我れ汝をして出家せしむる志、上綱の位を補して公上の交りを作せと思はず。唯名利の學業を爲さず、黒衣の非人にして背後に笠を掛け、往來唯かちより行けと思ふのみなり。時に師聞て承諾し、忽に衣を更て再び山に登らず。淨土の教門を學し、小坂の奥義を聞き、後に多武の峰の佛地上人、遠く佛照禪師の祖風を受て見性の義を談ず。師、往て訪らふ。精窮群に超ゆ。

At one time, however, he went to the home of his mother, a model of motherhood, and she commanded him, saying: “In my wish that you go forth from household life, I did not expect you to assume the rank of superior⁷ or associate with government officials. I only expected that, without engaging in scholastic work for the sake of fame and profit, but rather as a black-robed non-human⁸ with

¹ Shūtsū 秀通. The reference is to Fujiwara Shūtsū 藤原宗通 (1070–1120), whose name has been pronounced since the 17th century as “Fujiwara no Munemichi.” He was the father of Fujiwara Itsū 藤原伊通 (1093–1165), a.k.a. Prime Minister Kujō. Due to a copyist's error, the Shūmūchō edition of the *Denkōroku* gives the name incorrectly as 秀通 (Shūtsū, also read as “Hidemichi”), which in Chinese-style pronunciation (*on yomi* 音読み) is a homonym for the correct name, 宗通 (Shūtsū, also read as “Munemichi”). For a reliable account of Ejō's family relations and their names, see Furukawa 1981.

² Dharma Seal Ennō (Ennō Hōin 圓能法印; d.u.). A leading cleric in the Eshin Tradition (Eshinryū 惠心流) of the Mountain Branch of the Tendai School, located in the Yokawa District of Mount Hiei. “Dharma seal” is a clerical title.

³ Mount Hiei (Eizan 穀山). A mountain on the northeast side of the Heian capital (present-day Kyōto), and the site of Enryaku Monastery, the headquarters of the Mountain Branch of the Japanese Tendai School of Buddhism.

⁴ Great Calming and Contemplation (C. *Mohe zhiguan* 摩訶止觀; J. *Maka shikan*). A massive compendium of meditation techniques and their doctrinal underpinnings, attributed to Tiantai Zhiyi (538–597), founder of the Tiantai School in China. A basic text for the study of Tendai Buddhism in Japan.

⁵ scholastic work (*gakugyō* 學業). This is probably an abbreviation of “work of studying the sūtras and sāstras” (*kyōron no gakugyō* 經論の學業), an expression that occurs in the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled “Painted Cakes” (*Gabyō* 畫餅).

⁶ effort needed for advancement (*kōjō no tsutome* 向上の勸). This expression has two possible meanings here: (1) the religious practice (*tsutome* 勸) needed to “go beyond” (*kōjō* 向上) the world and advance spiritually; or (2) the work necessary for advancement in the bureaucracy of monk officials.

⁷ “rank of superior” (*jōgō no kurai* 上綱の位). A rank in the state bureaucracy of monk officials charged with managing the Buddhist *samgha*.

⁸ “black-robed non-human” (*kokue no hinin* 黑衣の非人). “Black-robed” (C. *heiyi* 黑衣; J. *kokue*) conveys two meanings here. First, it indicates a Buddhist monk, as opposed to a

a straw hat hung on his back, you would just wander here and there on foot.” At the time, the Master [Ejō] listened and agreed. He immediately changed his robes and never again ascended the mountain.¹ He studied the Pure Land teachings gate² and heard the inner doctrines of Kosaka.³ Later, Holy Man Butchi⁴ of Tōnomine Peak,⁵ having received from afar the ancestral style of Chan Master Fozhao,⁶ was discoursing on the meaning of seeing the nature. The Master [Ejō] went to study with him, and surpassed all others in his intensive investigation.

有時、首楞嚴經の談あり。頻伽瓶喻の處に到て、空に入るるに空増せず、空を取るに空減せざと云に到て深く契處あり。佛地上人曰く、如何が無始曠劫より以

“white robed” (C. *baiyi* 白衣; J. *byakue*) Buddhist lay person. Second, it indicates a monk of the lowest rank, for clerics got to wear robes of various colors (culminating in purple) as they rose in the monastic hierarchy. In medieval Japan, the term “non-human” (*binin* 非人) was a common expression for beggars, lepers, people with “unclean” professions such as butcher or leather worker, and others thought to be beyond the pale of ordinary society. All Buddhist monks fit that last category insofar as they had gone forth from *household life*, but in the present context the label “non-human” would not extend to high-ranking monk officials.

¹ changed his robes and never again ascended the mountain (*e wo kaete futatabi yama ni noborazu* 衣を更て再び山に登らず). That is, he gave up his affiliation with the Tendai School and never returned to Mount Hiei.

² Pure Land teachings gate (*Jōdo no kyōmon* 淨土の教門). In this context, the reference seems to be to the Pure Land School of Japanese Buddhism founded by Hōnen (1133–1212), who taught the exclusive practice of calling the name (*nenbutsu* 念佛) of Amitābha Buddha as a way of assuring rebirth (*ōjō* 往生) in that buddha’s “pure land” (*jōdo* 淨土), called “paradise” (C. *jile* 極樂; J. *gokuraku*; S. *sukhāvatī*).

³ inner doctrines of Kosaka (*Kosaka no ōgi* 小坂の奥義). The essential teachings of the Seizan Tradition (*Seizanryū* 西山流) of Pure Land Buddhism founded by the monk Shōkū 譲空 (1177–1247), a disciple of Hōnen (1133–1212). When he first left Hōnen and began teaching on his own, Shōkū lived at Kosaka 小坂 (“Little Slope”) in the Higashiyama 東山 district of the capital, Heiankyō (present-day Kyōto).

⁴ Holy Man Butchi (Butchi Shōnin 佛地上人). The sobriquet of Kakuan 覚晏 (d.u.), the leading disciple of Dainichi-bō Nōnin 大日房能忍 (–1194?), who founded the so-called Daruma School (*Darumashū* 達磨宗) of Zen in Japan at the end of the twelfth century. Kakuan and some of his followers in the Daruma School later became disciples of Dōgen.

⁵ Tōnomine Peak (Tōnomine 多武の峰). A mountain located at the southeast edge of the Nara basin. At one time Tōnomine Peak was the home of a large Buddhist complex dedicated to the memory of Fujiwara Kamatari 藤原鎌足 (614–669), the founder of the Fujiwara clan. In the *Denkōroku*, it stands (by metonymy) as a name for the Daruma School (*Darumashū* 達磨宗) led by Holy Man Butchi, heir to Dainichi-bō Nōnin 大日房能忍 (–1194?).

⁶ Chan Master Fozhao (C. Fozhao Chanshi 佛照禪師; J. *Busshō Zenji*). The master title of Zhuoan Deguang (1121–1203), a Chan master in the Linji Lineage following Dahui Zonggao (1089–1163). Zhuoan Deguang recognized Dainichi-bō Nōnin 大日房能忍 (–1194?) as a dharma heir, although the former never left China and the latter never left Japan: the transaction was facilitated by a disciple of Nōnin who took a sample of his writing to China and returned with a signed portrait of Deguang. Kakuan 覚晏 (d.u.), a.k.a. Holy Man Butchi, is said to have “received from afar the ancestral style of Chan Master Fozhao” because he was a dharma heir of Nōnin.

來、罪根惑障悉く消し、苦皆解脱し畢ると。時に會の學人三十餘輩、皆以て奇異の思をなし皆盡く敬慕す。

At one time, they discussed the *Heroic March Sūtra*. Upon coming to the metaphor of the *kalavīṅka* pitcher,⁷ where it is said that adding emptiness does not increase emptiness, and removing emptiness does not eliminate emptiness, [Ejō] had a deep tallying. Holy Man Butchi said, “How is it that you have completely extinguished the roots of evil and obstructing afflictions from beginningless vast *kalpas* and become liberated from all suffering?” At the time, there was a group of more than thirty fellow students in the assembly; all were amazed by this, and all admired him.

然るに永平元和尚、安貞元丁亥歳、初て建仁寺に歸りて修練す。時に大宋より正法を傳て竊かに弘通せんといふ聞へあり。師聞て思はく、我既に三止三觀の宗に暗からず、淨土一門の要行に達すと雖も、尚ほ既に多武の峰に參ず。頗ぶる見性成佛の旨に達す。何事の傳へ來ることかあらんと云て、試に赴きて乃ち元和尚に參ず。

However, in the 1st year of the Antei era,⁸ Junior Water Year of the Boar, Reverend Eihei Dōgen returned to Kennin Monastery and began training. At that time, it was rumored that he hoped to transmit and secretly propagate the true *dharma* [that he had brought back] from the Great Song. Hearing this, the Master [Ejō] thought: “I am no longer in the dark about the essential teachings of the three calmings and three contemplations,⁹ and I have already mastered the essential practice of the one gate of Pure Land,¹⁰ but that is not all. I have also sought

⁷ metaphor of the *kalavīṅka* pitcher (C. *pinqie ping yu* 頻伽瓶喻; J. *binga byō yu*). This refers to a passage in the *Heroic March Sūtra*, in which the unreality of the “aggregate of consciousnesses” is explained by comparison to the empty space inside a *kalavīṅka* pitcher (a vessel with two spouts pointed in opposite directions, shaped like the mythical *kalavīṅka* bird):

Ānanda, it is as if someone were to take a *kalavīṅka* pitcher, seal both spouts when it is completely empty, and carry it for use as provisions in another country one thousand miles away. The “aggregate of consciousnesses,” you should know, is also like this. Ānanda, empty space like this does not come from over there, and it is not imported here. If it came from over there, Ānanda, then the amount of emptiness originally in the bottle should be preserved, and the amount of empty space in the land where the bottle came from should be reduced. And, having imported it to here, when the bottle is opened, we should see the emptiness pour out. Therefore, you should know that the [notion of an] “aggregate of consciousnesses” is a falsehood. Fundamentally, it is neither conditioned nor self-existent.

《大佛頂如來密因修證了義諸菩薩萬行首楞嚴經》阿難譬如有人取頻伽瓶。塞其兩孔滿中擎空。千里遠行用餉他國。識陰當知亦復如是。阿難如是虛空。非彼方來非此方入。如是阿難若彼方來。則本瓶中既貯空去。於本瓶地應少虛空。若此方入開孔倒瓶應見空出是。故當知識陰虛妄。本非因緣非自然性。(T 945.19.114c7-12).

⁸ 1st year of the Antei era (Antei gan 安貞元). The year corresponds roughly to 1227.

⁹ “three calmings and three contemplations” (C. *sanzhi sanguan* 三止三觀; J. *sanshi sankan*). A Tiantai School formula for categorizing meditation teachings. → three calmings and three contemplations.

¹⁰ “essential practice of the one gate of Pure Land” (*Jōdo ichimon no yōgyō* 淨土一門の要

instruction at Tōnomine Peak and fairly well penetrated the gist of ‘seeing the nature and attaining buddhahood.’ What matter [beyond this] could he [Dōgen] have to transmit?” So saying, he set off to test him and sought instruction from Reverend Dōgen.

初で對談せし時、兩三日は唯師の得處に同じし。見性靈知の事を談ず。時に師歡喜して違背せず。我得所、實なりと思ふて愈よ敬歎を加ふ。稍や日數を経るに、元和尚、頗る異解を顯はす。時に師、驚きて鉾先を揚るに、師の外に義あり、悉く相ひ似ず。故に更に發心してて伏承せんとせしに、元和尚即ち曰く、我れ宗風を傳持して初て扶桑國中に弘通せんとす。當寺に居住すべしと雖も、別に所地を擇で止宿せんと思ふ。若し處を得て草庵を結ばば、乃ち尋ねて到るべし。此に相隨はんこと不可なり。師、命に隨ひて時を俟つ。

At first when they conversed, for two or three days it was merely the same as what the Master [Ejō] had attained. They discussed the matters of *seeing the nature* and *numinous awareness*, and at the time the Master [Ejō] rejoiced that they did not disagree. Thinking, “What I have attained is genuine,” his respect for [Dōgen] increased more and more. When a few more days had passed, Reverend Dōgen revealed a rather different interpretation. At the time the Master [Ejō] was startled and raised his spear point,¹ but [Dōgen] had a meaning that was beyond the Master [Ejō] and was not entirely similar. Thus, he aroused the thought of *bodhi* yet again and tried to submit [to Dōgen], in response to which Reverend Dōgen said: “Having received transmission of this *lineage style*, I intend to propagate it for the first time in the Japan. Although I ought to reside in this monastery,² I think I will choose another location at which to stay. If I find a place to build a *thatched hermitage*,³ then you should go and call on me there. You cannot be my follower here.” The Master [Ejō] obeyed his command and waited for the proper time.

然るに元和尚、深草の極樂寺の傍らに初て草庵を結で一人居す。一人の訪らふなくして兩歳を経しに、師即ち尋ね到る。時に文暦元年なり。元和尚歡喜して即ち入室を許し晝夜祖道を談ず。稍や三年を過るに今の因縁を請益に舉せらる。

行). The exclusive practice of calling the name (*nenbutsu* 念佛) of Amitābha Buddha as a way of assuring rebirth in that buddha’s pure land, as taught by Hōnen (1133–1212), founder of the Pure Land School.

1 raised his spear point (*hoko saki wo aguru* 鉾先を揚る). That is to say, he engaged Dōgen in debate: metaphorical “dharma combat” (C. *fazhan* 法戰; J. *hossen*).

2 “I ought to reside in this monastery” (*tōji ni kyoju subeshi* 當寺に居住すべし). “This monastery” (*tōji* 當寺) refers to Kennin Monastery, where Dōgen had trained and (according to the *Denkōroku*) received dharma transmission from Myōzen before accompanying Myōzen to China. Dōgen suggests here that he, having returned from China and enshrined Myōzen’s relics at Kennin Monastery, is expected to remain there and serve as abbot himself.

3 “thatched hermitage” (*sōan* 草庵). A poetic term that suggests a humble thatch-roofed cottage for a monk who wishes to live in seclusion. It also came to mean, however, a place where the resident monk could do what he wants, free from pressure or interference by other members of the *saṅgha*. Thus, some Chan/Zen masters who did not live alone, but gathered disciples and built monasteries that were neither thatched nor especially humble, called their domain a “thatched hut” or “thatched hermitage.”

謂ゆる此因縁は一念萬年一毫衆穴を穿つ。登科は汝が登科に任す。抜萃は汝が抜萃に任す。之を聞て師即ち省悟す。

In any case, Reverend Dōgen first built a thatched hermitage next to Gokuraku Temple in Fukakusa¹ and lived there alone. Two years passed without a single person visiting, but then the Master [Ejō] came looking for [Dōgen]. The time was the 1st year of the Bunryaku era.² Reverend Dōgen rejoiced, permitted him to enter the room, and discussed the way of the ancestors day and night. When about three years had gone by, the aforementioned episode³ was raised during the rite of requesting edification.⁴ That is to say: “a moment of thought is ten thousand years; a single hair pierces multiple holes.”⁵ “Passing the examination depends on

¹ **Gokuraku Temple in Fukakusa** (*Fukakusa no Gokurakuji* 深草の極樂寺). The village of Fukakusa was located in the Uji District (Ujigun 宇治郡), about 20 kilometers south of the capital, Heiankyō (present-day Kyōto). The Gokuraku Temple was already in existence at the time, but its precise location is now uncertain. Historians think that in 1230 Dōgen moved to a place near Gokuraku Temple called An'yō Cloister (*Anyō'in* 安養院), and that in 1233 he built Kōshō Monastery, a new facility, on the site of that cloister.

² **1st year of the Bunryaku era** (*Bunryaku gan nen* 文暦元年). The Bunryaku era began on Nov. 27, 1234.

³ **aforementioned episode** (*ima no innen* 今の因縁). Literally the “present” (*ima no* 今の) episode, which is to say, the kōan mentioned in the Root Case of the present chapter: “a single hair pierces multiple holes.”

⁴ **raised during the rite of requesting edification** (*shin'eki ni ko seraru* 請益に舉せらる). This statement suggests that enough other disciples had gathered around Dōgen to hold such a formal instruction: a semi-private gathering called a “small convocation” (C. *xiaocan* 小參; J. *shōsan*), convened in the front meeting area of the abbot's quarters. If it were Ejō alone who entered the room of Dōgen, the term “request edification” would probably not be used.

⁵ **“a moment of thought is ten thousand years; a single hair pierces multiple holes”** (C. *yinian wannian, yihao chuan zhongxue* 一念萬年、一毫穿衆穴; J. *ichi nen ban nen, ichigō shuketsu wo ugatsu* 一念萬年、一毫衆穴を穿つ). This quotation is presented here as if it were the original saying that Senior Seat Quanming of Xuzhou was referencing when he asked Shishuang Qingzhu (809–888), “What about when ‘a single hair pierces multiple holes?’” That question was the start of an exchange that became a famous kōan, raised and commented on by many Chan/Zen masters, including Dōgen; → “a single hair pierces multiple holes.” The full two-phrase quotation given here in the *Denkōroku* is not found anywhere else in extant Chan/Zen literature. However, in all versions of the kōan, either Shishuang's or Jingshan's response to the aforementioned opening question is: “That would surely take ten thousand years.” That response could have been a reference to the first phrase in the two-phrase quotation given here in the *Denkōroku*, if in fact the quotation was already known in that form. In any case, the phrase “a moment of thought is ten thousand years” appears by itself in many Chan texts, including the *Inscription on Faith in Mind*, attributed to the Third Ancestor, Sengcan:

Wise people of the ten directions all enter this axiom; the axiom is neither hurried nor slow: a moment of thought is ten thousand years.

《景德傳燈錄、三祖僧璨大師信心銘》十方智者皆入此宗。宗非促延一念萬年。
(T 2076.51.457b19-20).

your passing the examination; being outstanding depends on your being outstanding.”¹ Upon hearing this, the Master [Ejō] had an *introspective awakening*.

聽許ありしより後、相隨ふて一日も師を離れず、影の形に隨ふが如くして二十年を送る。設ひ諸職を補すと雖も、必ず侍者を兼ぬ。職務の後は又侍者司に居す。故に予、二代和尚の尋常の垂示を聞に曰く、佛樹和尚の門人、數輩ありしかども、元師獨り參徹す。元和尚の門人又多かりしかども、我獨り函丈に獨歩す。故に人の聞かざる所を聞けることはありと雖も、他の聞ける所を聞かざることなし。

Once he had approval, [Ejō] accompanied [Dōgen], without being apart from his teacher for even a day: he spent twenty years like a shadow following a body. Even though he filled various monastic offices, he always combined those with the position of acolyte [to Dōgen], and when those official duties were over, he again resided in the acolytes' office.² Thus, I [Keizan] heard the Second Generation Reverend [Ejō] say during his regular teachings: “Reverend Butsuju³ had many followers, but Master Dōgen alone thoroughly investigated [his teachings]. Reverend Dōgen also had many followers, but I alone walked by myself into the abbot's room. Therefore, while I was able to hear what no one else heard, I never failed to hear what others heard.”

卒に宗風を相承してより後、尋常に元和尚、師を以て重くせらる。師をして永平の一切佛事を行はしむ。師、其故を問へば、和尚示して曰く、我命久しかるべからず。汝、我より久くして決定我道を弘通すべし。故に我れ汝を法の爲に重くす。室中の禮、恰かも師匠の如し。四節毎に太平を奉つらる。是の如く義を重くし禮を厚くす。師資道合し心眼光交はり、水に水を入れ、空に空を合するに似たり。一毫も違背なし。唯師獨り元和尚の心を知る。他の知る所に非ず。

After the Master [Ejō] finally received *face-to-face inheritance* of the *lineage style*, Reverend Dōgen always valued him. He had the Master [Ejō] perform all the *buddha-services* at Eihei Monastery. When the Master [Ejō] asked the reason for this, the Reverend said: “My life will not last long. Yours will be longer than mine, and you definitely must propagate my way. Therefore, I value you for the

1 “Passing the examination depends on your passing the examination; being outstanding depends on your being outstanding” (*tōka wa nanji ga tōka ni makasu. bassui wa nanji ga bassui ni makasu* 登科は汝が登科に任す。抜萃は汝が抜萃に任す). This is a Japanese transcription of a line attributed to Shishuang Qingzhu (809–888) in the *kōan* that is said to have triggered Ejō's awakening → “a single hair pierces multiple holes.” → pass the examination

2 when those official duties were over, he again resided in the acolytes' office (*shokumu no ato wa mata jishasu ni kyo su* 職務の後は又侍者司に居す). The “various monastic offices” (*shoshoku* 諸職) that Ejō filled would have required him to reside and work in the physical “quarters” (*ryō* 寮) or “office” (*su* 司) provided for that officer in the monastic bureaucracy, but when the term of office (generally one retreat or six months) was over, he always returned to the place where acolytes of the abbot resided. Another possible interpretation is that Ejō continued to live in the acolytes' office even when he was on duty in other offices, returning to the former to sleep at night and whenever else his other duties were finished. That would have meant, however, that he was allowed to deviate from established monastic rules.

3 “Reverend Butsuju” (Butsuju Oshō 佛樹和尚). That is, Dōgen's teacher Myōzen (1184–1225).

sake of the dharma.” During rituals in the abbot’s room, it was just as if [Ejō] were the master teacher. At each of the four occasions, [Ejō] conducted the prayers for great peace.⁴ In this way, he “valued righteousness and appreciated rites.”⁵ The way of master and disciple was met, and the light of their mind’s eyes merged, like water pouring into water, or space merging with space. There was not an iota of disagreement between them. Only the Master [Ejō] alone knew the mind of Reverend Dōgen; it was not known by any other.

謂ゆる深草に修練の時、即ち出郷の日限を定めらるる榜に曰く、一月兩度、一出三日也。然るに師の悲母、最後の病中に師往て見ること、既に制限を犯さず。病、既に急にして最後の對面を望む。使既に重なる故に、一衆悉く往くべしと曰ふ。師、既に心中に思ひ究むと雖も、又一衆の心を知らんと思ふて、衆を集めて報じて曰く、母儀最後の相見を願ふ、制を破て往くべしや否や。時に五十餘人皆曰ふ、禁制是の如くなりと雖ども、今生悲母再たび逢ふべきに非ず。懇請して往くべし。衆心、悉く背くべからず。和尚何ぞ許さざらん。事既に重し、小事に準ずべからず。衆人の議、皆一同なり。此上事、上方に聞ゆ。

It is said that during the time of training at Fukakusa, there was a signboard that limited the number of days allowed for going out of the monastery on personal errands. It read: “Two times per month, three days per departure.” Even when going to see his loving mother during her final illness, the Master [Ejō] never violated this restriction. When her illness had become extreme, she wished to have a face-to-face final meeting. Because this was repeatedly conveyed by messengers, the entire congregation said that he should go. The Master [Ejō] had already considered the matter in his own mind, but he also wanted to know the thoughts of the congregation, so he had gathered the congregation and addressed it, saying, “My mother seeks a final face-to-face encounter with me. Should I break the rule and go to her, or not?” At that time, more than fifty people had all said: “Even though the prohibition is what it is, you are not likely to meet your loving mother again in this lifetime. You should earnestly request permission and go; do not spurn the will of the entire congregation. How could the Reverend [Dōgen] not permit it? This matter is already grave; it cannot be judged a minor matter.” In the deliberations of the assembly, all were of the same mind. This matter came to the attention of the abbot [Dōgen].

和尚竊かに言ふ、辨公の心定て出づべからず。衆議に同ぜじと。果して衆議畢りて後、師、衆に報じて曰く、佛祖の軌範、衆證よりも重し。正しく是れ古佛の禮法

⁴ conducted the prayers for great peace (*taihei wo tatematsuraru* 太平を奉つらる). Prayers for the “great peace of the imperial way” (*kōdō taihei* 皇道太平), meaning the long life of the emperor and peace in the realm. In Song Chinese monasteries and the Japanese Zen monasteries that were modeled after them, the four occasions — the binding of the retreat (C. *jiexia* 結夏; J. *ketsuge*), release from the retreat (C. *jiexia* 解夏; J. *kaige*), the winter solstice (C. *dongzhi* 冬至; J. *tōji*), and New Year’s Day (C. *nianzhao* 年朝; J. *nenchō*) — were among the times when prayer services for the emperor were held. Ordinarily, the services were conducted by the abbot, but here Dōgen is said to have had Ejō do the honors.

⁵ “valued righteousness and appreciated rites” (*gi wo omoku shi rei wo atsuku su* 義を重くし禮を厚くす). Japanese renderings of two traditional Confucian virtues: to “value righteousness” (C. *zhongyi* 重義; J. *jūgi*) and “appreciate ritual propriety” (C. *houli* 厚禮; J. *kōrei*).

なり。悲母の人情に隨ひ、古佛の垂範に背かん。頗ぶる不孝の過、何ぞ免かれんや。故如何となれば、今方に佛の制法を破らん、是れ母最後の大罪なるべし。夫れ出家人としては親をして道に入らしむべきに、今一旦人情に隨ひ、永劫沈淪を受けしめんやと云て卒に衆議に従はず。故に衆人舌を巻く。果して和尚の所説に違はず。諸人讚歎して實に是れ人發し難き志なりと。

The Reverend [Dōgen] said to himself, “Honorable Ejō has evidently made up his mind not to go out. He does not agree with the congregation.” In the end, after the congregation completed its deliberations, the Master [Ejō] addressed it, saying: “The standards of the buddhas and ancestors carry more weight than the findings of this congregation. Truly, they are the rules of propriety of the old buddhas. If I were to follow along with the human emotions of my loving mother, I would be turning my back on the model established by the old buddhas. How could I, then, avoid an extremely unfilial transgression? Why do I say that? Because, if I were to violate the buddhas’ procedures now, it would amount to a grave transgression on my mother’s part at the very end of her life.¹ As a person who has gone forth from household life, I should lead my parents to enter the way. If on this one day I follow along with human emotions, will I not cause her to be submerged [in birth and death] for everlasting *kalpas*?” So saying, in the end, he did not abide by the deliberations of the congregation. As a result, the people in the congregation were struck dumb, and ultimately did not disagree with what the Master [Ejō] had said. Everyone praised him, saying that he was truly a person of rare resolve.

是の如く十二時中、師命に背かざる志、師父も鑑みる。實に師資の心通徹す。然のみならず二十年中、師命に依て療病せん時、師顔に向はざること首尾十日なり。南嶽懐讓、六祖に奉侍せしこと未徹以前八年、已徹して以後八年、前後十五秋の星霜を送る。其外三十年四十年、師を離れざる多しと雖も、師の如くなる、古今未だ見聞せざるなり。

In this way, [Ejō’s] resolve not to disobey his master’s commands throughout the twelve periods of the day was regarded as exemplary even by his father master [Dōgen]. Truly, the minds of master and disciple thoroughly understood [one another]. Not only that, but for twenty years the only time [Ejō] did not see his master’s [Dōgen’s] face was a period of ten days, from start to finish, when his master [Dōgen] ordered that he be treated for an illness. Nanyue Huairang waited on the Sixth Ancestor for eight years before his realization and eight years afterwards, passing a total of fifteen autumns of stars and frost.² Although there were many others who were inseparable from their own masters for thirty or forty years, one such as the Master [Ejō] has not been seen or heard of in the past or present.

然のみならず、永平の法席を續で十五年の間、方丈の傍らに先師の影を安じて、夜間に珍重し、暁天に和南して一日も怠たらず。世世生生奉侍を期し、卒に釋尊

¹ “a grave transgression on my mother’s part at the very end of her life” (*haha saigo no taizai* 母最後の大罪). Presumably, Ejō’s point here is that his mother would be guilty of encouraging him to break the rule.

² stars and frost (*seisō* 星霜). That is, years, as marked by the annual revolution of the stars and the onset of frost.

阿難の如くならんと願ひき。尚ほ今生の幻身も相離れざらん爲に、遺骨をして先師の塔の侍者の位に埋ましめ、別に塔を立てず。塔は以て尊を表するを恐れなり。同寺に於て我が爲に別に佛事を修せんことを恐れて、先師忌八箇日の佛事の一日の回向に預からんと願ひ、果して同月二十四日に終焉ありて、平生の願樂の如く開山忌一日を占む。志氣の切なること顯はる。

Not only that, but upon succeeding to the *dharma* seat at Eihei Monastery, [Ejō] enshrined a portrait of his late master [Dōgen] near the abbot's quarters and, for fifteen years without missing a single day, he [addressed it] at night with “Take care,”¹ and in the morning with “Salutations.”² He pledged to serve as [Dōgen's] attendant in age after age, lifetime after lifetime, and vowed to be in the end just like Ānanda was to Śākyā the Honored One. Moreover, to ensure that their illusory bodies of this life would not be separated from each other, he ordered that his remains be buried next to his late master's *stūpa* in the position of an acolyte, without erecting a separate *stūpa*. He was afraid that people would use his *stūpa* to express veneration to him.³ Fearing that separate *buddha*-services would be performed for him at the same monastery [as Dōgen], he hoped that the *dedication of merit* to him would be carried out on one of the eight days when there were *buddha*-services for his late master's *memorial*.⁴ Sure enough, he died on the 24th day of the same month [as Dōgen], so as he had always hoped when he was alive, it coincided with one day of the *foundling abbot's memorial*.⁵ That revealed the earnestness of his resolve.

1 “Take care” (*chinchō* 珍重). A standard expression when saying goodbye to someone, used in this case as the equivalent of “good night.”

2 “Salutations” (*wanan* 和南). A transliteration of the Sanskrit *vandana*, meaning to “salute,” “pay respects to,” “bow to,” “reverence,” or “worship.” In this case, used as a greeting comparable to “good morning.”

3 **people would use his stūpa to express veneration to him** (*tō wa motte son wo hyō suru* 塔は以て尊を表する). That is to say, if Ejō had a separate *stūpa* dedicated to him alone, as opposed to having his remains enshrined next to those of Dōgen, future generations at Eihei Monastery might use it to venerate him in a way that competed with the veneration of Dōgen.

4 **eight days when there were buddha-services for his late master's memorial** (*senshi ki hakka nichi* 先師忌八箇日). It is not clear why there would have been eight days each year when *memorial services* were held for Dōgen. If the calculation included monthly *memorials* (*gakki* 月忌), there would of course have been more than eight such days. Thus, it would seem that Dōgen's annual *memorial* (*nenki* 年忌), referred to here as the *foundling abbot's memorial*, must have spanned eight days. Dōgen's death day (*shō tsuki mei nichi* 祥月命日) fell on the 28th day of the 8th month, which (according to *Keizan's Rules of Purity*) was the day on which other Sōtō monasteries in medieval Japan performed the annual Eihei *Memorial* (*Eiheiki* 永平忌). A lesser *memorial* for Dōgen was held on the 28th day of every month.

5 **it coincided with one day of the founding abbot's memorial** (*kaisanki ichi nichi wo shimu* 開山忌一日を占む). The *foundling abbot* of Eihei Monastery was Dōgen, and the annual *foundling abbot's memorial* was centered on the anniversary of his death, which was the 28th day of the 8th month. By dying on the 24th day of the 8th month, Ejō ensured that his own annual *memorial service* would coincide with the offerings made to Dōgen during the *foundling abbot's memorial*, which must have included that day; the rites seem to have

然のみならず義を重くし法を守ること、一毫髪も開山の會裏に違はず。故に開山一會の賢愚老少、悉く一歸す。今諸方に永平門下と稱する皆是れ師の門葉なり。

Moreover, [Ejō's] “valuing of righteousness” and guarding of the *dharma* did not differ by even a single hair's-breadth from those in the community of followers of the founding abbot [Dōgen]. Therefore, the entire *following* of the founding abbot, wise and foolish, old and young, all took refuge in him. Today, abbots everywhere who are called “the line of heirs of Eihei [Dōgen]” all belong to the Master's [Ejō's] branch lineage.

是の如く法火熾然として遠く顯はるるが故に、越州大野郡に或人夢みらく、北山に當りて大火高く燃ゆ。人ありて問て曰く、是れ如何なる火なれば、是の如く燃るぞと。答て曰く、佛法上人の法火なりと。夢覺て人に尋ぬるに、佛法上人といひし人、うさかの北の山に住して、世を去て年遙かなり。其門弟、今彼の山に住すと聞て不思議の思を爲し、わざと夢を記して恣參しき。

In this way, his [Ejō's] *dharma* flame burned so brightly¹ that it was apparent from far away. Thus, a certain person in the Ōno District of Etsu Province had a dream in which huge flames burned high in the vicinity of the northern mountains. [In the dream] someone asked, “What kind of fire could it be to burn like that?” The answer was, “It is the *dharma*-flame of Holy Man Buppō.”² After waking up from his dream and asking people about this, he [learned that] someone called Holy Man Buppō had lived in the mountains north of Usaka,³ but had died many years ago. Hearing that his [Dōgen's] disciples now lived in those mountains, he thought it strange, and deliberately recorded his dream and brought it [to the monastery].

實に開山の法道を傳持して永平に弘通すること、開山の來記に違はざる故に、兒孫今に及びて宗風未だ斷絶せず。之に依て當寺老和尚价公、まのあたり彼嫡子として法幢を此處に建て宗風を當林に揚ぐ。因て雲兄水弟、飢寒を忍び古風を學で、萬難を顧りみず晝夜參徹す。是れ然しながら師の徳風のこり、靈骨暖かなる故なり。

spanned eight days in all. However, as a matter of historical fact, Ejō's putative wish for ritual obscurity was not honored by his descendants. Keizan's *Rules of Purity* stipulates that an “Eihei Second Generation Memorial” (*Eihei Nidai ki* 永平二代忌) be held for Ejō on the 24th day of every month, with the main annual service occurring on the 24th day of the 8th month.

¹ **dharma flame burned so brightly** (*hōka shinēn toshite* 法火熾然として). The expression “*dharma flame*” (C. *fahuo* 法火; J. *hōka*) has two meanings in East Asian Buddhist literature. The most common one is the fire used for cremation in a “*dharma flame funeral*” (C. *fahuo zang* 法火葬; J. *hōkasō*). There is also a metaphorical usage in which “*dharma flame*” refers to the wisdom of a buddha, which is said to incinerate the afflictions. → *dharma flame*. Given that the text of the *Denkōroku* has just spoken of Ejō's death, it would seem that the primary meaning intended here is that of “funeral pyre.” However, the metaphorical meaning may also be at play.

² “*Holy Man Buppō*” (Buppō Shōnin 佛法上人). That is, Dōgen, known in the Tendai tradition by his residence title, Buppō-bō 佛法房.

³ Usaka うさか. Written 宇坂; a town south of Eihei Monastery.

Truly, [Ejō] received transmission of dharma words of the founding abbot and spread them widely at Eihei Monastery. Because this did not differ from what the founding abbot had predicted, his descendants have survived to this day, and our lineage style has yet to be cut off. On that basis the old reverend of this monastery, Honorable Kai,¹ as [Ejō's] direct legitimate heir, erected his dharma flag in this place² and spread our lineage style in this monastic grove. Accordingly, a brotherhood of wandering monks³ endured hunger and cold to learn the style of the ancients, ignoring myriad hardships to thoroughly investigate it day and night. Through it all, the Master's [Ejō's] wind of virtue remained, and the warmth of his numinous bones was as before.⁴

INVESTIGATION 【拈提】

夫れ法を重んずること師の操行の如く、徳を弘むること師の真風の如くならば、扶桑國中に宗風到らざる所なく、天下偏ねく永平の宗風に靡かん。汝等、今日の心術、古人の如くならば、未來の弘通、大宋の如くならん。

If your valuing of the dharma is like the Master's [Ejō's] behavior, and if your extension of virtue is like the Master's real wind, then there will be nowhere in this Country of Fusō⁵ that our lineage wind will not reach, and everywhere under heaven will yield to the lineage wind of Eihei. If all of you today have a mindset like that of the ancients, future propagation will be like that of the Great Song.⁶

¹ Honorable Kai (Kaikō 价公). Daijō Gikai (1219–1309), the third abbot of Eihei Monastery and founding abbot of Daijō Monastery. Keizan was his dharma heir and successor to the abbacy of Daijō Monastery, where the lectures that became the *Denkōroku* were delivered. Gikai was still in residence as a retired abbot at the time.

² erected his dharma flag in this place (*hōdō wo koko ni tate* 法幢を此處に建て). In the present context, this expression points to the fact that Gikai was the founding abbot of Daijō Monastery. The term can also refer to assuming an existing abbacy, holding a retreat, or simply preaching the dharma. → erect a dharma flag.

³ brotherhood of wandering monks (*unpin suitei* 雲兄水弟). Literally, “cloud elder brothers” (*unpin* 雲兄) and “water younger brothers” (*suitei* 水弟), a poetic flourish (lost in the English translation given here) that interposes the term for “wandering monk” (*unsui* 雲水, literally “clouds and water”) with that for “brothers” (*bindei, kyōdai* 兄弟). For the etymology and connotation of “clouds and water,” → wandering monk.

⁴ the warmth of his numinous bones was as before (*reikotsu atatakanaru yue nari* 灵骨暖かなる故なり). “Numinous bones” (C. *linggu* 灵骨; J. *reikotsu*) are the relics of a sage: bits of bone, ash, or crystalline material left over after cremation that are believed to embody his wisdom and to have magical properties of healing, etc. The image of continued “warmth” may be a reference to the intensity of the dharma flame of cremation, mentioned above. It is, of course, not to be taken literally, but rather as a metaphor for “ongoing influence.”

⁵ Country of Fusō (C. Fusang Guo 扶桑國; J. Fusō Koku). A poetic name for Japan.

⁶ like that of the Great Song (*Daisō no gotoku* 大宋の如く). The point here seems to be that Zen Buddhism in general, and Dōgen's lineage in particular, could spread in Japan and achieve the same degree of overwhelming predominance that the Chan Lineage enjoyed within the world of elite, state-supported Buddhism in Song China. At the time when Keizan was speaking, Zen was a relatively new import from China to Japan, an upstart movement that could not yet compete with the established Tendai and Shingon

抑も一毫衆穴を穿つの意は、師已に一毫は問はず、如何が是れ衆穴と問ふ。纖毫の立すべきなく一法の崩すべきなし。故に古人曰く、實際理地に一塵を受けず。一亘の清虛に毫髪の崩し来るなし。是の如く會得せし時、元老乃ち許可するに穿了也と曰ふ。

Now, on the meaning of “a single hair pierces multiple holes,” the Master [Ejō] immediately asked, “I do not ask about the ‘single hair,’ but what are the ‘multiple holes?’”¹ Not the finest hair can stand; not a single dharma can sprout. Therefore, the ancients said, “the ground of principle at the apex of reality does not admit a single mote of dust.”² “In the single span of pure space,”³ there is not a hair that sprouts. When [Ejō] was able to understand it in this way, Old Gen⁴ approved him, saying, “Pierced.”

實に百千の妙義、無量の法門、一毫頭上に向て穿却し畢りぬ。終に微塵の外より來るなし。故に十方界畔なく三世隔てなし。玲玲瓏瓏として明明白了たり。此田地、千日雙び照すとも尚ほ其明に及ばず。千眼回し見れども、其際を究むべからず。然れども人人悉く疑はず、覺悟了了たり。

Actually, the tip of that “single hair,” going beyond, completely “pierces” a hundred thousand sublime meanings and innumerable dharma gates. Ultimately, not even an infinitesimal mote of dust comes from outside. Thus, there are no boundaries between realms in the ten directions, and no separation among the three times. It is clear as a bell,⁵ perfectly clear and perfectly complete. As for this standpoint, even the shining of a thousand suns together could not compare to its schools in gaining patronage from social and political elites, and did not have the popular appeal enjoyed by the various Pure Land movements.

1 “I do not ask about the ‘single hair,’ but what are the ‘multiple holes?’” (*ichigō wa towazu, ikan ga kore shuketsu* 一毫は問はず、如何が是れ衆穴). A repetition in Japanese of Ejō’s question in the Root Case, which is written in Chinese.

2 “the ground of principle at the apex of reality does not admit a single mote of dust” (*jissai richi ni ichijin wo ukezu* 實際理地に一塵を受けず). This is a transcription into Japanese of a famous saying found in a number of Chinese Buddhist texts and often raised as a *kōan* in the literature of Chan/Zen. The original source is uncertain, but in the *Jingde Era Record of the Transmission of the Flame* the saying is attributed to Weishan Lingyou (771–853):

The ground of principle at the apex of reality does not admit a single mote of dust; amidst the myriad methods of practice, do not discard a single dharma.

《景德傳燈錄》實際理地不受一塵。萬行門中不捨一法。(T 2076.51.265a1-2).

For more details, → “the ground of principle at the apex of reality does not admit a single mote of dust.”

3 “single span of pure space” (*ikkō no seikyo* 一亘の清虛). This phrase seems to be borrowed from Hongzhi Zhengjue (1091–1157), as found (for example) in the *Extensive Record of Chan Master Hongzhi*:

Pure space is a single span, but principle cuts off verbal expressions.

《宏智禪師廣錄》清虛一亘而理絕名言。(T 2001.48.46b23-24).

4 Old Gen (Genrō 元老). An affectionate, familiar way of referring to Dōgen.

5 clear as a bell (*reirei rōrō toshite* 玲玲瓏瓏として). A poetic expression that appears to have been coined by Hongzhi Zhengjue (1091–1157). For a discussion of its etymology and Hongzhi’s use of poetic reduplication as a literary device to evoke the state of awakening, → clear as a bell.

brightness; even a thousand eyes looking across it could not reach its limit. Nevertheless, not a single person doubts it. Awakening is perfectly complete.

故に寂滅の法に非ず、差別の相に非ず。動なく靜なく聞なく見なし。子細に精到し恁麼に覺了すや。若し此處に承當せんば、設ひ千萬年の功行あり、恆河沙の諸佛に見ゆとも、唯是れ有爲の功行のみなり。一毫も未だ祖風を辨へず。故に三界苦輪、免かるべからず、四生の流轉、斷ずること無からん。

Thus, it does not consist of the *dharma* of quiescence, and it does not consist of the signs of distinctions. It has no motion, and it has no stillness. It has no hearing, and it has no seeing. Have you fully arrived, *meticulously*, and awakened in this way? If you fail to accede to this place, then even if you have ten million years of meritorious practice and see buddhas as innumerable as the sands of the Ganges, those are merely meritorious practices that are conditioned. You have not yet distinguished even one iota of the ancestral style. Thus, you cannot avoid the wheel of suffering in the three realms, and there is no cutting off transmigration through the four modes of birth.

汝等諸人、辱じけなく佛の形儀を象どり、佛の受用を用ゐる。若し未だ佛心に承當の分あらずんば、十二時、自己を欺詐するのみに非ず、諸佛を毀破す。故に無明地を破ることなく、業識蘊に流浪す。設ひ且らく善根力に依て人天の果報を感じ、自ら有爲の快樂に誇るとも、車輪暫らく濕れる所に推し、乾ける所に推すが如し。終なく始なく、唯流轉業報の衆生ならん。

All of you people are fortunate to adopt Buddha's appearance and deportment and use what Buddha received and used.¹ But if you still lack the capacity to accede to the buddha-mind, then you will not only deceive your own self throughout the twelve periods of the day, you will also slander and refute the buddhas.² Thus, there will be no destruction of the ground of ignorance,³ and you will drift aimlessly in the karmically conditioned aggregate of consciousnesses.⁴ Even if,

¹ adopt Buddha's appearance and deportment and use what Buddha received and used (*Hotoke no gyōgi wo katadori, Hotoke no juyū wo mochiiru* 佛の形儀を象どり、佛の受用を用ゐる). These words are a transcription into Japanese of a passage that appears in the opening chapter of *Rules of Purity for Chan Monasteries* under the heading “Receiving the Precepts”:

It is no trifling matter to adopt the appearance and deportment of Buddha, equip oneself with Buddha's precepts, and obtain what Buddha received and used.

《禪苑清規》像佛形儀、具佛戒律、得佛受用、此非小事。(CBETA, X63, no. 1245, p. 523, a22 // Z 2:16, p. 439, a9 // R111, p. 877, a9).

The Japanese verb *katadoru* (象る), translated here as to “adopt,” represents the Chinese glyph *xiang* 像, which means to “imitate” or “model after.” → what Buddha received and used.

² slander and refute the buddhas (*shobutsu wo kiba su* 諸佛を毀破す). The point here is that if one becomes a monk and lives off the alms of lay supporters but then fails to attain awakening, it amounts to a betrayal and refutation of the purpose of the Buddhist religion itself.

³ ground of ignorance (C. *wumingdi* 無明地; J. *mumyōchi*; S. *avidyāvāsa-bhūmi*). A technical term for the cognitive hindrances to awakening.

⁴ karmically conditioned aggregate of consciousnesses (*gō shikiun* 業識蘊). Although the

due to the power of your good karmic roots, you experience for a time the karmic recompense of a human or god and personally boast of a joy that is conditioned, this is like pushing a wheeled cart through wet places for a while, and then pushing it through dry places.¹ With no end and no beginning, you are merely living beings caught up in the karmic recompense of transmigration.

然れば設ひ三乘十二分教を通利すとも、八萬四千の法門を開演すとも、畢竟是れ鼠を窺ふ猫の如し。形靜まれるに似たれども、心は求め息むことなし。設ひ修行綿密なりとも、十二時中、心地未だ穩かならず。之に依て疑滯未だ晴れず。狐の早く走ると雖も、顧りみるに依て進むこと遅きが如し。野狐精の變怪未斷、弄精魂の活計なり。

Therefore, even if you gain insight into the three vehicles and twelve divisions of the teachings, and even if you expound the eighty-four thousand dharma gates, in the final analysis you are like a cat looking for a mouse. Even if your appearance seems calm, your mind's seeking has no rest. Even if your cultivation is thorough throughout the twelve periods of the day, your mind-ground is still not tranquil. Because of this, your obstructing doubts are not yet cleared away. You are like a fox who runs fast, but whose progress is slowed by looking back over his shoulder. The monstrous apparitions of the wild fox spirit have yet to be cut off. Yours is the occupation of “*fiddling around with the spirit*.²

expression “karmically conditioned consciousness” (C. *yeshi* 業識; J. *gōshiki*) is attested in Chapters 4 and 6 of the *Denkōroku*, such a consciousness is never referred to as an “aggregate” (C. *yun* 蘊; J. *un*; S. *skandha*) anywhere in the Chinese Buddhist canon. Thus, the correct way to parse the three-glyph compound that occurs here is almost certainly *not* “aggregate” (*un* 蘊) of “karmically conditioned consciousness” (*gōshiki* 業識). The correct way to parse it is “karmically conditioned” (*gō* 業) “aggregate of consciousnesses” (*shiki-un* 識蘊). The expression “aggregate of consciousnesses” (C. *shiyin* 識陰 or *shiyun* 識蘊; J. *shikion* or *shikiun*) is also attested in Chapter 44 of the *Denkōroku*. In early Buddhist texts, the “aggregate of consciousness” refers to the fifth of the five aggregates, which is consciousness (C. *shi* 識; J. *shiki*; S. *vijñāna*). In Yogācāra philosophy, however, the term “aggregate of consciousnesses” refers collectively to all eight modes of consciousness. It is the Yogācāra sense of the term that Keizan evidently has in mind here. → *mind only*.

¹ this is like pushing a wheeled cart through wet places for a while, and then pushing it through dry places (sharin shibaraku shimereru tokoro ni oshi, kawakeru tokoro ni osu ga gotoshi 車輪暫らく濕れる所に推し、乾ける所に推すが如し). That is to say, being born as a human or god is much easier going than being born in any of the other six destinies (demigods, animals, hungry ghosts, and hell), just as pushing a cart on dry ground is much easier than pushing it through mud. Nevertheless, the fact that one is still “pushing” in the round of rebirth means that being born as a human or god is merely a temporary reprieve.

² the occupation of “*fiddling around with the spirit*” (rō seikon no kakkei 弄精魂の活計). The “occupation” (C. *huoji* 活計; J. *kakkei*) of Chan/Zen masters and students is to raise and comment on the sayings of ancestral teachers, but if one is attached in a deluded manner to the things under discussion, then the exercise does not amount to anything more than “toying” or “*fiddling around with*” (C. *nong* 弄; J. *rō, moteasobu* 弄ぶ) one's own mind. This pejorative expression is found throughout the literature of Chan/Zen, including the chapter of Dōgen's *Treasury of the True Dharma Eye* entitled “The Matter Beyond Buddha” (*Butsu kōjōji* 佛向上事) (DZZ 1.288). → “*fiddling around with the spirit*.”

然れば多聞を好むこと勿れ。廣學を營なむこと勿れ。唯暫時なりと雖も、刹那なりと雖も、志を發すること大火聚の纖塵を留めざるが如く、太虛空の一針をも掛けざるが如くに似て、設ひ思量すと雖も、必ず思不到の處に到らん。設ひ不思量なりとも必ず空不得の處に到らん。若し能く是の如く、志實ありて、志既にに堅からん時、人人悉く通徹して三世佛の所證と絲毫も隔つべからず。

Therefore, do not be fond of hearing much. Do not occupy yourself with broad learning. Even if only for a brief time, or only for an instant, arouse your resolve so that it is like a great mass of flame that does not spare the slightest mote of dust, or resembles the vastness of empty space into which not a single needle can be stuck. Then, even if you are thinking, you will surely reach the place that "thought cannot reach";¹ and even if you are not thinking, you will surely reach the place that is "empty and cannot be grasped."² If, in this manner, you are able to have a resolve that is genuine, when that resolve becomes firm, every single person will thoroughly understand, and there will not be even a hair's-breadth of separation between that and what is verified by the buddhas of the three times.

故に永平開山曰く、人、道を求ること、世にたかき色に逢はんと思ひ、剛き敵を伐たんと思ひ、堅城を破らんと思ふが如くなるべし。志、既に深きに依て、此色に終に逢はざることなし、彼城、破らざることなし。此心を以て道に翻へさん時、千人は千人ながら、萬人は萬人ながら、皆是れ悉く得道すべし。然れば諸仁者、道は無相大乗の法、必らず機を擇ぶ。初機後學の到るべきに非ずと思ふこと勿れ。此處に都て利鈍なく都て所務なし。一度憤發して深く契處あるべし。

Therefore, the founding abbot of Eihei Monastery³ said that, in seeking the way,⁴ you should be like one in the world hoping to meet a high-class beauty, to strike a powerful enemy, or to conquer a fortified city. Once the resolve is deep enough, in the end they will not fail to meet the beauty or to conquer the city. When people have this kind of intention and turn it toward the way, then every one of them — a thousand out of a thousand, ten thousand out of ten thousand — is sure to gain the way. Therefore, gentlemen, do not think that the way, the signless dharma of the Mahāyāna, necessarily selects for ability, or that latecomer students

¹ "thought cannot reach" (C. *si budao* 思不到; J. *shi futō*). A saying that comes from the *Extensive Record of Chan Master Hongzhi*. → "thought cannot reach."

² "empty and cannot be grasped" (C. *kong bude* 空不得; J. *kū futoku*). A saying that comes from the *Extensive Record of Chan Master Hongzhi*. → "empty and cannot be grasped."

³ founding abbot of Eihei Monastery (Eihei kaisan 永平開山). The reference is to Dōgen.

⁴ in seeking the way (*michi wo motomuru koto* 道を求ること). The three similes that follow are based on Ejō's informal record of Dōgen's talks, the *Treasury of the True Dharma, Record of Things Heard*:

First, the will to eagerly seek [the dharma] must be ardent. For example, those who wish to steal a precious jewel, to strike a powerful enemy, or to meet a great beauty, will set their minds on it and, whether walking, standing, sitting, or reclining, adapting to circumstance and opportunity, will seek a chance in accordance with whatever occurs.

《正法眼藏隨聞記》先づ、欣求の志の、切なるべき也。たとへば、重き寶をぬすまんと思ひ、強き敵をうたんと思ひ、高き色にあはんと思ふ、心あらん人は、行住坐臥、事にふれ、をりにしたがひて、種々の事は、かはり來れども、其れに隨ひて、隙を求め、心に懸くる也。(DZZ 7.95).

with beginners' abilities are unlikely to reach it. In this place there are none who are sharp or dull, and none who have tasks to be done. If once you arouse a sense of urgency, you are sure to have a profound tallying.

且く道へ、如何が是れ這箇の道理。先に既に衆に呈す、虛空從來不容針、廓落無依有誰論。此田地に到る時、一毫の名を立せず。何況んや衆穴あることあらんや。然れども萬法泯ざと雖も泯ぜざる物あり。一切盡すと雖も盡き得ざる物あり。得得として自から果然たり。空空として本より靈明なり。故に淨裸裸と曰ひ、赤灑灑と曰ひ、惺惺歷歷地と曰ひ、明明皎皎地と曰ふ。纖毫の疑慮なく毫髮の浮塵なし。百千萬の日月よりも明らかなり。唯是れ白と謂ふべからず、赤と謂ふべからず。恰かも夢の覺たる時の如し。已に活活たるのみなり。之を呼で活活と謂ふ。惺惺と謂ふは、即ちさめさめたるのみなり。明明と謂ふは、亦あきあきとなるのみなり。内外なしと謂ふべきに非ず。古に涉るとも謂ふべからず。今に涉るとも謂ふべからず。

Now then, speak! What about this principle? As I have expressed to the congregation previously: "empty space has never allowed a needle [to be stuck in it]; expansive and diffuse, relying on nothing — who is there to discuss it?"¹ When one

¹ "empty space has never allowed a needle; expansive and diffuse, relying on nothing — who is there to discuss it?" (C. xukong congkai burong zhen, kuoluo wuyi you shui lun 虛空從來不容針、廓落無依有誰論; J. kokū jūrai, hari wo irezu, kakuraku mui, dare arite ka ronzen 虚空從來、針を容れず、廓落無依、誰有りてか論ぜん). This quotation appears to be from some original Chinese verse, but digital search of the Chinese Buddhist canon does not turn up any sayings that come close to matching it in its entirety. However, two fragments of the quotation do have precedents in Chinese Chan literature. First, the *Discourse Record of Chan Master Linji Huizhao of Zhenzhou* contains a famous saying that is attributed to Yangshan Huiji (803–887):

Yangshan said, "Officially, a needle is not allowed to enter; privately, carts and horses pass through."

《鎮州臨濟慧照禪師語錄》仰山云。官不容針私通車馬。(T 1985.47.506 b24).

In Case #52 of the *Congrong Hermitage Record*, entitled "Caoshan's Dharma Body," Wan-song Xingxiu (1166–1246) used Yangshan's saying to add two interlinear comments (marked by brackets) to the Root Case:

Raised: Caoshan asked Senior Seat De, "The Buddha's true dharma body is like empty space ['officially, a needle is not allowed to enter']; it appears as an avatar in response to sentient beings ['privately, carts and horses pass through'], like the moon in the water. How do you explain the principle of this response?"

《從容錄》舉。曹山問德尚座。佛真法身猶若虛空[官不容針]應物現形如水中月[私通車馬]作麼生說箇應底道理。(T 2004.48.259c20-22).

This is noteworthy because it takes "empty space" as the thing that "does not allow a needle," whereas in the original saying by Yangshan it is obviously customs officers at a frontier barrier (C. guan 關; J. kan) who are not supposed to allow the slightest thing through but actually do. Secondly, the expression "expansive and diffuse, relying on nothing" (C. kuoluo wuyi 廓落無依; J. kakuraku mui) appears several times in the *Extensive Record of Chan Master Hongzhi*. For example:

Karmically conditioned thought cannot reach the single piece of numinous clarity. Expansive and diffuse, relying on nothing, it freely pervades the ten directions.

《宏智禪師廣錄》緣思不到。一片靈明。廓落無依。十方通暢。(T 2001.48.3b11-12).
→ thought cannot reach.

arrives at *this* standpoint, one does not set up the name “single hair.” How much less, then, could there be “multiple holes”? While this is so, even when the myriad dharmas are eliminated,¹ there is a *thing* that is not eliminated. Even when “everything is entirely exhausted,” there is a *thing* that cannot be exhausted. As that which is perfectly attained,² it shines brightly of its own accord. As that which is perfectly empty, at root it is *numinous clarity*. Therefore, it is called “pure and stripped bare,” it is called “naked and washed clean,”³ it is called “perfectly alert and perfectly obvious,”⁴ and it is called “perfectly clear and perfectly bright.”⁵ There is not an infinitesimal speck of doubt, nor a hair’s-breadth of floating dust. It is brighter than a hundred thousand myriad suns and moons. It is just that we cannot call it “white,” and we cannot call it “red.” It is exactly like the moment of waking up from a dream. It is nothing but *perfectly vital*. Calling this “perfectly vital,” or calling it “perfectly alert,” simply means that it is perfectly awake. Calling it “perfectly clear,” too, simply means that it is perfect illumination. It is not nec-

¹ myriad dharmas are eliminated (*manpō minzu* 萬法泯^ズ). The “elimination” (*min* 滅) of dharmas spoken of here is accomplished by realizing that all dharmas are empty conceptual constructs that never had any really existing referents in the first place.

² perfectly attained (C. *dede* 得得; J. *tokutoku*). This is a tentative translation of an expression that is assigned many different meanings in ordinary Chinese and Japanese Zen dictionaries. In the present context, the expression *tokutoku* 得得 is juxtaposed, as an opposite, to the expression *kūkū* 空空 (translated here as “perfectly empty”).

³ it is called “pure and stripped bare,” it is called “naked and washed clean” (*jō rara to ii*, *shaku shasha to ii* 淨裸裸と曰ひ、赤灑灑と曰ひ). The *locus classicus* of these two quotations is a passage in the *Extensive Record of Chan Master Yunmen Kuangzhen*, where they are attributed to Guanxi Zhixian (–895). → “the ten directions have no walls or fences.” The expressions “pure and stripped bare” (C. *jing luoluo* 淨裸裸; J. *jō rara*) and “naked and washed clean” (C. *chi sasa* 赤灑灑; J. *shaku shasha*) are also repeated frequently in the *Discourse Record of Chan Master Yuanwu Foguo*, the *Blue Cliff Record*, the *Discourse Record of Chan Master Dahui Pujue*, the *Extensive Record of Chan Master Hongzhi*, and various other Chan records.

⁴ “perfectly alert and perfectly obvious” (C. *xingxing lili di* 惺惺歷歷地; J. *seisei rekireki chi*). This expression comes from the *Extensive Record of Chan Master Hongzhi*:

“Why is this so? There exists at all times and all places something that is perfectly alert and perfectly obvious.”

《宏智禪師廣錄》何故如此。在一切時一切處。惺惺歷歷地。(T 2001.48. 65b11-12).

⁵ “perfectly clear and perfectly bright” (C. *mingming jiaojiao di* 明明皎皎地; J. *meimei kōkō chi*). A similar expression is found in the *Extensive Record of Chan Master Hongzhi*:

At a lesser convocation a monk asked, “I remember [a *kōan*] in which a monk asked Jiashan, ‘What about the way?’ Jiashan said, ‘In the brimming eye of the sun, there is not a bit of cloud for ten thousand miles.’ What did that mean?” The Master [Hongzhi] said, “Perfectly clear and perfectly bright, there is no distortion of ‘self.’ If you accede to what is *directly beneath*, you will not cross over into circumstances.” The monk said, “You leave it at ‘pure and stripped bare, naked and washed clean.’” The Master [Hongzhi] said, “Have you already returned to ‘such,’ or not?”

《宏智禪師廣錄》小參僧問記得。僧問夾山。如何是道。山云。太陽溢目。萬里不掛片雲。此意如何。師云。明明皎皎無私曲。直下承當不涉緣。僧云。淨裸裸赤灑灑去也。師云。還曾恁麼也無。(T 2001.48.66b15-18).

essary to say that it has neither inside nor outside. It is not necessary to say that it crosses over to the past, and it is not necessary to say that it crosses over to the present.

故に謂ふこと莫れ、一毫衆穴を穿つと。何の徹了かあらん。呼で一毫とすれば、既に是れ二代和尚の所得底。更に如何が是れ一毫の體。聞かんと要すや。

Thus, we should not say, “a single hair pierces multiple holes.” What penetration could there be? If we call it a “single hair,” this is what the Second Generation Reverend¹ had already attained. Beyond that, what is the substance of the “single hair”? Do you wish to hear?

VERSE ON THE OLD CASE 【頌古】

虛空從來不容針。廓落無依有誰論。莫謂一毫穿衆穴。赤灑灑地絕瘢痕。

Empty space has never allowed a needle;
expansive and diffuse, relying on nothing — who is there to discuss it?²
Do not say “a single hair pierces multiple holes”;
naked and washed clean, all traces are removed.

¹ Second Generation Reverend (Nidai Oshō 二代和尚). Ejō, who was (according to Keizan) Dōgen’s primary dharma heir, which would make him the “second generation” (*nidai* 二代) of the Sōtō Lineage in Japan if Dōgen is considered the “first generation.” Ejō was also the second abbot of Eihei Monastery, so the epithet “Second Generation” could also be a reference to that.

² “Empty space has never allowed a needle; expansive and diffuse, relying on nothing — who is there to discuss it?” (C. *xukong conglaiburong zhen, kuoluo wuyi you shui lun* 虛空從來不容針、廓落無依有誰論; J. *kokū jūrai, hari wo irezu, kakuraku mui, dare arite ka ronzen* 虚空從來、針を容れず、廓落無依、誰有りて論ぜん). This appears to be a Chinese verse, one that Keizan also quotes earlier in this chapter, but its derivation is not fully known. For details, see note #1 on p. 568 above.

BIBLIOGRAPHY

- Adamek, Wendi L. 2007. *The Mystique of Transmission: On an Early Chan History and Its Contexts*. New York: Columbia University.
- Akamatsu, Toshihide, and Philip Yampolsky. 1977. "Muromachi Zen and the Gozan System." In *Japan in the Muromachi Age*, pp. 313–329. Edited by John W. Hall and Toyoda Takeshi. Berkeley: University of California.
- Akiba, Gengo, and Shohaku Okumura, Kazuaki Tanahashi, Mel Weitsman, Michael Wenger. 2001. *A Primer for Selecting Dharma Names*. San Francisco: San Francisco Zen Center and Soto Zen Buddhist Association.
- Andō Yoshinori 安藤義則. 2000. *Chūsei Zenshū bunken no kenkyū* 中世禪宗文獻の研究. Tokyo: Kokusho Kankōkai.
- App, Urs. 1994. *Master Yunmen: From the Record of the Chan Master "Gate of the Clouds."* New York, Tokyo & London: Kodansha International.
- Azegami Baisen 畔上楳仙. 1900. *Gokyōgishō* 御教義抄. Reprint in Kohō 1937, *Kaidai* 解題 pp. 56–60, and in main text pp. 690–734.
- Azuma Ryūshin 東隆眞. 1962. "Kenkon'inbon Denkōroku" 乾坤院本傳光錄. In *Zenseki mokuroku* 禪籍目錄. New edition (*shinsan* 新纂). Edited by Komazawa Daigaku Toshokan 駒澤大學図書館. Tokyo: Komazawa Daigaku Toshokan.
- Azuma Ryūshin 東隆眞. 1964. "Gyōgōki to Gyōjōki" 「行業記」と「行狀記」. *Shūgaku kenkyū* 宗學研究 6: 101–105.
- Azuma Ryūshin 東隆眞. 1969. "Shinshiryō Kawamurashi shozō Denkōroku shahon no shōkai" 新資料河村氏所蔵伝光錄写本の紹介. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 35: 274–278.
- Azuma Ryūshin 東隆眞. 1970. *Kenkon'inbon Denkōroku* 乾坤院本傳光錄. Tokyo: Rinjinsha.
- Azuma Ryūshin 東隆眞. 1973. "Denkōroku teihon no seisaku" 「伝光錄」定本の制作. *Sōtōshū kenkyūin kenkyūsei kenkyū kiyō* 曹洞宗研究員研究生研究紀要 5: 124–125.
- Azuma Ryūshin 東隆眞. 1974. *Keizan Zenji no kenkyū* 瑩山禪師の研究. Tokyo: Shunjūsha.
- Azuma Ryūshin 東隆眞. 1978. "Enjō Shiso Rōjin goroku" 圓成始祖老人語錄. In *Sōtōshū zensho kaidai sakuin* 曹洞宗全書解題・索引, pp. 414–415. Edited by Sōtōshū Zensho Kankōkai 曹洞宗全書刊行会. Tokyo: Sōtōshū Shūmushō.
- Azuma Ryūshin 東隆眞. 1979. "Denkōroku no seiritsu (1)" 伝光錄の成立 (1). *Komazawa Joshi Tanki Daigaku kenkyū kiyō* 駒澤女子短期大學研究紀要 13: 11–26.
- Azuma Ryūshin 東隆眞. 1981. "Denkōroku no seiritsu (2)" 伝光錄の成立 (2). *Komazawa Joshi Tanki Daigaku kenkyū kiyō* 駒澤女子短期大學研究紀要 15: 9–19.
- Azuma Ryūshin 東隆眞. 1983. "Denkōroku no seiritsu (3)" 伝光錄の成立 (3). *Komazawa Joshi Tanki Daigaku kenkyū kiyō* 駒澤女子短期大學研究紀要 16: 1–15.

- Azuma Ryūshin 東隆眞. 1984. "Denkōroku no seiritsu (4)" 伝光録の成立 (4).
Komazawa Joshi Tanki Daigaku kenkyū kiyō 駒澤女子短期大學研究紀要
17: 1–14.
- Azuma Ryūshin 東隆眞. 1986. "Denkōroku no seiritsu (5)" 伝光録の成立 (5).
Komazawa Joshi Tanki Daigaku kenkyū kiyō 駒澤女子短期大學研究紀要
19: 1–18.
- Azuma Ryūshin 東隆眞. 1987. "Denkōroku no seiritsu (6)" 伝光録の成立 (6).
Komazawa Joshi Tanki Daigaku kenkyū kiyō 駒澤女子短期大學研究紀要
20: 1–18.
- Azuma Ryūshin 東隆眞. 1989. "Denkōroku no seiritsu (7)" 伝光録の成立 (7).
Komazawa Joshi Tanki Daigaku kenkyū kiyō 駒澤女子短期大學研究紀要
22: 1–42.
- Azuma Ryūshin 東隆眞, editor. 1990. *Shōbōgenzō zuimonki* 正法眼藏隨聞記.
Dōgen Zenji zenshū 道元禪師全集, 7.52–151. Compiled by Sakai Tokugen
酒井得元, Kagamishima Genryū 鏡島元隆, and Sakurai Shūyū 桜井秀雄.
Tokyo: Shunjūsha.
- Azuma Ryūshin 東隆眞. 1991. *Denkōroku: Gendaigoyaku* 伝光録: 現代語訳.
Tokyo: Daizō.
- Azuma Ryūshin 東隆眞, editor. 2006. *Tettsū Gikai Zenji kenkyū* 徹通義介禪師
研究. Tokyo: Daihōrinkaku.
- Azuma Ryūshin 東隆眞, editor. 2008. *Daijōji kaisan Tettsū Gikai Zenji kankei
shiryōshū* 大乘寺開山徹通義介禪師関係資料集. Tokyo: Shunjūsha.
- Azuma Ryūshin 東隆眞, editor. 2015. *Shohon taikō Keizan Zenji Tōkokuki* 諸本
対校瑩山禪師洞谷記. Tokyo: Shunjūsha.
- Bodiford, William M. 1991. "Dharma Transmission in Sōtō Zen: Manzan
Dōhaku's Reform Movement." *Monumenta Nipponica* 46: 423–451.
- Bodiford, William M. 1993. *Sōtō Zen in Medieval Japan*. Studies in East Asian
Buddhism, no. 8. Honolulu: University of Hawai'i.
- Bodiford, William M. 1999. "Keizan's Dream History." In *Religions of Japan in
Practice*, pp. 501–522. Edited by George J. Tanabe, Jr. Princeton: Princeton
University.
- Bodiford, William M. 2000. "Emptiness and Dust: Zen Dharma Transmission
Rituals." In *Tantra in Practice*, pp. 299–307. Edited by David G. White.
Princeton: Princeton University.
- Bodiford, William M. 2006. "Remembering Dōgen: Eiheiji and Dōgen
Hagiography." Reprinted in *Dōgen: Textual and Historical Studies*, pp.
207–222, 267–273. Edited by Steven Heine. New York: Oxford University,
2012.
- Bodiford, William M. 2007. "Dharma Transmission in Theory and Practice." In
Zen Ritual, pp. 261–282. Edited by Steven Heine and Dale S. Wright. New
York: Oxford University.

- Bodiford, William M. 2011. "Zen and Esoteric Buddhism." In *Esoteric Buddhism and the Tantras in East Asia*, pp. 924–935. Edited by Charles D. Orzech, Henrik H. Sørensen, and Richard K. Payne. Leiden: Brill.
- Bodiford, William M. 2012a. "The Rhetoric of Chinese Language in Japanese Zen." In *Zen Buddhist Rhetoric in China, Korea, and Japan*, pp. 285–314. Edited by Christoph Anderl. *Conceptual History and Chinese Linguistics*, Vol. 3. Leiden: Brill.
- Bodiford, William M. 2012b. "Textual Genealogies of Dōgen." In *Dōgen: Textual and Historical Studies*, pp. 15–41. Edited by Steven Heine. New York: Oxford University.
- Bodiford, William M. 2013. "Myth and Counter Myth in Early Modern Japan." *Cursor Mundi* 17: 277–309.
- Bodiford, William M. 2015. "Keizan's *Denkōroku*: A Textual and Contextual Overview." In *Dōgen and Sōtō Zen*, pp. 167–187. Edited by Steven Heine. New York: Oxford University.
- Boswell, John. 1988. *The Kindness of Strangers: The Abandonment of Children in Western Europe from Late Antiquity to the Renaissance*. New York: Pantheon.
- Busshū 1857. See: *Keizan Oshō Denkōroku* 瑞山和尚傳光錄 (1, reprinted 1877; and 2, reprinted 1931, T no. 2585).
- Buswell, Robert E., Jr., editor in chief. 2004. *Encyclopedia of Buddhism*. 2 vols. New York: Macmillan Reference USA.
- CBETA. 2016. *CBReader*, v. 5.3. Copyright Heaven Chou, 2001–2016. Taipei: Chinese Buddhist Electronic Text Association.
- CBETA A Jin 金 Edition of the Buddhist Canon. Printed ca. 1149–1178. Reprinted. *Zhaocheng Jinzang* 趙城金藏. 122 vols. Beijing: Beijing Tushuguan, 2008.
- CBETA J Jiaxing 嘉興 Edition of the Buddhist Canon. Printed ca. 1573–1642. Reprinted. *Mingban Jiaxing dazang jing* 明版嘉興大藏經. 40 vols. Taipei: Xinwenfeng, 1987.
- CBETA K Koryō 高麗 Edition of the Buddhist Canon. Printed ca. 1236–1238. Reprinted. *Koryo taejanggyong* 高麗大藏經, 1976. Reprinted. *Gaoli dazang jing* 高麗大藏經. 48 vols. Taipei: Xinwenfeng, 1982.
- CBETA M Manji 正 Edition of the Buddhist Canon. *Dai Nihon kōtei zōkyō* 大日本校訂藏經. Edited by Maeda Eun 前田慧雲 and Nakano Tatsue 中野達慧. 347 vols. Kyoto: Zōkyō Shoin, 1902–1905. Reprinted. *Wan zhengzang jing* 正藏經. 70 vols. Taipei: Xinwenfeng, 1980.
- CBETA R Reprint of *Dai Nihon zoku zōkyō* 大日本續藏經. Kyoto: 1905–1912. Reprinted. *Wan Xuzangjing: Zangjing shuyuan ban* 正續藏經: 藏經書院版. 150 vols. Taipei: Xinwenfeng, 1994.
- CBETA T Taishō 大正 Edition of the Buddhist Canon. *Taishō shinshū dai zōkyō* 大正新脩大藏經. Edited by Takakusu Junjirō 高楠順次郎, Watanabe Kaikyoku 渡辺海旭, et al. 100 vols. Tokyo: Taishō Issaikyō Kankōkai, 1924–1935.

CBETA X Shinsan 新纂 (C. Xinzuan) revised edition of the *Zokuzōkyō* supplement. *Shinsan Dai Nihon zoku zōkyō* 新纂大日本續藏經. 90 vols. Edited by Kawamura Kōshō 河村孝照, Nishi Yoshio 西義雄, and Tamaki Kōshirō 玉城康四郎. Tokyo: Kokusho Kankōkai, 1975-1989.

CBETA Z *Zokuzōkyō* 繼藏經 supplement to the Manji edition of the Buddhist Canon. *Dai Nihon zoku zōkyō* 大日本續藏經. Edited by Maeda Eun 前田慧雲 and Nakano Tatsue 中野達慧. Series 1 (*daiippen* 第一編), 95 cases (*tō* 套). Series 2 (*dainihen* 第二編), 32 cases. Series 2B (*dainihen otsu* 第二編乙), 23 cases. Kyoto: Zōkyō Shoin, 1905-1912.

Chen, Shih-hsiang. 1957. "Chinese Poetics and Zenism." *Oriens* 10: 131-139.

Cleary, Thomas, trans. 2002. *Transmission of Light: Zen in the Art of Enlightenment*, by Zen Master Keizan. Boston: Shambhala.

Collcutt, Martin. 1981. *Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan*. Cambridge: Harvard University.

Conze, Edward. 1973. *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*. San Francisco: Four Seasons Foundation.

Cook, Francis Dojun, trans. 2003. *The Record of Transmitting the Light: Zen Master Keizan's Denkoroku*. Boston: Wisdom.

Daihonzan Eiheiji 大本山永平寺, editor. 1976. *Eihei Kōso go suikun* 永平高祖 御垂訓. Fukui: Daihonzan Eiheiji.

Daikangorin 大漢語林. 1992. Edited by Kamada Tadashi 鎌田正 and Yoneyama Torarō 米山寅太郎. Tokyo: Taishūkan.

DDB *Digital Dictionary of Buddhism*. Edited by A. Charles Muller. <<http://buddhism-dict.net/ddb>>. Edition of 2017/10/14.

DDBC *Place Authority Database* <<http://authority.ddbc.edu.tw/place/>>.

Denkōroku: Fukkoku Shogakusan zōban 伝光錄: 覆刻 諸嶽山藏版. 1983.

Attributed to Kōtoku Enmei Kokushi 弘德圓明國師 (a.k.a. Keizan Jōkin 穎山紹瑾). Reprint of the 1885 revised edition. Edited by Ōuchi Seiran 大内青巒. Yokohama: Daihonzan Sōjiji Sōdō Kōryūkai.

Denkōroku: Kenkon'in shozōbon 傳光錄: 乾坤院所藏本. 2 fascicles. Attributed to Keizan Jōkin 穎山紹瑾. Facsimile of manuscript copied between 1430 and 1459 by Shikō Sōden 芝岡宗田. Reproduction supervised by Azuma Ryūshin 東隆真. Eiinbon Sōtōshū Shūhō 影印本曹洞宗宗室. Sapporo: Kyōgyōsha, 1994.

Denkōroku: Zen 傳光錄: 全. 1885. Attributed to Kōtoku Enmei Kokushi 弘德圓明國師 (a.k.a. Keizan Jōkin 穎山紹瑾). Edited by Ōuchi Seiran 大内青巒. Shogakusan [Ishikawa Pref.]: Kōmeisha.

DKJ *Dai kanwa jiten* 大漢和辭典. 1989-1990 (1955-1960). Edited by Morohashi Tetsuji 諸橋徹次. Second Revised Edition. 14 vols. Tokyo: Taishūkan.

Donner, Neal, and Daniel B. Stevenson. 1993. *The Great Calming and Contemplation: A Study and Translation of the First Chapter of Chih-i's Mo-ho Chih-kuan*. Honolulu: University of Hawai'i.

- DZZ *Dōgen Zenji zenshū* 道元禪師全集. 7 vols. Compiled by Sakai Tokugen 酒井得元, Kagamishima Genryū 鏡島元隆, and Sakurai Shūyū 桜井秀雄. Tokyo: Shunjūsha, 1988–1991.
- DZZ 1-2. *Shōbōgenzō* 正法眼藏. 2 vols. Edited by Kawamura Kōdō 河村孝道.
- DZZ 3-4. *Dōgen Oshō kōroku* 道元和尚廣錄. 2 vols. Edited by Kagamishima Genryū 鏡島元隆.
- DZZ 5.54-123. *Eihei Gen Zenji goroku* 永平元禪師語錄. Edited by Sakai Tokugen 酒井得元.
- DZZ 5.124-275. *Shōbōgenzō* 正法眼藏. Edited by Ishii Shūdō.
- DZZ 6.1-167. *Shingi* 清規. Edited by Kosaka Kiyū 小坂機融.
- DZZ 6.169-232. *Kaihō, Shisho* 戒法・嗣書. Edited by Suzuki Kakuzen 鈴木格禪.
- DZZ 7.2-51. *Hōkyōki* 寶慶記. Edited by Suzuki Kakuzen 鈴木格禪.
- DZZ 7.52-151. *Shōbōgenzō zuimonki* 正法眼藏隨聞記. Edited by Azuma Ryūshin 東隆真.
- DZZ 7.216-218. *Shari sōdenki* 舍利相傳記. Edited by Ishikawa Rikizan 石川力山.
- Eizan Oshō Denkōroku* 瑩山和尚傳光錄. See *Keizan Oshō Denkōroku*.
- EST *Eihei shōbōgenzō shūsho taisei* 永平正法眼藏蒐書大成. Edited by Dai Honzan Eiheijinai Eihei Shōbōgenzō Shūsho Taisei Kankōkai 大本山永平寺内永平正法眼藏蒐書大成刊行会. 25 vols. Tokyo: Taishūkan, 1974–1982.
- Faure, Bernard. 1987. “The Daruma-shū, Dōgen, and Sōtō Zen.” *Monumenta Nipponica* 42: 25–55.
- Faure, Bernard. 1996. *Visions of Power: Imagining Medieval Japanese Buddhism*. Princeton: Princeton University.
- Foulk, T. Griffith. 1993. “Myth, Ritual, and Monastic Practice in Sung Ch’ān Buddhism.” In *Religion and Society in T’ang and Sung China*, pp. 147–208. Edited by Patricia B. Ebrey and Peter N. Gregory. Honolulu: University of Hawai’i.
- Foulk, T. Griffith. 1999. “Sung Controversies Concerning the ‘Separate Transmission’ of Ch’ān.” In *Buddhism in the Sung*, pp. 220–294. Edited by Peter N. Gregory and Daniel A. Getz, Jr., Honolulu: University of Hawai’i.
- Foulk, T. Griffith. 2000. “The Form and Function of Kōan Literature: A Historical Overview.” In *The Kōan: Texts and Contexts in Zen Buddhism*, pp. 15–45. Edited by Steven Heine and Dale S. Wright. New York: Oxford University.
- Foulk, T. Griffith. 2012. “Just Sitting? Dōgen’s Take on Zazen, Sutra Reading, and Other Monastic Practices.” In *Dōgen: Textual and Historical Studies*, pp. 75–106. Edited by Steven Heine. New York: Oxford University.
- Foulk, T. Griffith. 2015. “Dōgen’s Use of Rujing’s ‘Just Sit’ (*shikan taza*) and Other Kōans.” In *Dōgen and Sōtō Zen*, pp. 23–45. Edited by Steven Heine. New York: Oxford University.

- Furukawa Chidō 古川治道. 1981. "Niso Kokushi no zokuen ni tsuite" 二祖国師の俗縁について. In *Ejō Zenji kenkyū* 懐奘禪師研究, pp. 291–332. Edited by Kumagai Chūkō 熊谷忠興. Fukui Pref.: Sosan Sanshōkai.
- Furuta Bonsen 古田梵仙, editor, and Terashima Tokuichi 寺島得一, annotator. 1888. *Gōtō senchū Denkōroku* 龜頭箋註傳光錄. 2 fascicles, woodblock edition. Kyoto: Zenke Shorin Ryūshiken Ogawa Tazaemon 禅家書林柳枝軒 小川多左衛門. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://kindai.ndl.go.jp/info:ndljp/pid/823388>>. (fasc. 1); <<http://dl.ndl.go.jp/info:ndljp/pid/823389>>. (fasc. 2).
- Furuta Shōkin 古田紹欽. 1976. *Ninden ganmoku shō* 人天眼目抄. *Matsugaoka Bunko shozō: Zenseki shōmono shū* 松ヶ岡文庫所藏: 禪籍抄物集, Vol. 8. Tokyo: Iwanami.
- Furuta Shōkin 古田紹欽. 1977. *Matsugaoka Bunko shozō: Zenseki shōmono shū kaidai* 松ヶ岡文庫所藏: 禪籍抄物集解題. Tokyo: Iwanami.
- Genkō shakusho 元亨釋書. 1322. 30 fascicles. Compiled by Kokan Shiren 虎闘師鍊. Reprinted. *Dainihon Bukkyō zensho* 大日本佛教全書. 101. 1–375. Tokyo: Bussho Kankōkai, 1913.
- Girard, Frédéric. 2007. *The Stanza of the Bell in the Wind: Zen and Nenbutsu in the Early Kamakura Period*. Tokyo: The International Institute for Buddhist Studies.
- Gregory, Peter N. 1991. *Tsung-mi and the Sinification of Buddhism*. Princeton: Princeton University.
- Gyōji jō 行事次序. 1376. Zenrinji 禪林寺 (Fukui Pref.) manuscript copied by Fusai Zenkyū 普濟善救.
- Heine, Steven. 1986. "Dōgen Casts Off 'What': An Analysis of *Shinjin Datsuraku*." *The Journal of the International Association of Buddhist Studies* 1986: 53–70.
- Heine, Steven. 2014. "Ishii Shūdō's Contributions to Dōgen Studies." *Japanese Journal of Religious Studies* 41: 387–404.
- Horner, I. B., trans. 1954–1959. *The Collection of the Middle Length Sayings (Majjhimanikāya)*. 3 vols. Pali Text Society. London: Luzac.
- Honsokushō 本則抄. 1654. Compiled by Shunseki 春積 (a.k.a. 春夕). 2 fasc. Reprint. *Zenmon shōmono sōkan* 禪門抄物叢刊, Vol. 8. Edited by Komazawa Daigaku Bungakubu Kokubungaku Kenkyūshitsu 駒澤大學文學部國文學研究室. Tokyo: Kyūko Shoin, 1975.
- Hsieh, Ding-hwa. 2010. "Poetry and Chan 'Gong'an': From Xuedou Chongxian (980–1052) to Wumen Huikai (1183–1260)." *Journal of Song-Yuan Studies* 40: 39–70.
- Hu Shi 胡適. 1970. *Shenhui Heshang yiji* 神會和尚遺集. Taipei: Hu Shi Jinian Guan.

- HYDCCD *Hanyu da cidian* 漢語大詞典. 1987. Edited by Luo Zhufeng 羅竹風. 12 vols. Shanghai: Shanghai Cishu.
- Iida Rigyō 飯田利行. 2002. *Keizan* 瑩山. *Gendaigoyaku Tōmon Zenbungakushū* 現代語訳洞門禪文学集, Vol. 2. Tokyo: Kokusho Kankōkai.
- Iizuka Hironobu 飯塚大展. 2001. “Daitokuji hakei missanroku ni tuite (6)” 大寺寺派系密參錄について (6). *Komazawa Daigaku Bukkyō Gakubu kenkyū kiyō* 駒澤大學佛教學部研究紀要 59: 137–274.
- Iizuka Hironobu 飯塚大展. 2002. “Daitokuji hakei missanroku ni tuite (7)” 大寺寺派系密參錄について (7). *Komazawa Daigaku Bukkyō Gakubu kenkyū kiyō* 駒澤大學佛教學部研究紀要 60: 241–346.
- Ikeda Eishun, 池田英俊. 1998. “Teaching Assemblies and Lay Societies in the Formation of Modern Sectarian Buddhism.” Trans. by Clark Chilson. *Japanese Journal of Religious Studies* 25: 11–44.
- Ikeda Rosan 池田魯參. 2010. “Keizan Zenji no Makakashō Sonja Tashitō fuzoku setsu no igi” 瑩山禪師の摩訶迦葉尊者多子塔前付囑説の意義. *Sōtōshū Sōgō Kenkyū Sentā gakujutsu daikai kiyō* 曹洞宗総合研究センター学術大会紀要 11: 345–350.
- Iriya Yoshitaka 入矢義高, Kajitani Sōnin 梶谷宗忍, and Yanagida Seizan 柳田聖山, eds. 1981. *Setchō juko* 雪竇頌古. *Zen no goroku* 禅の語録, 15. Tokyo: Chikuma.
- Iriya Yoshitaka 入矢義高 and Koga Hidehiko 古賀英彦. 1991. *Zengo jiten* 禅語辞典. Kyoto: Shibunkaku.
- Ishii Shūdō 石井修道. 1972. “Fuyō Dōkai to Tanka Shijun” 芙蓉道楷と丹霞子渟. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大学佛教學部論集 3: 67–81.
- Ishii Shūdō 石井修道. 1976. “Tanka Shijun no shūfū” 丹霞子淳の宗風. *Shūkyō kenkyū* 宗教研究 230: 164–165.
- Ishii Shūdō 石井修道. 1976. “Tōzan to Tōzan Ryōkai” 洞山と洞山良价. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大学佛教學部論集 7: 103–122.
- Ishii Shūdō 石井修道. 1977. “Sōdai Sōtōshū Zenseki kō: Tōsu Gisei no nishu no goroku” 宋代曹洞宗禪籍考: 投子義青の二種の語録. *Komazawa Daigaku Bukkyō Gakubu kenkyū kiyō* 駒澤大学佛教學部研究紀要 35: 165–204.
- Ishii Shūdō 石井修道. 1978. “Wanshiroku no rekishiteki seikaku (3): Shinjin datsuraku wo megutte” 宏智録の歴史的性格 (3): 身塵脱落をめぐって, *Shūgaku kenkyū* 宗學研究 20: 95–102.
- Ishii Shūdō 石井修道. 1986. “Denkōroku no honsoku no shutten to sono seikaku: Shinjin datsuraku no wa to kanren shite” 伝光録の本則の出典とその性格: 身心脱落の話と関連して. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大学佛教學部論集 17: 143–178.
- Ishii Shūdō 石井修道. 1987. *Sōdai Zenshūshi no kenkyū* 宋代禪宗史の研究. Tokyo: Daitō.

- Ishii Shūdō 石井修道, editor. 1989. *Shōbōgenzō* 正法眼藏. *Dōgen Zenji zenshū* 道元禪師全集, Vol. 5, pp. 124–275. Compiled by Sakai Tokugen 酒井得元, Kagamishima Genryū 鏡島元隆, and Sakurai Shūyū 桜井秀雄. Tokyo: Shunjūsha.
- Ishii Shūdō 石井修道. 1998. “Shinbuzan to Tōzan: Ko Shōnin setsu to kanren shite” 新豊山と洞山：胡紹仁説と関連して. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 47: 12–18.
- Ishii Shūdō 石井修道. 2000. “Kung-an Ch'an and the ‘Tsung-men t'ung-yao chi.’” Translated by Albert Welter. In *The Koan: Texts and Contexts in Zen Buddhism*, pp. 110–136. Edited by Steven Heine and Dale S. Wright. New York: Oxford University.
- Ishii Shūdō 石井修道. 2005. “Daifu ni okeru Zen no shinri” 代付における禪の真理. In *Zen no shinri to jissen: Azuma Ryūshin Hakase koki kinen ronshū* 禪の真理と実践：東隆眞博士古稀記念論集, pp. 203–215. Tokyo: Shunjūsha.
- Ishii Shūdō 石井修道. 2011. “Dōgen no reimu no naka no Daibai Hōjō to no deai to shushō kan” 道元の靈夢の中での大梅法常との出会いと修証観. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 42: 53–68.
- Ishii Shūdō 石井修道, editor. 1984–1986. *Wanshi roku* 宏智錄. 3 volumes. *Zenseki zenpon kochū shūsei* 禪籍善本古注集成. Edited by Sakurai Shūyū 桜井秀雄. Tokyo: Meicho Fukyūkai.
- Ishijima Shōyū 石島尚雄. 2005. “Dōgen Zenji ni okeru shutten kenkyū ni tsuite” 道元禪師における出典研究について. In *Zen no shinri to jissen: Azuma Ryūshin Hakase koki kinen ronshū* 禪の真理と実践：東隆眞博士古稀記念論集, pp. 157–170. Tokyo: Shunjūsha.
- Ishikawa Kenritsu Rekishi Hakubutsukan 石川県立歴史博物館, editor. 1998. *Yōkōji no meiō* 永光寺の名宝. Kanazawa: Ishikawa Kenritsu Rekishi Hakubutsukan.
- Ishikawa Rikizan 石川力山. 1978. “Ninden ganmoku shō ni tsuite” 「人天眼目抄」について. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 26: 269–273.
- Ishikawa Rikizan 石川力山. 1981. “Dōgen Zenji metsugo no Eiheiji sōdan ni tsuite” 道元禪師滅後の永平寺僧団について. In *Ejō Zenji kenkyū* 懐粹禪師研究, pp. 175–201. Edited by Kumagai Chūkō 熊谷忠興. Fukui Pref.: Eiheiji Sosan Sanshōkai.
- Ishikawa Rikizan 石川力山. 1990, editor. *Shari sōdenki* 舍利相傳記. In *Dōgen Zenji zenshū* 道元禪師全集, Vol. 7.216–218. Compiled by Sakai Tokugen 酒井得元, Kagamishima Genryū 鏡島元隆, and Sakurai Shūyū 桜井秀雄. Tokyo: Shunjūsha.
- Ishikawa Rikizan 石川力山. 2002. “Colloquial Transcriptions as Sources for Understanding Zen in Japan.” Translated by William M. Bodiford. *The Eastern Buddhist*, new series, 36: 120–142.
- Ishikawa Sodō 石川素童. 1925. *Denkōroku hakujiben: Daien Genchi Zenji suiji* 傳光錄白字辨: 大圓玄致禪師垂示. Edited by Arai Sekizen 新井石禪.

- Yokohama: Daihonzan Sōjiji. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://dl.ndl.go.jp/info:ndljp/pid/971129>>. Reprinted. Yokohama: Daihonzan Sōjiji, 1931; 1985.
- Itō Shūken 伊藤秀憲. 1980. “*Eihei Kōroku setsuji nendai kō*” 「永平広録」説示年代考. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 11: 171–197.
- Itō Shūken 伊藤秀憲. 1985. “*Sandaison gyōjōki no seiritsu ni tsuite*” 三大尊行狀紀の成立について. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 34: 90–97.
- Itō Shūken 伊藤秀憲. “*Gikai Zenji den ni okeru sho mondai*” 義介禪師伝における諸問題. In Azuma 2006, pp. 5–32.
- Jackson, Roger. 1982. “Terms of Sanskrit and Pāli Origin Acceptable as English Words.” *Journal of the International Association of Buddhist Studies* 5: 141–142.
- Jingde Era Record of the Transmission of the Flame* (C. *Jingde chuandeng lu* 景德傳燈錄; J. *Keitoku dentōroku*). (1) Gozan 五山 edition, ca. 1358. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://dl.ndl.go.jp/info:ndljp/pid/2607221>>; (2) Ming 明 dynasty edition, ca. 1606. Reprinted 1640. Kyoto, Nijōdōri Tsuruyachō 二条通鶴屋町: Tawara Nizaemon 田原仁左衛門. Available online via Waseda University Kotenseki Sōgō Database Japanese & Chinese Classics (Kotenseki Sōgō Deetabeesu 古典籍総合データベース): <http://www.wul.waseda.ac.jp/kotenseki/html/bunko17/bunko17_w0017/index.html>.
- Josephson, Jason A. 2006. “When Buddhism Became a ‘Religion’: Religion and Superstition in the Writings of Inoue Enryō.” *Japanese Journal of Religious Studies* 33: 143–168.
- Josephson, Jason A. 2012. *The Invention of Religion in Japan*. Chicago: University of Chicago.
- Jōsai Daishi zenshū* 常濟大師全集. See: Kohō 1937.
- Kagamishima Genryū 鏡島元隆. 1965. *Dōgen Zenji to in'yō kyōten goroku no kenkyū* 道元禪師と引用經典・語錄の研究. Tokyo: Mokujisha.
- Kagamishima Genryū 鏡島元隆. 1970. “*Denkōroku no sekai*” 伝光録の世界. *Daihōrin* 大法輪 37.7: 36–42.
- Kagamishima Genryū 鏡島元隆, editor, and Azuma Ryūshin 東隆眞, commentator. 1974. *Keizan Zenji shingi* 燭山禪師清規. Tokyo: Daihōrinkaku.
- Kagamishima Genryū 鏡島元隆. 1977. “*Eihei Kōroku kō*” 「永平広録」考. Reprinted in *Dōgen Zenji to sono shūhen* 道元禪師とその周辺, pp. 247–265. Tokyo: Daitō, 1985.
- Kagamishima Genryū 鏡島元隆. 1979. “*Nakaseko Shōdō cho Dōgen Zenji den kenkyū ni tsuite*” 中世古詳道著「道現禪師伝研究」について. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 10: 257–262.

- Kagamishima Genryū 鏡島元隆. 1980. "Shushōgi wo meguru honsonkan no tenkai" 修証義をめぐる本尊觀の展開. Reprint in *Dōgen Zenji to sono shūfū* 道元禪師とその宗風, pp. 49–60. Tokyo: Shunjūsha, 1994.
- Kagamishima Genryū 鏡島元隆. 1983. *Tendō Nyojō Zenji no kenkyū* 天童如淨禪師の研究. Tokyo: Shunjūsha.
- Kagamishima Genryū 鏡島元隆. 1985. "Dōgen and the *Lotus Sutra*." Translated by Dennis J. Nolan. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 16: 610–589 (from back).
- Kagamishima Genryū 鏡島元隆. 1988. *Dōgen Oshō kōroku* 道元和尚廣錄. *Dōgen Zenji zenshū* 道元禪師全集, Vols. 3–4. Compiled by Sakai Tokugen 酒井得元, Kagamishima Genryū 鏡島元隆, and Sakurai Shūyū 桜井秀雄. Tokyo: Shunjūsha.
- Kamata Shigeo 鎌田茂雄, ed. and trans. 1971. *Zengen shosenshū tojo* 禪源諸詮集都序, *Zen no goroku* 禪の語錄 9. Tokyo: Chikuma.
- Kanbun kyōju ni kansuru chōsa hōkoku* 漢文教授ニ關スル調査報告. 1912. Monbushō 文部省. *Kanpō* 官報 no. 8630, pp. 703b–707a. Tokyo: Ōkurashō Insatsukyoku. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://dl.ndl.go.jp/info:ndljp/pid/2951987>>.
- Karashima Seishi 辛島靜志. 1998. *A Glossary of Dharmaraksā's Translation of the Lotus Sutra*. Tokyo: The International Research Institute for Advanced Buddhology, Soka University.
- Karashima Seishi 辛島靜志. 2001. *A Glossary of Kumārajīva's Translation of the Lotus Sutra*. Tokyo: The International Research Institute for Advanced Buddhology, Soka University.
- Kasama Ryūchō 笠間龍跳, editor. 1887. *Shusho bōkun Denkōroku* 首書傍訓傳光錄, 2 fascicles woodblock print. Nagoya: Bunkōdō 文光堂. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://dl.ndl.go.jp/info:ndljp/pid/822945>>. (fasc. 1); <<http://dl.ndl.go.jp/info:ndljp/pid/822946>>. (fasc. 2).
- Kawaguchi Kōfū 川口高風. 1978. "Zuisenjibon Denkōroku kaidai" 瑞泉寺本伝光錄解題. In *Zuisenjibon Denkōroku* 瑞泉寺本伝光錄, pp. 85–98. Nagoya: Zuisenji.
- Kawaguchi Kōfū 川口高風. 1979. "Shinshutsu shinryō: Zuisenjibon Denkōroku no kenkyū" 新出資料・瑞泉寺本『伝光錄』の研究 宗学研究. *Shūgaku kenkyū* 宗學研究 21: 105–110.
- Kawaguchi Kōfū 川口高風. 2006. "Kunchū Tettsū Gikai Zenji Sōki" 訓注「徹通義介禪師喪記」. In Azuma 2006, pp. 397–423.
- Kawamura Kōdō 河村孝道. 1975. *Shobon taikō Eihei kaisan Dōgen Zenji gyōjō Kenzeiki* 諸本對校永平開山道元禪師行狀建撕記. Tokyo: Taishūkan.
- Kawamura Kōdō 河村孝道. 1987. *Shōbōgenzō no seiritsushiteki kenkyū* 正法眼藏の成立史的研究. Tokyo: Shunjūsha.

Kawamura Kōdō 河村孝道, editor. 1991–1993. *Shōbōgenzō* 正法眼藏. 2 vols.

Dōgen Zenji zenshū 道元禪師全集, Vols. 1–2. Compiled by Sakai Tokugen 酒井得元, Kagamishima Genryū 鏡島元隆, and Sakurai Shūyū 桜井秀雄. Tokyo: Shunjūsha.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (1a) Attributed to Keizan Jōkin 瑩山紹瑾. 2 fascicles, woodblock edition. Edited by Busshū Sen'ei. Reprinted. Kyoto: Zenke Shorin Ryūshiken Ogawa Tazaemon 禅家書林柳枝軒小川多左衛門, 1857. Available University of California Berkeley Library, Accession Number: ucb.b10941893. Cataloged as "Eizan Oshō Denkōroku." (1b) Reprinted 1877. Available Komazawa University Library (Tokyo), id. nos. 001626555 and 001626563.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (2) Attributed to Keizan Jōkin 瑩山紹瑾. 2 fascicles. Edited by Busshū Sen'ei 佛洲仙英. 1857. Reprinted 1931, in T 2585.82.343a–411c.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (3) Attributed to Keizan Jōkin 瑩山紹瑾. Edited by Ōuchi Seiran 大内青巒. Tokyo: Kōmeisha 鴻盟社, 1885. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <http://kindai.ndl.go.jp/info:ndljp/pid/823387>.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (4) Attributed to Keizan Jōkin 瑩山紹瑾. 4 fascicles. Copied ca. 1745 by Enkai Genjō 圓戒玄成. Zuisenji 瑞泉寺 (Aichi Pref.) manuscript. Edited facsimile with essay by Kawaguchi Kōfū 川口高風. *Zuisenjibon Denkōroku* 瑞泉寺本伝光錄. Nagoya: Zuisenji, 1978.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (5) Attributed to Keizan Jōkin 瑩山紹瑾. 5 fascicles. Copied ca. 1813–1814 by Donshū Tōrin 吞舟透鱗. Yōtakuji 永澤寺 (Aichi Pref.) manuscript. Edited facsimile with essay by Kawaguchi Kōfū 川口高風. *Yōtakujibon Denkōroku* 永沢寺本伝光錄. Tokyo: Meicho Fūkyūkai, 1985.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (6) Attributed to Keizan Jōkin 瑩山紹瑾. 4 fascicles. Copied 1795 by Zuiō Shōrin 瑞應聖麟. Daishōji 大昌寺 (Nagano Pref.) manuscript. Edited facsimile with essay by Azuma Ryūshin 東隆真. *Denkōroku: Daishōjibon* 伝光錄: 大昌寺本. Togakushi, Nagano Pref.: Fūkeisha, 1991.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (7) Attributed to Keizan Jōkin 瑩山紹瑾. 2 fascicles. Copied ca. 1430–1459 by Shikō Sōden 芝岡宗田. Kenkon'in 乾坤院 (Aichi Pref.) manuscript. Edited facsimile by Azuma Ryūshin 東隆真. *Denkōroku: Kenkon'in shozōbon* 傳光錄: 乾坤院所藏本. *Eiinbon Sōtōshū shūhō* 影印本曹洞宗宗宝, No. 5. Sapporo: Kyōgyōsha, 1994.

Keizan Oshō Denkōroku 瑩山和尚傳光錄. (8) Attributed to Keizan Jōkin 瑩山紹瑾. 5 fascicles. Copied 1793 (fasc. 1) and 1805 (fasc. 2–5) by Gyokushū Daisen 玉州大泉. Manuscript owned by Azuma Ryūshin 東隆真. Edited facsimile by Azuma Ryūshin. *Eiinbon Sōtōshū shūhō* 影印本曹洞宗宗宝, No. 6. Sapporo: Kyōgyōsha, 1994.

Keizan Oshō shingi 瑩山和尚清規. 1681. 2 fascicles. Attributed to Keizan Jōkin 瑩山紹瑾. Edited by Manzan Dōhaku 鬼山道白. Postscript by Gesshū

- Sōko 月舟宗胡. Kyōto Sanjōdori Sakaimachi 京都三条通堺町: Izumoji Shōhakudō 出雲寺松柏堂.
- Kenkon'in 1459. See: *Denkōroku: Kenkon'in shozōbon* 傳光錄: 乾坤院所藏本.
- Kikuchi Daisen 菊地大仙. 1909. *Shushōhō* 修證法. Reprint. “Tōryū shōden shushōhō” 洞流正伝修証法. *Shūgaku kenkyū* 宗學研究 9 (1967): 171–180. Reprint in Azuma 1991, 69–81.
- Kim, Seong-Uk. 2013. “Three Places of Mind-Transmission” (三處傳心). *Journal of the American Oriental Society* 133: 635–650.
- Kōchi Eigaku 光地英學. 1974. “Taiso no daijukan” 太祖の代授觀. *Shūgaku kenkyū* 宗學研究 16: 1–5.
- Kōchi Eigaku 光地英學, Matsuda Bun'yū 松田文雄, Arai Shōryū 新井勝龍. 1985–1987. *Denkōroku kōkai* 傳光錄講解. *Keizan Zen* 瑞山禪, Vols. 1–4. Tokyo: Sankibō Busshorin.
- Kodama Tatsudō 兒玉達童. 1956. “*Denkōroku* no ichi ihon (kanbunbon) ni tsuite” 伝光錄の一異本(漢文本)について. *Komazawa Daigaku kenkyū kiyō* 駒澤大學研究紀要 14: 103–117.
- Kosaka Kiyū 小坂機融, editor. 1989. *Shingi* 清規. *Dōgen Zenji zenshū* 道元禪師全集, Vol. 6, pp. 1–167. Compiled by Sakai Tokugen 酒井得元, Kagamishima Genryū 鏡島元隆, Sakurai Shūyū 桜井秀雄. Tokyo: Shunjūsha.
- Kohō Chisan 孤峰智燦. 1934. *Kanchū Denkōroku* 冠註傳光錄. Reprinted. Tokyo: Kōmeisha, 1956; 9th edition, 1993.
- Kohō Chisan 孤峰智燦. 1937. *Jōsai Daishi zenshū* 常濟大師全集. Reprinted and enlarged. Yokohama: Daihonzan Sōjiji, 1967.
- Kōjien 広辞苑. 1991. Edited by Shinmura Izuru 新村出. 4th edition. Tokyo: Iwanami.
- Kuriyama Taion 栗山泰音. 1911. *Gakusan shiron* 嶽山史論. Reprint. Yokohama: Dai Honzan Sōjiji, 1980.
- Levering, Miriam. 2000a. “Dahui Zonggao and Zhang Shangying: The Importance of a Scholar in the Education of a Song Chan Master.” *Journal of Song-Yuan Studies* 30: 115–139.
- Levering, Miriam. 2000b. “A Monk’s Literary Education: Dahui’s Friendship with Juefan Huihong.” *Chung-Hwa Buddhist Journal* 13: 369–384.
- Leighton, Taigen Dan and Shohaku Okumura, trans. 2004. *Dogen’s Extensive Record: A Translation of Eihei Koroku*. Somerville, MA: Wisdom.
- LoBreglio, John S. 2009. “Orthodox, Heterodox, Heretical: Defining Doctrinal Boundaries in Meiji-period Sōtō.” *Bochumer Jahrbuch zur Ostasienforschung* 33: 77–102.
- Luk, Charles (Lu K'uan Yü 陸寬昱; Lu Kuanyu). 1966. *The Śūraṅgama Sūtra (Leng Yen Ching)*. London: Rider & Co.
- Maeda Eun 前田慧雲. 1900. “Bukkyō kokinen ippan” 佛教古今變一斑. Reprinted in Maeda Eun zenshū 前田慧雲全集. Vol. 1, pp. 355–410. Tokyo: Shunjūsha, 1932.

- Mair, Victor H., trans. 1994. *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. New York: Bantam.
- Matsuda Bun'yū 松田文雄. 1968. "Denkōroku ni tsuite" 傳光錄について. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 16, no. 2: 608–609.
- Matsuda Bun'yū 松田文雄. 1974a. "Keizan Zenji seju gojūhassai setsu ni taisuru shiken" 營山禪師世寿五十八歲說に対する私見. *Shūgaku kenkyū* 宗學研究 16: 65–70.
- Matsuda Bun'yū 松田文雄. 1974b. "Tōkokuki no kenkyū" 「洞谷記」の研究. In *Keizan Zenji kenkyū* 營山禪師研究, pp. 824–873. Tokyo: Keizan Zenji Hōsan Kankōkai.
- Matsuda Bun'yū 松田文雄. 1983. "Denkōroku ihon kōgō no joshō" 「伝光錄」異本校合の序章. *Komazawa Daigaku bungakubu kenkyū kiyō* 駒澤大學文學部研究紀要 41: 139–159.
- Matsuda Bun'yū 松田文雄. 1987. "Denkōroku no hisshabon ni tsuite" 伝光錄の筆写本について. In Kōchi Eigaku, Matsuda Bun'yū, Arai Shōryū. 1985–1987. 4.349–372.
- Matsuda Koh 増田綱, editor. 1974. *Kenkyūsha's New Japanese-English Dictionary* (*Kenkyūsha shin waei daijiten* 研究社新和英大辭典). 4th edition. Tokyo: Kenkyūsha.
- McRae, John R. 1986. *The Northern School and the Formation of Early Ch'an Buddhism*. Honolulu: University of Hawai'i.
- McRae, John R. 2000. *The Platform Sutra of the Sixth Patriarch*. BDK English Tripitaka Series. Berkeley: Numata Center for Buddhist Translation and Research.
- Miura, Isshū, 三浦一舟 and Ruth Fuller Sasaki. 1966. *Zen Dust: The History of the Koan and Koan Study in Rinzai (Lin-chi) Zen*. New York: Harcourt, Brace & World.
- Mochizuki Shinkō 望月信亨 1931–1936. *Bukkyō daijiten* 佛教大辭典. Tokyo: Bukkyō Daijiten Hakkōjō.
- Muller, A. Charles. 1999. *The Sutra of Perfect Enlightenment: Korean Buddhism's Guide to Meditation*. Albany: State University of New York.
- Muller, A. Charles, editor. *Digital Dictionary of Buddhism*. <<http://buddhism-dict.net/ddb>>. Edition of 2017/01/31.
- Nagahisa Gakusui 永久岳水. 1964a. "Denkōroku sho mondai kanken" 傳光錄諸問題管見. *Shūgaku kenkyū* 宗學研究 6: 27–32.
- Nagahisa Gakusui 永久岳水. 1964b. "Denkōroku no kenkyū" 伝光錄の研究. *Komazawa Daigaku Bukkyō Gakubu kenkyū kiyō* 駒澤大學佛教學部研究紀要 22: 45–57.
- Nagahisa Gakusui 永久岳水. 1965a. *Denkōroku monogatari: Denkōroku sankyū no tebiki* 伝光錄物語: 伝光錄參究の手引. Tokyo: Kōmeisha.
- Nagahisa Toshio 永久俊雄 [a.k.a. Gakusui 岳水]. 1965b. "Denkōroku sho mondai kanken (shōzen)" 傳光錄諸問題管見 (承前). *Shūgaku kenkyū* 宗學研究 7: 42–47.

- Nakamura Hajime 中村元. 1975. *Bukkyōgo daijiten* 佛教語大辭典. 3 vols. Tokyo: Tōkyō Shoseki.
- Nakamura Hajime 中村元. 2000. *Gotama Buddha: A Biography Based on the Most Reliable Texts.* (Originally, *Gōtama Buddha: Shakuson no shōgai* ゴータマ・ブッタ:釈尊の生涯, 1969.) Translated by Gaynor Sekimori. Tokyo: Kōsei Publishing.
- Nakamura Hajime 中村元. 2001. *Kōsetsu Bukkyōgo daijiten* 広説佛教語大辭典. 4 vols. Tokyo: Tōkyō Shoseki.
- Nakaseko Shōdō 中世吉祥道. 1979. *Dōgen Zenji den kenkyū* 道元禪師伝研究. Tokyo: Kokusho Kankōkai.
- Nakata Norio 中田祝夫, editor. 1975. *Ninden ganmoku shō* 人天眼目抄. *Shōmono taikei* 抄物大系, Vol. 7. Tokyo: Benseisha.
- Nattier, Jan. 1991. *Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline.* Berkeley: Asian Humanities.
- Nattier, Jan. 2003. *A Few Good Men: The Bodhisattva Path According to the Inquiry of Ugra (Ugrapariprcchā).* Honolulu : University of Hawai'i.
- Oda Tokunō 織田得能. 1916. *Bukkyō daijiten* 佛教大辭典. Tokyo: Daizō, 1954.
- Ogawa Reidō 小川靈道. 1954. “Muin Dōhi den no ichi kōsatsu” 無隱道費傳の一考察. *Komazawa shigaku* 駒澤史學 4: 1–13.
- Ōkubo Dōshū 大久保道舟, editor. 1935. *Sōtōshū dai nenpyō* 曹洞宗大年表. Reprint. *Sōtōshū zensho nenpyō* 曹洞宗全書 年表. Tokyo: Sōtōshū Shūmushō, 1973.
- Ōkubo Dōshū 大久保道舟. 1953. *Dōgen Zenji den no kenkyū* 道元禪師傳の研究. Enlarged edition (*shūtei zōho* 修訂増補). Tokyo: Chikuma, 1966.
- Ōkubo Dōshū 大久保道舟, editor. 1969–1970. *Dōgen Zenji zensho* 道元禪師全書. 2 vols. Tokyo: Chikuma.
- Ōkubo Dōshū 大久保道舟, editor. 1972. *Sōtōshū komonjo* 曹洞宗古文書. 3 vols. Tokyo: Chikuma, 1972.
- Ōkubo Dōshū 大久保道舟. 1978. “Keizan Oshō Denkōroku” 燕山和尚傳光錄. In *Sōtōshū zensho kaidai sakuin* 曹洞宗全書 解題・索引, pp. 111–115. Edited by Sōtōshū Zensho Kankōkai 曹洞宗全書刊行会. Tokyo: Sōtōshū Shūmushō.
- Ōtani Tetsuo 大谷哲夫. 1974a. “*Tōkokuki*: Sono genkei ni tsuite no ichi shiron, *Daijōji hihon Tōkokuki* wo chūshin ni shite” 洞谷記・その原形についての一試論、大乘寺秘本「洞谷記」を中心にして. *Shūgaku kenkyū* 宗學研究 16: 105–116.
- Ōtani Tetsuo 大谷哲夫, editor. 1974b. “*Daijōji hihon Tōkokuki*” 大乘寺秘本「洞谷記」(Transcription of 1432 Daijōji Ms. of *Tōkokuki*.) *Shūgaku kenkyū* 宗學研究 16: 231–248.
- Ōtani Tetsuo 大谷哲夫. 1975. “*Tetsū Gikai Zenji ni okeru jūshi wo megutte*” 徹通義介禪師における重嗣をめぐつて. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 24: 394–397.

- Ōtani Tetsuo 大谷哲夫. 1976. "Shūgaku fukkoki ni okeru jūshiron no ichi sokumen" 宗学復興期における重嗣論の一側面. *Shūgaku kenkyū* 宗學研究 18: 215–226.
- Ōtani Tetsuo 大谷哲夫, editor. 1989. *Sozanban Eihei Kōroku* 祖山版永平廣錄. Tokyo: Ichihosha.
- Ōtani Tetsuo 大谷哲夫, editor. 1991. *Manzanban Eihei Kōroku, Sozanban taikō* 祖山版永平廣錄・祖山版対校. Tokyo: Ichihosha, 1991.
- Ōtani Tetsuo 大谷哲夫. 2006. "Tettsū Gikai Zenji no shūhen wo megurite" 徹通義介禪師の周辺をめぐりて. In Azuma 2006, pp. 33–53.
- Ōuchi Seiran 大内青巒, editor. 1885. *Keizan Oshō Denkōroku* 瑩山和尚伝光錄. 1 vol. Tokyo: Kōmeisha. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://kindai.ndl.go.jp/info:ndljp/pid/823387>>.
- Poceski, Mario. 2007. *Ordinary Mind as the Way: The Hongzhou School and the Growth of Chan Buddhism*. New York: Oxford University.
- Powell, William F. 1986. *The Record of Tung-shan*. Honolulu: University of Hawai'i.
- Red Pine [Bill Porter], trans. 2000. *The Collected Songs of Cold Mountain*. Port Townsend, WA: Copper Canyon.
- Riku Etsugan 陸鉢巖, trans. 1916. *Denkōroku fuko* 傳光錄布鼓. 2 vols. Nagoya: Entsūji Ninka Sōdō 圓通寺認可僧堂. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://kindai.ndl.go.jp/info:ndljp/pid/926986>>. (Vol. 1); <<http://dl.ndl.go.jp/info:ndljp/pid/926987>>. (Vol. 2).
- Riggs, David E. 2006. "Meditation for Laymen and Laywomen: The Buddha Samādhi (Jijuyū Zanmai) of Menzan Zuihō." In *Zen Classics: Formative Texts in the History of Zen Buddhism*, pp. 247–274. Edited by Steven Heine and Dale S. Wright. New York: Oxford University.
- Riggs, David E. 2008. "Meditation in Motion: Textual Exegesis in the Creation of Ritual." In *Zen Ritual: Studies of Zen Buddhist Theory in Practice*, pp. 223–259. Edited by Steven Heine and Dale S. Wright. New York: Oxford University.
- Sahashi Hōryū 佐橋法龍. 1979 (1973). *Ningen Keizan* 人間瑩山. 2nd edition. Tokyo: Shunjūsha.
- Sakai Toshihiko 堺利彦. 1915. *Bunshō sokutatsuhō* 文章速達法. Tokyo: Jitsugyō no Sekaisha. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://dl.ndl.go.jp/info:ndljp/pid/954841>>.
- Sango, Asuka. 2011. "Making Debate Hell: Knowledge and Power in Japanese Buddhist Ritual." *History of Religions* 50: 283–314.
- Sango, Asuka. 2012. "Buddhist Debate and the Production and Transmission of Shōgyō in Medieval Japan." *Japanese Journal of Religious Studies* 39: 241–273.

- Sango, Asuka. 2015. *The Halo of Golden Light: Imperial Authority and Buddhist Ritual in Heian Japan*. Honolulu: University of Hawai‘i.
- Sasaki, Ruth F., and Yoshitaka Iriya, Dana R. Fraser, trans. 1971. *The Recorded Sayings of Layman P’ang: A Ninth-Century Zen Classic*. New York & Tokyo: Weatherhill.
- Sasaki, Ruth F., trans. 2009. *The Record of Linji*. Edited by Thomas Y. Kirchner. Honolulu: University of Hawai‘i.
- Satō Shūkō 佐藤秀孝. 1983. “Tettsū Gikai no nissō to Wanshi shinchō ni tsuite” 徹通義介の入宋と宏智真帖について. *Indogaku Bukkyōgaku kenkyū 印度學佛教學研究* 63: 371–373.
- Satō Shūkō 佐藤秀孝. 1985. “Nyojō Zenji jijaku no shūhen” 如淨禪師示寂の周辺. *Indogaku Bukkyōgaku kenkyū 印度學佛教學研究* 34: 282–286.
- Satō Shūkō 佐藤秀孝. 1991. “Butsuju-bō Myōzen den no kōsatsu” 仏樹房明全伝の考察. *Komazawa Daigaku Bukkyō Gakubu kiyō 駒澤大學佛教學部紀要* 49: 41–87.
- Satō Shūkō 佐藤秀孝. 1996a. “Kyōō Unryō no katsudō to Sōtōshū (1)” 恭翁運良の活動と曹洞宗(上), *Komazawa Daigaku Bukkyō Gakubu ronshū 駒澤大學佛教學部論集* 27: 137–168.
- Satō Shūkō 佐藤秀孝. 1996b. “Kohō Kakumyō to Keizan Jōkin” 孤峰覺明と瑩山紹瑾. *Indogaku Bukkyōgaku kenkyū 印度學佛教學研究* 67: 727–237.
- Satō Shūkō 佐藤秀孝. 1998. “Kyōō Unryō no katsudō to Sōtōshū (2)” 恭翁運良の活動と曹洞宗(中), *Komazawa Daigaku Bukkyō Gakubu ronshū 駒澤大學佛教學部論集* 29: 199–250.
- Satō Shūkō 佐藤秀孝. 1999. “Meihō Sotetsu no shōgai to kōseki” (1) 明峰素哲の生涯とその功績(一), *Komazawa Daigaku Bukkyō Gakubu ronshū 駒澤大學佛教學部論集* 30: 99–157.
- Satō Shūkō 佐藤秀孝. 2000a. “Meihō Sotetsu no shōgai to kōseki” (2) 明峰素哲の生涯とその功績(二), *Komazawa Daigaku Bukkyō Gakubu kenkyū kiyō 駒澤大學佛教學部研究紀要* 58: 131–184.
- Satō Shūkō 佐藤秀孝. 2000b. “Meihō Sotetsu no shōgai to kōseki” (3) 明峰素哲の生涯とその功績(三), *Komazawa Daigaku Bukkyō Gakubu ronshū 駒澤大學佛教學部論集* 31: 225–256.
- Satō Shūkō 佐藤秀孝. 2000c. “Meihō Sotetsu to Shōgan Shien no denki shiryō” 明峰素哲と松岸旨淵の伝記資料, *Komazawa Daigaku Zen Kenkyūsho nenpō 駒澤大學禪研究所年報* 11: 143–180.
- Satō Shūkō 佐藤秀孝. 2001a. “Meihō Sotetsu to Daijōji” 明峰素哲と大乗寺, *Shūgaku kenkyū 宗學研究* 43: 155–160.
- Satō Shūkō 佐藤秀孝. 2001b. “Kyōō Unryō no denki shiryō” 恭翁運良の伝記資料, *Komazawa Daigaku Zen Kenkyūsho nenpō 駒澤大學禪研究所年報* 12: 77–118.
- Satō Shūkō 佐藤秀孝. 2005. “Meihō Sotetsu to Gasan Jōseki” 明峰素哲と峨山韶碩. In *Zen no shinri to jissen: Azuma Ryūshin Hakase kinen ronshū 禅の真理と実践: 東隆眞博士古稀記念論集*, pp. 259–280. Tokyo: Shunjūsha.

- Satō Shūkō 佐藤秀孝. 2006. "Gikai Zenji den ni okeru sho mondai" 義介禪師伝における諸問題. In Azuma 2006, pp. 5–32.
- Satō Shūkō 佐藤秀孝. 2008. "Tendōzan no Musai Ryōha to sono monryū" 天童山の無際了派とその門流. *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 39: 119–223.
- Satō Shūkō 佐藤秀孝. 2009. "Kakua no nissō guhō to kikokugo no dōkō" 覚阿の入宋求法と帰国後の動向 (1). *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 40: 191–242.
- Satō Shūkō 佐藤秀孝. 2010a. "Kakua no nissō guhō to kikokugo no dōkō" 覚阿の入宋求法と帰国後の動向 (2). *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 41: 65–120.
- Satō Shūkō 佐藤秀孝. 2010b. "Kakua to Sōdai Zenshū" 覚阿と宋代禪宗. *Sōtōshū Sōgō Kenkyū Sentā gakujutsu daikai kiyō* 曹洞宗総合研究センター学術大会紀要 11: 53–58.
- Satō Shūkō 佐藤秀孝. 2012. "Minnan Eisai no zai Sō chū no dōsei ni tsuite" 明庵栄西の在宋中の動静について (1). *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 43: 71–113.
- Satō Shūkō 佐藤秀孝. 2013. "Minnan Eisai no zai Sō chū no dōsei ni tsuite" 明庵栄西の在宋中の動静について (2). *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 44: 99–139.
- Schlüter, Morten. 2000. "Before the Empty Eon versus A dog Has No Buddha-Nature: Kung-an use in the Ts'ao-tung tradition and Ta-hui's Kung-an introspection Ch'an." In *The Kōan: Texts and Contexts in Zen Buddhism*, pp. 168–199. Edited by Steven Heine and Dale S. Wright.. New York: Oxford University.
- Schlüter, Morten. 2008. *How Zen Became Zen: The Dispute over Enlightenment and the Formation of Chan Buddhism in Song-dynasty China*. Honolulu: University of Hawai'i.
- Sharf, Robert H. 2002. *Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise*. Honolulu: University of Hawai'i.
- Sharf, Robert H. 2014. "Is Nirvāṇa the Same as Insentience? Chinese Struggles with an Indian Buddhist Ideal." In *India in the Chinese Imagination: Myth, Religion, and Thought*, pp. 131–160. Edited by John Kieschnick and Meir Shahar. Philadelphia: University of Pennsylvania.
- Shiina Kōyū 椎名宏雄. 1979. "Genban Shikeroku to sono shiryō" 元版「四家録」とその資料, *Komazawa Daigaku Bukkyō Gakubu ronshū* 駒澤大學佛教學部論集 10: 227–256.
- Shiina Kōyū 椎名宏雄. 1993. *Sō Gen ban Zenseki no kenkyū* 宋元版禪籍の研究. Tokyo: Daitō. Kyoto: Rinsen.
- Shiina Kōyū 椎名宏雄, editor. 2012–2016. *Gozanban, Chūgoku Zenseki sōkan* 五山版, 中国禪籍叢刊. 12 vols.
- Shiina Kōyū 椎名宏雄, and Yanagida Seizan 柳田聖山, editors. 1999–2001. *Zengaku tenseki sōkan* 禪學典籍叢刊. 12 vols. Kyoto: Rinsen.

- Shōbōgenzō* 正法眼藏. Chinese (*mana* 眞字) version. See Kawamura Kōdō, 1989.
- Shōbōgenzō* 正法眼藏. Japanese (*kana* 假名) versions. See Kawamura Kōdō, 1991–1993.
- Shōbō shingi* 正法清規. 1509. 2 fascicles. Compiled by Juun Ryōchin 壽雲良椿. Reprinted, ZSZ, Vol. 20, “Shingi” 清規, pp. 45–98.
- Shūten Hensan Iinkai 宗典編纂委員會, editor. 2005. *Taiso Keizan Zenji senjutsu Denkōroku* 太祖瑩山禪師撰述伝光錄. Tokyo: Sōtōshū Shūmuchō.
- Strong, John S. 1992. *The Legend and Cult of Upagupta: Sanskrit Buddhism in North India and Southeast Asia*. Princeton: Princeton University.
- Su Yuanlei 蘇淵雷, editor. 1984. *Wudeng huiyuan* 五燈會元. 3 vols. *Zhōngguo fojiao dianji xuankan* 中國佛教典籍選刊. Beijing: Zhōnghua.
- Sun Changwu 孫昌武. 2007. *Zutang jí* 祖堂集. 2 vols. Beijing: Zhōnghua.
- Suzuki Kakuzen 鈴木格禪, editor. 1990. *Hōkyōki* 宝慶記. *Dōgen Zenji zenshū* 道元禪師全集, Vol. 7.2–51. Compiled by Sakai Tokugen 酒井得元, Kagamishima Genryū 鏡島元隆, and Sakurai Shūyū 桜井秀雄. Tokyo: Shunjūsha.
- Suzuki Tetsuo 鈴木哲雄. 2015. *Kenkon'inbon Denkōroku (Tōdohen) kenkyū* 乾坤院本伝光錄 (東土篇) 研究. Tokyo: Sankibō Busshorin.
- SZ Sōtōshū zensho 曹洞宗全書. 18 vols, plus 6 vols. of supplements (*bekkan* 別巻). Edited by Sōtōshū Zensho Kankōkai 曹洞宗全書刊行会. Revised edition. Tokyo: Sōtōshū Shūmuchō, 1970–1973.
- T *Taishō shinshū daizōkyō* 大正新脩大藏經. Edited by Takakusu Junjirō 高楠順次朗 and Watanabe Kaikyoku 渡邊海旭. 100 vols. Tokyo: Daizōkyōkai, 1924–1935. Vols. 1–85 available online: *Samgānikikṛtām Taisotripiṭakām* (The SAT Daizōkyō Database): <<http://21dzk.l.u-tokyo.ac.jp/SAT/>>. Vols. 1–55 and 85 available via CBETA.
- Tachi Zan'ō 館 残翁. 1971. *Kaga Daijōji shi* 加賀大乘寺史. Edited by Shimode Sekiyo 下出責與 and Azuma Ryūshin 東隆真. Kanazawa City, Ishikawa Pref.: Hokkoku.
- Tajima Hakudō 田島柏堂. 1960a. “Shinshutsu shiryō Kenkon'in shozō shahon no Denkōroku ni tsuite” 新出資料乾坤院所藏寫本の「傳光錄」について. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 8, no. 1: 49–60.
- Tajima Hakudō 田島柏堂. 1960b. “Shinshutsu shiryō Kenkon'inbon Denkōroku no kenkyū” 新出資料乾坤院本「傳光錄」の研究. *Shūgaku kenkyū* 宗學研究 2: 108–123.
- Tajima Hakudō 田島柏堂. 1974. “Keizan Zenji saimon to Denkōroku” 瑩山禪師祭文と伝光錄. *Shūgaku kenkyū* 宗學研究 16: 175–190.
- Tajima Hakudō 田島柏堂. 1975. “Denkōroku no in'yō goku no shutten ni tsuite” 「傳光錄」の引用語句の出典について. *Zen kenkyūsho kiyō* 禪研究所紀要 4 and 5: 23–44.

- Tajima Hakudō 田島柏堂. 1978. *Keizan 瑩山. Nihon no Zen goroku* 日本の禪語録, Vol. 5. Edited by Furuta Shōkin 古田紹欽 and Iriya Yoshitaka 入矢義高. Tokyo: Kōdansha.
- Tajima Ikudō 田島毓堂. 1975. “*Denkōroku no jinmei hyōki ni tsuite: Denkōroku jinmei sakuin*” 伝光録の人名表記について: 伝光録人名索引. *Aichi Gakuin Daigaku Zen kenkyū kiyō* 愛知学院大学禪研究所紀要 4–5: 127–153.
- Tajima Ikudō 田島毓堂. 1976. “*Denkōroku ni okeru jinmei hyōkihō no kenkyū*” 伝光録における人名表記法の研究. *Aichi Gakuin Daigaku Zen kenkyū kiyō* 愛知学院大学禪研究所紀要 6–7: 53–73.
- Tajima Ikudō 田島毓堂. 1977. “*Kenkon'inbon Shōbōgenzō to Gyakuō Sōjun*” 乾坤院本正法眼藏と逆翁宗順. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 26: 221–223.
- Tajima Ikudō 田島毓堂. 1986a. “*Denkōroku shohon honbun no kenkyū*” 伝光録諸本本文の研究 (1). *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 34: 628–637.
- Tajima Ikudō 田島毓堂. 1986b. “*Denkōroku shohon honbun no kenkyū*” 伝光録諸本本文の研究 (2). *Shūgaku kenkyū* 宗學研究 28: 67–74.
- Tajima Ikudō 田島毓堂. 1987. “*Denkōroku shohon honbun no kenkyū*” 伝光録諸本本文の研究 (3). *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 36: 227–234.
- Takahashi Shūei 高橋秀栄. 1994. “*Keizan Zenji no dōgō no hatsuon ni tsuite*” 瑩山禪師の道号の発音について. *Shūgaku kenkyū* 宗學研究 36: 115–120.
- Takeuchi Kōdō 竹内弘道. 1986. “*Keizan Zenji ryaku nenpyō (seju rokujūni sai)*” 瑩山禪師略年表 (世寿六二歳). *Sōtōshū kenkyū kiyō* 曹洞宗研究紀要 18: 151–164.
- Takeuchi Kōdō 竹内弘道. 1990a. “*Keizan Zenji den no kōsatsu (1): Seju gojūhassai setsu no shutsugen wo megutte*” 瑩山禪師伝の考察 (一): 世寿五八歳説の出現をめぐって. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 38, no. 2: 567–571.
- Takeuchi Kōdō 竹内弘道. 1990b. “*Shinshutsu no Zenrinjibon Keizan Shingi ni tsuite*” 新出の禪林寺本「瑩山清規」について. *Shūgaku kenkyū* 宗學研究 32: 133–138.
- Takeuchi Kōdō 竹内弘道. 2008. “*Denkōroku to shūshi*” 伝光録と宗旨. *Shūgaku kenkyū* 宗學研究 50: 87–92.
- Takeuchi Michio 竹内道雄. 1981. *Sōjiji shi* 総持寺史. Yokohama: Sōjiji.
- Tamamura Takeji 玉村竹二. 1937. “*Zensō hōki ni tsuite*” 禪僧の法諱に就て. Reprinted in *Nihon Zenshūshi ronshū* 日本禪宗史論集. Vol. 1, pp. 3–20. Tokyo: Shibunkaku, 1981.
- Tamamura Takeji 玉村竹二. 1941a. “*Zen no tenseki*” 禪の典籍. Reprinted in *Nihon Zenshūshi ronshū* 日本禪宗史論集. Vol. 3, pp. 109–212. Tokyo: Shibunkaku, 1981.

- Tamamura Takeji 玉村竹二. 1941b. "Zensō shōgō kō" 禅僧稱號考. Reprinted in *Nihon Zenshūshi ronshū* 日本禪宗史論集. Vol. 1, pp. 21–94. Tokyo: Shibunkaku, 1981.
- Tamamura Takeji 玉村竹二. 1955. *Gozan bungaku: Tairiku bunka shōkaisha to shite no Gozan Zensō no katsudō* 五山文学: 大陸文化紹介者としての五山禪僧の活動. Tokyo: Shibundō.
- Tamamura Takeji 玉村竹二. 1958. *Musō Kokushi: Chūsei Zenrin shuryū no keifu* 夢窓國師: 中世禪林主流の系譜. Kyoto: Heirakuji.
- Tamamura Takeji 玉村竹二, editor. 1967–1981. *Gozan bungaku shinshū* 五山文學新集. 8 vols. Tokyo: Tōkyō Daigaku.
- Tamamuro Fumio 圭室文雄. 2001. "Local Society and the Temple-Parishioner Relationship within the Bakufu's Governance Structure." *Japanese Journal of Religious Studies* 28: 261–292.
- Tanaka Ryōshō 田中良韶. 2003. *Hōrinden yakuchū* 宝林伝訳注. Tokyo: Uchiyama.
- Thanissaro Bhikkhu (Geoffrey DeGraff). 1993. *Mind Like Fire Unbound: An Image in the Early Buddhist Discourses*. Barre, Mass.: Dhamma Dana.
- Toyama Eiji 外山映次. 1975. "Sensō kō Ninden ganmoku shō ni tsuite" 川僧講「人天眼目抄」について. In *Ninden ganmoku shō* 人天眼目抄. Edited by Nakata Norio 中田祝夫. *Shōmono taikei* 抄物大系, vol. 7, pp. 31–88. Tokyo: Benseisha, 1970.
- Tsunoda Tairyū 角田泰隆. 1997. "Tashitō zen fuhō setsu to Ryūzen fuhō setsu" 多子塔前付法説と靈山付法説. *Komazawa Tanki Daigaku kenkyū kiyō* 駒沢短期大学研究紀要 25: 221–235.
- Ury, Marian. 1977. *Poems of the Five Mountains: An Introduction to the Literature of the Zen Monasteries*. Tokyo: Mushinsha.
- Watson, Burton. 1993. *The Zen Teachings of Master Lin-chi: A Translation of the Lin-chi lu*. New York: Columbia University.
- Watson, Burton. 1997. *The Vimalakirti Sutra*. New York: Columbia University.
- Williams, Duncan R. 2005. *The Other Side of Zen: A Social History of Sōtō Zen*. Princeton, N.J.: Princeton University.
- Yamahata Shōdō 山端昭道. 1970. "Denkōroku honsoku no ichi tenkyō ni tsuite: Rentō Eyō, Eihei Kōroku Juko to no kankei wo chūshin to shite" 「伝光錄」本則の一典拠について: 「聯燈会要」・「永平広録頌古」との関係を中心として. *Shūgaku kenkyū* 宗學研究 12: 186–197.
- Yamahata Shōdō 山端昭道. 1971a. "Denkōroku Sen'eibon ni tsuite" 「伝光錄」仙英本について. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 19: 701–704.
- Yamahata Shōdō 山端昭道. 1971b. "Denkōroku Sen'eibon to Kasuisaizōbon ni tsuite" 「伝光錄」仙英本と可睡齋藏本について. *Shūgaku kenkyū* 宗學研究 13: 147–157.

- Yamahata Shōdō 山端昭道. 1972. "Denkōroku Muzen Oshō shahon ni tsuite 「伝光録」無禪和尚書写本について. *Shūgaku kenkyū* 宗學研究 14: 175–184.
- Yamahata Shōdō 山端昭道. 1973. "Ishikawaken Nanaoshi Ryūmonji shozō Denkōroku shahon ni tsuite" 石川県七尾市竜門寺所蔵「伝光録」写本について. *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 42: 206–208.
- Yamahata Shōdō 山端昭道. 1974a. "Keizan Zenji gonenreikō shiron" 燕山禪師御年齢考論. In *Keizan Zenji kenkyū* 燕山禪師研究, pp. 999–1058. Tokyo: Keizan Zenji Hōsan Kankōkai.
- Yamahata Shōdō 山端昭道. 1974b. "Kokiroku ni miru Keizan Zenji no gonenrei" 古記録にみる燕山禪師のご年令. *Shūgaku kenkyū* 宗學研究 16: 87–92.
- Yampolsky, Philip B. 1967. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University.
- Yanagida Seizan 柳田聖山. 1967. *Shoki Zenshū shisho no kenkyū* 初期禪宗史書の研究. Kyoto: Zenbunka Kenkyūsho.
- Yanagida Seizan 柳田聖山, ed. 1983. *Sōzō ichin: Hōrinden, Dentō gyokuei shū* 宋藏遺珍: 寶林傳・傳燈玉英集. *Zengaku sōsho* 禪學叢書 5. Kyoto: Chūbun.
- Yanagida Seizan 柳田聖山, ed. 1984. *Sodōshū* 祖堂集. *Zengaku sōsho* 禪學叢書 4. Kyoto: Chūbun.
- Yanagida Seizan 柳田聖山, trans. 1988. *Zen no bunka, Shiryōhen* 禪の文化、資料編. *Zenrinsōbōden yakuchū*, Vol. 1 禪林僧宝伝訳注 一. Kyoto: Kyoto Daigaku Jinbun Kagaku Kenkyūjo.
- Yanagida Seizan 柳田聖山. 2004. *Todai no Zenshū* 唐代の禪宗. Tokyo: Daitō.
- Yasutani Hakuun 安谷白雲. 1964. *Denkōroku dokugo* 傳光錄獨語. Tokyo: Sanbō Kōryūkai.
- Yifa 依法. 2002. *The Origins of Buddhist Monastic Codes in China: An Annotated Translation and Study of the Chanyuan Qinggui*. Honolulu: University of Hawai'i.
- Yoshida Gigan 吉田義山, editor. 1887. *Shusho bōkun Denkōroku* 首書傍訓傳光錄. 3 fascicle woodblock print. Kyoto: Izumoji Bunjirō 出雲寺文次郎. Available online via National Diet Library Digital Collections (Kokuritsu Kokkai Toshokan Dejitaru Korekushon 国立国会図書館デジタルコレクション): <<http://dl.ndl.go.jp/info:ndljp/pid/822947>>. (fasc. 1); <<http://dl.ndl.go.jp/info:ndljp/pid/822948>>. (fasc. 2); <<http://dl.ndl.go.jp/info:ndljp/pid/822949>>. (fasc. 3).
- Yokoseki Ryōin 橫關了胤. 1938. *Edo jidai Tōmon seiyō* 江戸時代洞門政要. Tokyo: Bukkyōsha.
- Yokoseki Ryōin 橫關了胤. 1940a. *Busshū Sen'ei Zenji den* 佛洲仙英禪師傳. Separately paginated supplement (pp. i–x, 1–103) in *Ibun taikyo shutten sokō, Denkōroku shōkai* 異文對舉出典遡考, 傳光錄詳解. Reprinted. Tokyo: Sanbō, 1982.

- Yokoseki Ryōin 橫關了胤. 1940b. *Ibun taikyo shutten sokō, Denkōroku shōkai* 異文對舉出典遡考, 傳光錄詳解. Reprinted. Tokyo: Sanbō, 1982.
- Yokoseki Ryōin 橫關了胤, editor. 1944. *Keizan Zenji Denkōroku* 穎山禪師 傳光錄. Iwanami Bunko 岩波文庫, Ao 青 337-1. Tokyo: Iwanami.
- Yoshida Kazuhiko 吉田一彦. 2006. "The Thesis that Shōtoku Taishi Did Not Exist." *Acta Asiatica* 91: 1–20.
- Welter, Albert. 2000. "Mahākāsyapa's Smile: Silent Transmission and the Kung-an (Kōan) Tradition." In *The Kōan: Texts and Contexts in Zen Buddhism*, pp. 75–109. Edited by Steven Heine and Dale S. Wright. New York: Oxford University.
- ZGDJ *Zengaku daijiten* 禪學大辭典. 1978. Edited by Zengaku Daijiten Hensanjo 禪學大辭典編纂所. New printing (*shinpan* 新版). Tokyo: Taishūkan, 1985.
- Zengaku taikei 禪學大系. 1910. Edited by Zengaku Taikei Hensankyoku 禪學大系編纂局. 8 vols. Tokyo: Ikkatsusha.
- Zenseki mokuroku 禪籍目錄. 1962. New edition (*shinsan* 新纂). Edited by Komazawa Daigaku Toshokan 駒澤大學図書館. Tokyo: Komazawa Daigaku Toshokan.
- Z *Zokuzōkyō* 繢藏經. A.k.a. *Dai Nihon zokuzōkyō* 大日本續藏經. Edited by Maeda Eun 前田慧雲 and Nakano Tatsue 中野達慧. Series 1 (*daiippen* 第一編), 95 cases (*tō* 套). Series 2 (*dainihen* 第二編), 32 cases. Series 2B (*dainihen otsu* 第二編乙), 23 cases. Kyoto: Zōkyō Shoin, 1905–1912.
- ZSZ *Zoku Sōtōshū zensho* 繢曹洞宗全書. Edited by Zoku Sōtōshū Zensho Kankōkai. 10 vols. Tokyo: Sōtōshū Shūmushō, 1974–1977.